

VCD No. 95, Dated 02.11.2003,
at IP (Ahmedabad party)
Clarification of Morning class 06.07.1965

You should play Shivbaba's part and the three mothers should play the part of Brahma, Vishnu and Shankar. All four of you should come together and become one. What? Then, you should narrate [knowledge] to others outside. (Student: we narrate everything outside. Projector, this, that...) There is no need to do all that here. Our very face should become a projector show. It should become an exhibition of knowledge. The exhibition of the jewels of knowledge. Wherever we sit, jewels of knowledge should come out [of our mouth and spread] everywhere. People should think, this itself is our exhibition, our *museum*. It is alright, good. ... (To the mother:) You narrated the basic knowledge to him? You are his guru and he is your guru. (Student: he became my guru.) He has gone ahead [of you]. Now, teach him the lesson of purity. Baba has said, all men are Duryodhan-Dushasan. Catch hold of his neck☺. (The brother: She does say that.) *Accha*, alright. (Student: I was narrating to her since 2 years.) (To the brother:) Then, you will have to make the mother the guru. Alright *accha*. You have heard Baba's murlis; were they the revised murlis or the original ones? (Student: I have heard the revised murlis. Not the *sakar* murlis.) Have you heard the revised ones? There are some alterations and changes in the revised ones. (Student: There are alterations and changes.) There are some alterations and changes. So, today I will [narrate] to you Baba's direct vani, which was spoken at that time. What? The vani of the time when Baba was alive, of 1966-67. I will narrate one of those vanis [to you].

Today, it is the murli, the morning class of the 6th July 1965. It was said... the song [played] is: O traveler of the night, don't get tired. The destination of dawn isn't far away. Traveler of which night? (Student: the night of ignorance.) Yes, the intellect comes under the influence of ignorance again and again, doesn't it? When Maya catches hold of the intellect, we commit some or the other mistake against the shrimat. So, it is a night, isn't it? When it is the Golden Age, the morning, there won't be any mistakes. Then, we will become flawless. Flawless means deities and flaws means human beings. So now, are we human beings or deities? Now, we are certainly human beings. Now, nobody can say that they have become deities. Everyone is committing mistakes. So, it was said: don't get tired, what? [Student: don't get tired.] Yes, [don't get tired thinking:] we won't become deities now. We have done a lot of hard work and seen the result. Om Shanti. Children heard two lines of the song. The song might have started, soon Baba entered the class. So, Baba says that children heard two lines of the song. What? O traveler of the night, don't get tired. The destination of morning... (Student: ... isn't far away.) Yes, there isn't much time for the Golden Age dawn to commence. When did He say that? In the year 1965. Which is the year running now continuing from 1965? 2003 is going to be completed. So, how many years have passed? $35+3=38$ years have passed. 38 years have completed and what does Baba say? The destination of morning isn't far away. Baba is entertaining the children. *Accha*.

Now, let's proceed to our Home means towards the Abode of Happiness (*Sukhdhaam*). What? Which are our abodes where we have to proceed? Which are those abodes where we have to go? Which abode do we have to go? Towards the Abode of Peace (*Shantidhaam*). And from *Shantidhaam* we have to proceed towards the *Sukhdhaam*. So now, let's proceed to our Home means towards the Abode of Happiness. It means Baba has shown the path to the intellect that remember [them] now. Mothers themselves have been appointed for the establishment of

Sukhdhaam. What? There is such a big *party* and how many mothers are sitting? Two. All others are cancelled. They all are Duryodhan and Dushashan. The task can't be accomplished through them. They aren't going to leave their attitude. For example, there are animals. If you ask an animal to leave its animal instinct, does it leave it? It doesn't. It just doesn't agree to it until it is beaten with a stick. For example, Tulsidas has said: *dhol, ganvaar, shudra, pashu, naari, sakal tarna ke adhikari* (a musical drum, a foolish person, an animal and a woman deserve beatings). They won't agree until they are beaten.

Baba has said: this is why mothers themselves have been appointed for the establishment of *Sukhdhaam*. Why have they been appointed? Did you understand? Why have the mothers been appointed? Why only the mothers have been appointed for the establishment of *Sukhdhaam*? There certainly must be some reason. What is the reason? (Student: mothers have more purity.) Yes, mothers have more vibrations of purity. When they develop faith in God, they become strong in purity. And what about brothers? Whenever the brothers see the cooking pan and the marriage party, whenever a plate appears before them, they just don't leave the chance (they never miss a chance to become impure). So, Baba has said: all these men are Duryodhan and Dushashan. Now, I have faith on mothers. Who said it? Shivbaba said it. Now, I have lost hope for them. For whom? For whom have I lost the hope? For brothers. Now, who do I give the pot of knowledge? I give it to the mothers. Only mothers have been appointed for the establishment of *Sukhdhaam*. The pot of the nectar of knowledge has been placed on the mothers. For example, *opening ceremony* or the ceremony of the establishment is organized, similarly, Baba has come and organized this *ceremony*. Which *ceremony* has He organized for the establishment of *Sukhdhaam*? He has placed the pot of knowledge on mothers. Baba has placed it over the mothers but what do men do? They start acting in a wrong way. They start giving knowledge to the maidens and mothers themselves. What? What do they do? And the poor mothers step back. So, Baba has said: now, don't act like this. What? Baba has faith in you. He has placed responsibility on you. So, the mothers and maidens should take up their responsibility. Yes. Maidens should explain [the knowledge] to maidens and mothers. Mothers should explain [the knowledge] to maidens and mothers. Brothers can explain [the knowledge] to brothers.

So, the pot of the nectar of knowledge has been placed only on mothers. The Supreme Father Supreme Soul does the *opening* of *vaikunth* through mothers. He does the opening of *vaikunth* through mothers. He places the pot on mothers. What kind of pot? He places the pot of knowledge on mothers. Brothers have not been given the *authority* to narrate the knowledge to the entire world. They shouldn't narrate this knowledge especially to the maidens and mothers. Who should narrate it? Who should narrate the knowledge? Maidens and mothers should narrate it. Why? Only those ones possess the right to narrate knowledge who assimilate the knowledge in their life in practice. Someone may possess a lot of knowledge, he may also have understood the same, he may be able to explain it to others as well but if he can't follow it in his own life, he just doesn't have the right to narrate knowledge, to become other's guru. The pot (of knowledge) is placed on the mothers. So now, children should become alert. What has been said? Children should become alert. It means mothers have considered themselves to be weak. They think that they don't have so much power. They become dependent on gurus and think that gurujī should keep teaching them something. They have the *sanskars* of the 63 births. So Baba says: now, become alert. What? Now, mothers should become alert in order to narrate knowledge. What? Until they become alert in making *purusharth*, the task won't be accomplished.

It is a *shaktidal* (the group of *shaktis*), isn't it? What? It is a *shaktidal*. They are *shivshaktis*. Who do they belong to? They belong to Shivbaba at least through the mind and intellect. Now, the section of men forces their views on the maidens and mothers. Suppose there is a mother who follows the knowledge, she is following the knowledge, her son is also following knowledge or he may not be in [the path of] knowledge and he forces his views upon her, he forces his *authority* upon the mother. If the mother, her son and her daughter in law is also following knowledge, what will he do? He will apply his *authority* on both of them. It has become a habit of men. But what does Baba say? Now, the *shaktidal* should consider itself to be the *shaktis* of Shiva and stay in that *authority*. You **are** the *shaktidal*, He reminded you. Whose *shaktis* are you? You are the *shaktis* of Shivababa, aren't you? The Father places the *responsibility* on the sons. What? (Student: He places the responsibility on the sons.) Yes. Why didn't He say 'the daughters'? Why did He say that the responsibility is placed on the sons? Why did He say: the sons must become alert? Why didn't He say: daughters must become alert? He is speaking about mothers and maidens, then, why did He mention the sons? He said that because the Rudramala gets prepared first. Rudramala means the rosary of kings. What? Baba has come to prepare kings first, hasn't He? So, the souls who become kings for many births are taking the *advance knowledge* now. And even among those who are taking the *advance knowledge*, on whom has [the Father] placed the responsibility? It is on the maidens and mothers. Although they are maidens and mothers through this body but as they are taking the *advance knowledge*, it means they have been born as males in majority of their previous births. That male attitude is certainly present in them to some extent. This is why, Baba has hopes on them. Therefore, He has spoken about sons not the daughters. The maidens and mothers may possess a bodily costume of women in this birth and because of being in a costume of women in this birth, they may consider themselves to be weak. So, they have been reminded: you are the group of *shaktis*. You aren't daughters. What are you? You are the sons of Baba. What? You are also entitled to the inheritance. You can also become kings.

The pot [of knowledge] is placed upon the mothers. The Father places the *responsibility* on the sons. What *responsibility* does He place [on them]? Be pure and be a yogi. Become pure and make others pure. Become a yogi and make others a yogi. Pull everyone from a *bhogi* life to a yogi life. It isn't that the Father has placed some *responsibility* on those gurus. What? On whom has Baba placed the *responsibility* of transforming hell into heaven, of transforming the sinful into pure? On whom has He placed the responsibility? [He has placed the responsibility] on the maidens and mothers. He hasn't placed it on the gurus. Which gurus? (Student: the mother guru.) No. Those gurus who renounce their household and establish the *sanyas ashram* and settle there. Baba hasn't placed the responsibility of establishing heaven on those gurus, on those who establish the *sanyas ashram* and settle there, renounce their household and start teaching others. On whom has He placed the responsibility? He has placed the responsibility on the maidens and mothers. The Father hasn't placed the responsibility on the gurus that they have to bring about the true liberation to everyone. What? They can't give true liberation to anyone. Now, you have come to know that bringing about true liberation is the task of the mothers. What? Bringing about true liberation is the task of the mothers. It isn't the task of men and especially it isn't the task of those [men] either who have become sanyasis and are teaching others.

True liberation is brought about through knowledge. What brings true liberation? What has been said even in the scriptures of the path of *bhakti*? It is said: *rite gyaanan na mukti*, liberation can't be obtained without knowledge. So, liberation and true liberation is brought about only

through knowledge. **You** have received the pot of knowledge. True liberation is certainly brought about through knowledge but the pot of knowledge, - the knowledge is filled in the pot, the pot like intellect, isn't it?- such an intellect is possessed by the mothers themselves who give such knowledge and make other souls capable of going to heaven. First of all, it is shown that the pot is placed on Jagadamba. What? Mothers certainly have been given the responsibility but there must be someone who has lifted the pot of knowledge in practice first. Who lifted it? (Student: Jagadamba.) It means when the Father comes in this world and gives the pot of knowledge, there is some mother who goes ahead of everyone. What? She becomes a mother. What does she become? She becomes a mother. What does she become from a maiden? She becomes a mother and she is given the pot [of knowledge]. She is a maiden in reality but she devotes her life to the Father. This is why, she becomes a mother. And she devotes her life to the Father first of all. Who? A maiden. A maiden devotes her life to the Father first, then, because of showing this courage first of all, she is given the pot [of knowledge].

You have received the pot of knowledge. What? True liberation is certainly brought about through knowledge but you have received the pot of knowledge. It is shown that the pot (of knowledge) is placed on Jagadamba first. It means, in Baba's eyes... who was Baba observing while speaking this? Who was He observing? He was looking at Jagadamba. Although Jagadamba might not have come in knowledge through her corporeal body at that time but Baba's eyes - He is certainly Trikaaldarshi- even then Baba is looking at that soul i.e. Baba emerges that soul and speaks. Baba has emerged that daughter and that son before His eyes and has told them: the responsibility of this is on you. On whom has He placed the pot first of all? It is on Jagadamba. So, where is He speaking about? He is certainly speaking about the previous *kalpa*. The pot has been placed first on Jagadamba and it is famous in the scriptures. In the scriptures it hasn't been depicted that the pot is placed over Jagadamba. Has it? So, Baba is asking: on whom has the pot [of knowledge] been placed first of all? It has been placed on Jagadamba. It means that a hint has been given for the future that when the true knowledge emerges, on whom is the weight, the responsibility of that [pot of knowledge] placed first? It is on Jagadamba. In the scriptures, Lakshmi's name has been mentioned. Whose name have the devotees written? (Student: Lakshmi's name.) Why have they mentioned Lakshmi's name? The practical thing is that Shrivbaba places the pot of knowledge on Jagadamba because she surrendered [her life] first of all. She surrendered first and devoted her life to the Father. It has been said, hasn't it? What has been said? She should become *tera* (yours) in *teras* (83). So, certainly in 83, some maiden must have surrendered her life to the Father who is playing the *part* in this world in practice and performing His tasks. So, Baba placed the pot on the one who devoted her life to Him first of all. He didn't see how weak she is, [or] that she doesn't know anything, or that even the *basic knowledge* hasn't fit into her intellect completely or that she is very young. He didn't see all that. What did He see? The one who showed courage, received help.

In the scriptures, Lakshmi's name has been mentioned. Why has Lakshmi's name been mentioned in the scriptures? [Student: she distributed it.] Yes, Jagadamba definitely showed courage for holding the pot [of knowledge] but she couldn't show courage for distributing it to the souls. What? The task that Baba is mentioning now... What should the mothers do? They should show so much courage that they shouldn't allow men to speak before them. Mostly, it is the habit of mothers that they come under the influence [of brothers]. So, the mothers and maidens shouldn't come under the influence of any men, any Duryodhan or Dushashan. What

should they do? They themselves must assume the responsibility: we have received the pot of knowledge. We will distribute it. So, Lakshmi's name has been mentioned in the scriptures. Who has mentioned the name of Lakshmi in the scriptures? The devotees have mentioned it. Why have they mentioned it? Why have the devotees written false things? Devotees have done so because whom were they benefitted from? They were benefitted from Lakshmi. So, they sing songs in the praise of the one from whom they have benefitted. But they don't know who has borne the weight of that pot of knowledge? What? There are arms of Lakshmi, aren't there? Arms mean helpers. So, who was the arm which bore the entire weight of that pot of knowledge? Which hand bears more pressure? Is it the arm which distributes or the arm which holds the pot? The arm which holds the pot bears the weight. That alone bears the entire weight. Will [the arm] which bears more weight get tired or will the arm which distributes get tired? The arm which holds the weight will get tired, won't it?

So, at this time this is the situation in practice. What is the situation? The one who plays the role of Jagadamba in practice, there is more stress, more *pressure* on her. Whose *pressure* is it? There are some brothers like Duryodhan and Dushashan. What? There are some brothers who have become Duryodhan and Dushashan and have turned her intellect away from the Supreme Soul. What? It is said: where is Sita now? Is Sita in the custody of Ram or in the custody of Ravan? Sita is still in the custody of Ravan. So, when Sitas are in the custody of Ravan... You all are Sitas. You all are number wise Sitas, so, you are number wise in the custody of Ravan. The number one Sita is also in the custody of the number one Ravan. (Student: she is in his bondage.) Yes, she is in his bondage. So, Lakshmi's name has been mentioned in the scriptures. Who has mentioned it? It is the devotees. Why have the devotees mentioned it? Because they have directly benefitted from Lakshmi. And they haven't understood who has actually borne the weight of that pot of knowledge. So, this is the difference in the scriptures that Jagadamba has borne the entire weight of knowledge and the name of Lakshmi has been mentioned.

Shankar and Shiva have also been combined. What has been said? Shankar and Shiva have also been combined. What is this? Why has He started this new topic? Just now He was speaking about Jagadamba and Lakshmi. How did this change of context take place? Has the context changed? It hasn't. Lakshmi and Mahalakshmi are two names. What do they say? Lakshmi and Mahalakshmi. So, Lakshmi also assumes the perfect form when Jagadamba as well as the one who plays the role of Lakshmi, the one who plays the role of sustaining the new Brahmin world, both of them combine and become one with the nature and *sanskars*. When both of them unite, the task is accomplished. Mahalakshmi and Lakshmi unite to become one. It means that Jagadamba who holds the pot, who has received the pot from the Supreme Soul Father and Lakshmi who shows courage for distributing it, when the nature and *sanskars* of both of them combine and become one, they assume the form of Mahalakshmi. What? What form do they assume? Mahalakshmi. So, both, Jagadamba and Lakshmi unite to become Mahalakshmi. So, both are combined, aren't they? Call her Mahalakshmi or Vaishnav Devi, she is shown with four arms. It is a combined form.

So, similarly, it was said that Shankar and Shiva have also been combined. Why is 'also' used? 'Also' is used because just as Shiva and Shankar have been combined, similarly, the forms of Lakshmi and Jagadamba have been combined to make the form of Mahalakshmi in the path of *bhakti* and a picture has been displayed. It means that the context doesn't change anywhere in Baba's *vani*. If [the context] changes, it is because of the weakness in the intellect of we children.

We don't understand that. This is why we say that sometimes Baba speaks on one topic and sometimes another. *Arey*, Baba is the Cleverest among all the clever people. Why will He change the context? So, it was said that Shankar and Shiva have also been combined. Now, you know that the Father has placed the pot to open the gate of heaven. What? Now, you have understood that the Father Shiva comes and enters Shankar and after entering him, He places the pot on Jagadamba through him in practice. When He places the pot on Jagadamba, the Father places the pot in order to open the gateway to heaven. Why is it placed? Jagadamba has been given the responsibility to become the instrument in opening the gateway to heaven.

Kali is praised. What has been said? It is Jagadamba who becomes the instrument but the task won't be accomplished if she stays only as the World Mother. Until she assumes the form of Asursanharini¹ towards the demons who exist, what will not happen till then? The gateway to Heaven won't open [till then]. This is why Jagadamba has to assume such form towards those demons who apply force on the maidens and mothers and who abduct the Sitas by telling them false things. How did Ravan abduct? How did Ravan abduct Sita? By narrating lies to her, and which form did he assume? He assumed the form of a saint. So, such wicked men mislead Sita. Jagadamba is also included in Sita. She is also a form of Sita, isn't she? The one who assumes a cool (*sheetal*) form is Sita. So, it has been said that the Father has certainly placed the pot on Jagadamba but until she assumes the form of Mahakali towards the Ravans who mislead, she won't be praised. There is praise of Kali, isn't there? It means that Baba is explaining to Jagadamba that she will have to assume the form of Mahakali. Towards whom? Towards such Duryodhan and Dushashan who want to prove themselves to be greater than even the Supreme Soul in the eyes of Jagadamba. What? They try to prove themselves to be great.

So, Kali is praised, isn't she? Numerous pictures have been prepared. It isn't that just two or three kinds of pictures of *devis* have been prepared: of Lakshmi, of Jagadamba and of Mahakali. How many kinds of pictures have been prepared? They have shown nine kinds of *devis*. How many forms of *devis* have been shown? Nine kinds of their forms have been shown. They have prepared many pictures. What do these pictures remind of? (Student said something.) Certainly, the *devis* must have played the corresponding roles. Someone must have assumed the form of Mahakali, someone must have assumed the *special* form of Lakshmi. So now, the pot is placed on the mothers. What has been said? Now, the pot is placed on the mothers to enable them to play those *special* roles. It is because the condition of your *hamjins*² mothers is very bad now. What has been said? It is because, now. Now, refers to which time? When the Supreme Soul Father comes, many want to pretend to be *duplicate* God. Such ones who become *duplicate* [Gods] and assume the form of a sage [saying], 'we alone are everything in this world, follow us' bring about the degradation of mothers. What? On one side they narrate false knowledge and on the other side they bring about their degradation. So, the condition of your *hamjins* mothers has become very miserable. The Father is explaining this to Jagadamba now that your *hamjins* mothers... What does '*hamjins*' mean? Just as you have a mother's form, the other *shaktis* who also have a mother's form like you are attaining degradation. What should you do to those mothers who are attaining degradation? Take up the responsibility of bringing about true liberation of the mothers who are attaining degradation. Sanyasis make your *hamjins* widows. What? Those who leave their household and construct palaces, multistory buildings and attics.

¹ Destroyer of demons

² Those of the same genes

Baba has in fact forbidden us from constructing palaces and multistory buildings. But what do the Sanyasis do? The Sanyasis have decided: whether Baba has forbidden it or not, we have to become God and for that we certainly have to construct palaces and multistory buildings. So, sanyasis make your *hamjins* widows. How do they make them widow? They leave their wife and children. You then go and become their disciples. What? Those who don't take care of their wife and children, those who make them (their wife) widows, you go and become their disciples! You take knowledge from those very ones! You serve them alone.

The Father says: you must feel ashamed! What? You must feel ashamed! You have received knowledge. You should belong to the one Father and instead of belonging to Him, you go to the house of strangers and serve them sitting in their ashram. So, He said: you must feel ashamed! Why should you feel ashamed? [You should feel ashamed thinking:] we shouldn't worship those ones who make the mothers widows but we are worshipping them. So, you must feel ashamed in this thing. You are known as *shivshaktis*. What do you call yourselves in front of the world? [Student: Shivshakti.] You tell that you are the *shakti* of Shivbaba. When you are *shakti* of Shivbaba, you must stay close to Him. You must stay close to Shivbaba and whom should you serve as well? You must serve only Shivbaba in practice. But whose directions do you follow? You follow the directions of the gurus who make [their wife] widow. You must feel ashamed! You call yourself to be *Shivshakti*. What do you call yourself to be? [You call yourself to be] the *shakti* of Shivbaba in practice. What? For example, where does a man get inspiration from? He gets inspiration from his wife. If the wife is good, the house becomes heaven. If the wife is bad, the house becomes a hell. So, Baba asked: whose *shakti* are you? You are the *shakti* of Shiva. If you are the *shakti* of Shiva, what should happen? It should fit into your intellect that you have to open the gate of heaven. You are an incognito army. What? (Student: incognito army.) Yes. Nobody knows you. If they come to know what you are, Duryodhan and Dushashan won't chase you. You yourself have forgotten your form. This is why they are chasing you. So, it was said that you are an incognito army. Your intellect must feel enthusiastic! What was said? Baba never before narrated such a *vani*, meaningfully. Now, He is saying it explicitly. What is He saying?

O Jagdamba and the arms of Jagdamba, what should you feel in the intellect? You should feel enthusiasm. For what should you feel enthusiastic? That we will kill these Duryodhan-Dushasan and people belonging to the community of Ravan. How will we do that? [We will do that] by becoming Shiva Shakti in practice. Those men who become sanyasis certainly can't establish heaven. What? Why should you feel enthusiasm in the intellect? That these sanyasis who are males... what can't they do? They can't establish heaven. What Baba has said should sit in your intellect. You have faith on them. On whom? On those male gurus. [You think:] they are doing a good job. They aren't doing a good job. They have fooled you. So, it was said: they can't establish heaven. In fact, they are fooling you. What will they do all the more? They will establish hell all the more. This is why a hint has been given in a murlī: who is Ravan? Certainly, it will be said: these gurus. What? Those who become the gurus of the maidens and mothers themselves are the forms of Ravan. Whether they are in the outside world, in the *basic knowledge* or in the *advance knowledge*. You want your *svarajya* (self-rule). What? What do you daughters want? You wish that there should be your *svarajya*. What? There should be your rule. What? What is said among the Sikhs as well? It is said even among the Sikhs: *Raaj karega Khalsa* (the pure one shall rule)! What? When the destruction takes place, who will rule over the world at that [time]? *Khalis*; *khalis* means pure. The pure souls will rule. In whose hands is the administration now? Now, even among the Sikhs, the entire administration is in the hands of

men. So, they certainly aren't *khalis*. They certainly aren't pure. But if this praise is famous, it certainly has to come true. Now, the *time* has come. Which *time* has come? Which *time* has come? That the power should sit in the intellect of the shaktis [and] they should feel enthusiastic that they will take the kingdom in their hands and rule the entire world themselves. Baba has said it in the murlis earlier as well. What did He say? Even if this Baba leaves, Mamma will sustain the Brahmin family till the end. What was said? Mamma will sustain the Brahmin family till the end. But what is the condition now? What is the condition now? These gurus have put your *hamgenes* (those of the same genes) in a miserable condition. What? Your condition isn't so miserable. But they have put your other *hamgenes* in a very miserable condition.

If you want your rule, consider yourselves to be [this]. What should you consider yourself? It is sung, '*vande mataram*'³. What should you consider yourself? Mothers aren't praised simply. Will mothers be praised simply? Someone will praise them only when they perform some good task. So, first of all, realize your form. It is praised: '*vande mataram*'. There is so much praise, Hail to the Mother India! It isn't the land of Bharat which is praised as mother. What do they think? When they say: hail to the Mother India, they consider it for the land. [They think:] in the world, the land below the Himalayan Mountain is Mother India. But land isn't called mother. What does a mother mean? Mother means there is some maiden or mother. There is some maiden or mother who has performed such task. She has performed such [task] and she has become the mother of the entire world. So, the name of the land of Bharat isn't mother. It is said: hail to the Mother India meaning hail to the mothers who live in India. What? It shouldn't be that hail to the land of Bharat but it is about hailing the mothers who have performed the elevated task of opening the *gate* of heaven in the land of Bharat. Those mothers make the entire world into heaven. They don't make just Bharat into heaven. If she is the Jagatmata i.e. World Mother, if she is Jagjanani i.e. she gives birth to the world, will she transform the whole world into heaven or just Bharat? She will particularly transform Bharat into heaven and she will also transform the entire world into heaven. Just the mothers are hailed. What was said? Just the mothers are hailed. Baba doesn't have any hopes on the brothers with regard to *purity*. Then, by mistake they just say: hail to Mother India. The real meaning that Bharat... who should be hailed? Who gains victory and who suffers defeat? Is it of the living human beings or the non-living land? Who gains victory and who suffers defeat? (Student: the living..) It is about the victory of living maidens and mother. The Father certainly makes the mothers famous. What? Why has the Father come? The men have gone ahead for 63 births. All the religious fathers who came, they came and taught knowledge; did they have a male body or a female body? They came and taught knowledge in a male body. They converted those belonging to Hinduism [i.e.] the Ancient Deity Religion and drew them to their respective religions. All of them were certainly men. And Baba has termed all the men as Duryodhan-Dushasan. They can't take [anyone] towards the right path at all. So, even those religious fathers and the great souls have caused downfall after coming in this world.

Now, Baba has come to make you famous. Now, He hasn't come to make men famous. He is making you maidens and mothers famous. He has the *opening ceremony* of heaven done through you. He doesn't do it Himself. It is because Baba does know, doesn't He? - even I am revealed in the world after coming in a male body. ☺ And I am doing the task of transforming the sinful ones into pure after coming in a male body. So, it was said: He has the *opening ceremony* of

³ Hail to the mother

heaven done through you mothers. What? I don't have the [opening] *ceremony* of heaven done even through the body I have entered. Even he isn't worthy for that [task]. Why isn't he? Why isn't he worthy for that [task]? It is because he too has a male body. If He had to accomplish it through him, He would have got it done through Dada Lekhraj Brahma himself. But Baba couldn't have the *gate* of heaven opened through Brahma alias Dada Lekhraj. Why couldn't He have it opened through him? (Student: he had a male body.) Yes, it is because even Brahma had a male body. All men have the attitude of Duryodhan and Dushasan. They can't renounce their attitude in this world. What? So, this is why I have made you mothers the instrument. I have the *opening ceremony* of heaven done through you. They say that a woman opens the gate of hell. Who says that? What do those sages and saints say? They leave the maidens, mothers, household and go away, they insult them. They say that a woman opens the gate of hell. *Arey*, you are leaving them and running away. You don't speak about your cowardliness that you can't stay pure while living with them! When you leave them and go away, this doesn't come to your intellect And you blame them [saying:] women are gate way to hell. You say that you open the gate of heaven. What? What do you say? [You open] the gate of heaven... Baba has placed the pot of [knowledge] on us. Men can't open the gate of heaven. There is complete ignorance in them. In whom? Those men who have become the gurus of you maidens and mothers are completely ignorant. What? Complete ignorance. Why was it said 'complete ignorance'? Why was it said 'complete ignorance'? It is complete ignorance because you are the ones who open the gate of heaven and they *control* you. They should make you 'the mother guru', shouldn't they? So, they are completely ignorant and you have complete knowledge. Why was it said complete? Ravan was certainly very knowledgeable, he was a great scholar but his actions were opposite in practice. This is why it was said: if someone has a lot of knowledge, if he understands, explains it to others, if he listens to it as well as narrates it a lot [to others] but if he doesn't assimilate it in his life in practice, is he ignorant or knowledgeable? He is completely ignorant. What? The innocent maidens and mothers can't understand knowledge much. What? They don't understand, they can't narrate it to others but they [assimilate] it in their life in practice. They should assimilate whatever little has sat in their intellect. [They think:] One Shivbaba, one Shivbaba, so, their intellect is engaged in Shivbaba. They can't narrate anything to others either. So, Baba asked: who is completely knowledgeable and who is completely ignorant? If [someone] hasn't assimilated the knowledge in his life in practice, he is completely ignorant. You... there is complete knowledge.

You say that Shivbaba transforms the world into heaven through you mothers. You have this strong feeling within that Shivbaba transforms the entire world into heaven through you mothers. They make the entire world into hell through the idea of omnipresence. What? They have this in their intellect: Shivbaba enters us as well. Does Shivbaba come becoming omnipresent in this world or does He come in one [personality]? Should you follow the directions of one or many? You should follow the directions of the One. Then, why will someone keep the maidens and mothers *under* his control. The one who has realized that the Supreme Soul is One and is transforming the entire world from hell into heaven by giving *shrimat* through one, will he keep the maidens and mothers under his *control* or will he leave them under the *control* of Baba? He will leave them under the *control* of Baba. So, it was said: what knowledge do they spread in the entire world? God is omnipresent. It means He comes in me as well. I too am capable of teaching knowledge to these maidens and mothers. So, accept my words. Apart from me there is no other God in this world. Don't accept anyone else's words. All of them teach wrong knowledge. What does it mean? They prove God to be Satan and Satan to be God. They turn the entire world into

hell through this knowledge. Through which knowledge? Through which knowledge do they turn the entire world into hell? [God is] omnipresent. It means He comes in me, in you [and] everyone is a form of God.

You have shot the arrows of knowledge at these Bhishm Pitamah⁴ etc. What was said? Who is Bhishm Pitamah? Those gurus who haven't got married – What? – But they have controlled the maidens and mothers. They are certainly *kumar* (bachelors). But in spite of being *kumar*, they have put the maidens and mothers under their *control*. They have taken them under their *control*. You have shot the arrows of knowledge at these Bhishm Pitamah etc. Why? It is because they never support God. Who do they side with? They don't side with the Pandavas. They don't cooperate with them. Who do they side with? They always side with the Kauravas. What does a crow do? It makes noise. *Rav* means to make noise. A crow makes noise. They make a lot of noise of knowledge. But what do they eat? They eat dirt. So, these Bhishm Pitamah who eat dirt side with the Kauravas. You have shot the arrows of knowledge at them. (Student: Duryodhan and Dushasan.) Yes. You have shot the arrows of knowledge at them. At whom? At these Bhishm Pitamah.

Now the Father says: keep listening to the knowledge and keep narrating it [to others]. What should you do? Keep listening to the knowledge. From whom should you keep listening to it? Not from these Duryodhan-Dushasan. There is One Shivbaba and no one else. If you listen to the knowledge from One Shivbaba, the knowledge will stay unadulterated. And if you listen to the knowledge from many, if you accept the words of this one as well as that one, what will happen? The knowledge will become adulterated. And the world will keep turning into hell through that adulterated knowledge. So, keep listening to the knowledge and keep narrating it [to others]. Don't become afraid now. What? These Ravan, those belonging to the community of Ravan who narrate wrong knowledge have taken you in their clutches. O Sitas, don't become afraid of them. What does it mean? Presently, Jagdamba would also be afraid of those Duryodhan-Dushasan lest they take on such a form. Who knows what they will do? There are such forms of Duryodhan, Dushasan and Ravan who have taken Sitas in their clutches even in the *advance* [knowledge]. And such ones are present in the *basic knowledge* as well. What? When Ravindra *bhai* took the *advance course* from Kampil, he was a truthful [person]. After taking the *advance course*, he directly went to Dadi Kumarka in Mount Abu and told her: Dadi, this *advance* knowledge is completely true. In spite of being true, why is there so much opposition from your side? It isn't correct. Do you know what did Dadi Kumarka say? Speak to Jagdish *bhai*, explain it to him. ☺ What does it mean? It means she is influenced by him. She is nicely bound in the bondage of those men, those gurus. So, whatever happens in the *basic knowledge*, where does it *repeat*? It repeats in the *advance knowledge* as well. There are many of such Duryodhan-Dushasan here as well. What? There are many of such Duryodhan-Dushasan who have entered the cottage of Ram and have abducted Sita. So, Baba says: don't become afraid of them. What? Baba has come to protect you. What? Not even a hair on your head will be harmed. As such, it has been said in the murli: the boat of truth will shake and sway, but it can't sink. What? In the world... Leave that aside. But people think this in the Confluence Age world of Brahmins and especially in the world of the *advance* [Brahmins]. What do they think? The one who is given the role of Jagdamba isn't visible at all. It seems as if she has drowned. What do they think? It seems as if

⁴ A character in the epic Mahabharat who vowed to remain celibate his entire life.

that boat of the holy fig leaf is drowned in the ocean of vices. They think this way. So, Baba has said: don't become afraid! The Father is protecting you every moment.

What was said in the *avyakt vani* as well? Everyone's eyes are on Delhi. What? And who else's eyes are on it? The Father's eyes are also on Delhi. So, the one whom the Almighty Father watches, can even a hair on her head be harmed? It can't. So it was said: don't become afraid! You should study and teach [others]. Now, you shouldn't do anything. What? Enter the field fearlessly. What should you do? Enter the field fearlessly. You should study the knowledge of the Father and teach it to others enthusiastically. You are the army which has become an instrument. What? You are the army which has become an instrument. For what? To become *master knowledge full*. Who is called a *master*? Someone who knows the *theory* anyway but he also performs actions in practice along with knowing the *theory* he is called a *master*. What? This is the study of purity, isn't it? Men can't study the studies of purity at all. When they themselves can't study it, they can't teach it to others either. They *fail* repeatedly. So, it was said that you are *master knowledge full*. Why are you *master knowledge full*? Is it because you have a female body? You assimilate the *knowledge* in practice and you can also enable others to assimilate it. This is why you are *master knowledge full*.

Saraswati is given a big *banjo*. What was said? There is a musical instrument named *banjo*, a guitar or a sitar. What is its specialty? What is seen in it? There is a big *tambuura*⁵ in some of them. What? *Tambuura* is big but what about the sound that it produces? Is it the sound of a drum? The sound of a drum isn't produced [from that]. What kind of a sound is produced [from it]? (Baba mimics the sound of a *banjo*). That's all! So, Baba says that there is certainly the entire knowledge in her pot like intellect. What? The pot like intellect is very big but she is unable to produce any sound. So, it was said: Saraswati is given a big *banjo* as its *yaadgaar*. Which musical instrument do they give her? They give her sitar or guitar which is the *yaadgaar* of the fact that there is a lot of *knowledge* in her intellect. There is so much *knowledge* [in her intellect] that no matter how big or old a Brahmakumari of *basic knowledge* or *advance knowledge* someone may be, she can't challenge her [in knowledge]. There is so much knowledge [in her intellect] but no sound can be heard. There is very little sound. One, two or four cassettes are available. After that we can't hear any sound for many years. So, Saraswati is given a big *banjo* as its *yaadgaar*. It is because she is the sharpest. What? She is very intelligent based on the knowledge that she has in her intellect. The world certainly doesn't know these concepts that why is she so intelligent. Why is she so intelligent? Why is she so intelligent? It is because the extent to which she has assimilated the knowledge in her intellect by coming in contact and connection directly with the Supreme Father, Supreme Soul, no one else has assimilated it to that extent.

You know: now we are becoming fair from dark. What was said? You have knowledge, **you** yourself are *master knowledge full*. And you also know: now, we are dark and then what do we have to become from being dark? We have to become fair. Look, how they have made the picture of Kali! Jagdamba is shown to be fair and what about Kali? She is shown to be dark. In which age does she become Kali? And in which age does she become Jagdamba? When she takes on the dark form, the ferocious form in the Iron Age, she is shown to be dark. And when she becomes fair, she is shown with a fair face. All these pictures are the *yaadgaar* of which place? They are the *yaadgaar* of present time. Look, they have made a very ferocious picture of

⁵ A stringed instrument with a long neck and a hollow circular body.

Kali. The devotees have made it, haven't they? Whatever the devotees would have experienced, they have prepared the picture accordingly. Or will they experience something else and make something else? No. Look, how they have prepared her picture! Now, she certainly isn't like that. What? What is the condition now? That Jagdamba isn't so ferocious now. It means in future, she is going to play such ferocious *part* that the devotees who are unable to recognize God and because of not recognizing Him they adopt the wrong path, they start performing wrong actions... Such devotees who are unable to recognize God and take on the form of Ravan and oppose Him all the more, they think this. What do they think now? Jagdamba won't take on the form of Kali, Mahakali. What? Yes. So, it was said: it isn't that Jagdamba takes on such form of Mahakali, Kali. Now, it hasn't sat in their intellect. You know: now, we become fair from dark. They are worshipping dolls. They have made the pictures of *devis*, haven't they? They are just worshipping them. They don't know their actual form in practice. They worship them. It means they have certainly assimilated the worship worthy form, the pure form at some time. Now, will you go to Kali? What was said? What? He asked. Who did He ask this? In today's murli, Baba is speaking to the arms of Jagdamba or Jagdamba herself, isn't He? Who is Baba speaking to directly in today's murli? [Baba] is speaking to Jagdamba. So, He asked: now, will you go to Kali? Will you go to Kali? Will you go to Kali who takes on a corporeal form? Will you? They fear her so much saying: '*maa, maa*'. Who? Those [devotees] of Mahakali... There are more worshippers of Mahakali in Kolkata. Where is the temple of Kali? (Student: in Kolkata.) The famous temple is situated there. So, it was asked: if they come to call you, will you go there to Mahakali? ☺ They cry out so much saying, '*maa, maa*'. Just don't ask about them. Nothing happens [by doing that]. What? Nothing happens by crying out so much in front of Mahakali. Kali is praised a lot. Certainly, she would have done some praise worthy task. They call her mother Kali. What do they call her? Mother Kali. They don't call her: mother Gori (fair). What do they call her? They call her mother Kali. But they don't understand the meaning. What? What does it mean? It is said, isn't it? She is your **mother**. What does Baba also say in the murli? 'Children, your **Father** has come.' What does it mean? You are what you are. But even your Father has come. ☺ Similarly, what is said to the maidens and mothers? She is your mother. It means you aren't so *powerful* in being good or bad, but she is more *powerful* than you. ☺ So, it was said that they say: mother, mother, mother Kali. But they don't understand the meaning that she is even their mother.

There is also the confluence in Kolkata. Whose confluence is it? (Student: Ganga.) No. The first confluence is of Brahmaputri and Ganga. Whose confluence is it? There is the confluence of the rivers Brahmaputri and the Ganges. So, what has been said about Ganga? The Gangas of knowledge have emerged in the end. What? Even in the *basic knowledge*, it is Kali who emerges first. A *bhagini* (female sweeper) had come in the beginning of the *yagya*. Saraswati emerges after her. And Dadi Gange who is sitting in U.P.⁶ emerges in the end. That is certainly about the *basic knowledge*. Similarly, in the advance knowledge, who emerges first of all in 1976? The one who takes on a dark form. Then, who emerges in the middle? Saraswati Jagdamba who holds the *banjo* of knowledge. And then, who will emerge in the end? Gangas. They are going to emerge now. It is correct, isn't it? What does U.P. have to show? Which play does it have to show? (Student: religious war.) Yes. U.P. has to show the play of religious war. So, which river is famous in U.P.? River Ganges is famous. When she comes on the field, the religious war will be seen. So, it was said... It is said: there is also a confluence in Kolkata. There is also a confluence

⁶ Uttar Pradesh, a state in North India

of rivers Brahmaputri and the Ganges. She is Brahmaputri. Now, she isn't the mother. What was said? Who isn't the mother? What is said for river Brahmaputri? She is certainly the daughter (putri), isn't she? It is a river which flows at a high stage on the mountains. And at last it flows through Assam, meets Ganges and then merges into the ocean. So, is she a daughter or the mother? (Student said: the daughter.) She is the daughter. But what do they think? (Student: they think she is the mother.) This is what the devotees think. Now, she isn't the mother. Who? Brahmaputri. She isn't the mother, it means, what is she? If she isn't the mother, what is she? What is she? She is the daughter. Whose daughter is she? A mother will have a daughter, won't she? From whom is a daughter born? She is born from the mother and father. So, the river Brahmaputri flows at a high *stage* and comes and meets the Ganges in the end. After meeting the Ganges, where does it fall? It merges into the ocean. So, she is your daughter. You are the mother and she is your daughter. She isn't the mother. Who isn't the mother? This river Brahmaputri isn't the mother. This is why the mothers have received the pot. What? Is the mother given more important jobs of the household or is it given to the daughters born from that mother? Who is given more responsibility? The mother. So, the pot of knowledge is placed on you. The pot of knowledge [isn't placed] on that daughter. It means, Baba didn't give the pot of knowledge to Lakshmi. If He gives it to Lakshmi, she too will come first in the *advance knowledge* and become the bead of the Rudramala. Then, she will also become a king. What? She doesn't have the role of becoming a king. She is the Shakti who becomes queen for many births. The one who becomes queen doesn't have much power. You have more power than her. You are the mother. This is why the pot of knowledge is placed on you. Who knows the *history* of the previous births? Shivbaba knows that, doesn't He? He knows which soul is capable of doing what task. So, it was said: Brahmaputri isn't the mother. **You** are the mother. Who is in front of Baba? Jagdamba. She (Brahmaputri) is certainly the daughter. This is why the mothers have received the pot. Who has received the pot? It wasn't said for the daughters and maidens that they have been given the pot. Who has been given that? The mothers have been given that. The mothers have received it. You are the army of the mother. All of you are the army of the mother. You are her *hamgenes*. What? It isn't that you insult men. Baba has those rights. What? [To say] that they are Duryodhan-Dushasan. Baba can say that, but you can't insult anyone saying: you are Duryodhan-Dushasan. This isn't your job. Om Shanti.

Baba: ...This is why when new children come, Baba [explains] to them with a lot of zeal and enthusiasm. No matter even if only one [person] comes. Baba narrates the murli in front of him with a lot of zeal and enthusiasm. Baba doesn't feel so much zeal and enthusiasm in front of the old ones.

Student: The burden of the old ones increases.

Baba: Yes, it increases because they don't *follow* all the directions of Baba and violate *shrimat* all the more. That is why the burden increases on them. The new leaves are *satopradhaan* and *saatvik*. They can accept and *follow* the words [of Baba]. They have come in the end. So, Baba says: even those who come in the end can go ahead. Don't think, "I am old, I can't [do] anything." What?

Student: The mother is powerful.

Baba: Yes, yes; absolutely. The mother is *powerful*, it is then that Baba went there. Where? To Umarsadi⁷. ☺

Student: Now both, Mamma and Baba have come.

⁷ A place in Gujarat

Baba: Yes, when Baba went there...

Student: In which year did you go there?

Baba: It is about the year 1972-73. (Student: the mataji had also come during that time.)
Baba went there to explain to the parents of Vipin *bhai*.

Student: That *gitapathshala* was opened at that very time and he gave them the message.

Baba: Yes. Definitely, some of such souls would have come [in knowledge] at that time, from that very *gitapathshala*. Actually, Baba went for them. But, they used to oppose him at that time.

Student: First of all, they started doing opposition.

Baba: They opposed Baba. They even slapped Vipin *bhai*. ☺ Then later, both of them started following the knowledge. ... The *hamgenes* of mothers will certainly be mothers, won't they? '... Baba has those rights.' What? He may call the brothers Duryodhan-Dushasan or anything. They are the children of Baba. He may call them anything. ☺ 'Baba can say that, but you can't insult anyone saying: you are Duryodhan-Dushasan. This isn't your job. ☺ Om Shanti.'

Student: He enjoys pleasure, this is why...

Baba: He enjoys pleasure?

Student: Men are called Duryodhan-Dushasan, aren't they? They are called that because they are *bhogi*, aren't they?

Baba: Everyone certainly becomes *bhogi* in the Iron Age.

Student: This is why they are called Duryodhan-Dushasan.

Baba: No, those who wage a wicked war to enjoy pleasure are called Duryodhan-Dushasan. There is the pleasure of vices too, isn't there? So, those who wage a wicked war to enjoy pleasure... She doesn't want to indulge in vices but they forcibly teach them such things through speech or catch hold of her hands and legs; that is called a wicked war. This is why they are called Dushasan-Duryodhan. They rule in a wicked way. They narrate them other things instead of Baba's *shrimat* and rule according to their own opinion. ... There was a mother Chancal. In the beginning, she followed [the knowledge] with great enthusiasm. Then, she went in the Vishnu Party. So, Baba said: *accha*, one mother Chancal went away, I will make another one ready. Now, you stay steadfast (*achal*). What? Yes. You have been given the name Chancal in the world of Maya, but what name did Baba give you?

Student: Achal.

Baba: Yes, Achal. Just like, there was someone Chancal there as well. Who? She was *in charge* in Chandigarh. Her name was sister Chancal. Then, Baba gave her the name Achal. ☺

Student: So, Baba has given you the name Achal.

Baba: Yes, alright. (Concluded.)