

**Audio Cassette No.86.**  
**At Kampil.**  
**Clarification of Murli dated.17.01.88 (for bks)**

...But, what is his condition in the end? (Some said: Bad.) What bad condition [is he in]? It becomes the rule of subjects. Kansa rules over it. It means it isn't the rule of Ram. It is the rule of five heads. He has five heads. It is the rule of five mind and intellect like heads. So now, whose rule is it now?

Morning class of the 17.01.88, page no.43 of *register* no.15. The *record* (song) played is – ‘*lelo lelo duaaein maa-baap ki*’ (take the blessings of the mother and the father). The children heard the song. In a way, many take the blessings of the *lokik* (worldly) mother and father. The children touch their feet [and] the mother and the father bless them. When do they bless them? When the children touch their feet. They are the physical feet and the worldly parents. What about here? Here there are the *paarlokik*<sup>1</sup> Mother and Father and which feet do they have? The feet like intellect, meaning *shrimat* (God's directions). Those who follow *shrimat* automatically receive the blessings. This isn't announced (*dhindhora*<sup>2</sup>) for the worldly parents. *Dhindhora* meaning that which everyone can hear. It is said only for the unlimited Father ‘*tum maat-pita ham baalak tere, tumhari kripa va dua se sukh ghanere*’ (you are the Mother and the Father and we are your children; [we experience] immense happiness through Your mercy or blessings). There is this praise in Bharat (India). Certainly, this has happened in Bharat. What? That there was immense happiness because of Their mercy. For this reason there is this praise. Your [intellect] should immediately grasp the unlimited [meaning]. The intellect says the creator of Heaven is only the One Father. There aren't two or four religious Fathers. There are all kinds of joys in Heaven. There can't be any sign of sorrow there. This is why, it is sung: ‘*dukh mein simran sab karein sukh mein kare na koi*’ (everyone remembers [God] in sorrow, no one remembers [Him] in happiness). There is sorrow for half a *kalpa* (cycle), so everyone remembers [Him]. There is unlimited happiness in the Golden Age, so no one remembers there.

Human beings don't understand anything because of having a stone like intellect. There is unlimited sorrow in the Iron Age. There are so many fights (*maaraamaari*). Though there are many educated ones, scholars, yet they don't know the meanings of these songs. They keep singing: you are our Mother and Father and we are your children, but they don't understand of which mother and father the praise is. [They don't understand] for whom it is said: you are our Mother and Father we are your children. This topic [of singing] is [applicable to] many, isn't it? Although everyone is a child of God, they are all sorrowful at present, no one has immense happiness. Happiness should be received through mercy. It means there isn't the mercy of the Father now. If there is no mercy there is sorrow. If someone is sorrowful in the Brahmin world now, what is the reason for it? It is because there isn't complete mercy [of the Father] now. It means that no one has become the Father's child completely. What is this? Being a Father or being a child, can it be measured in terms of *percentage*? Will it be said that [He is] 99% our Father and for 1% He isn't? (Student coming in: Om shanti, Baba.) (To the student:) Om shanti. Come in front. It won't be said that [He is] 99% our Father and for 1% He isn't our Father. If He is the Father, He is 100% the Father. If He isn't, He is not the Father 100% and we are not His children. It means that belief can't be measured with a *percentage*. So, no one has immense happiness.

<sup>1</sup> Belonging to the world beyond

<sup>2</sup> To proclaim (something) by drumbeats

The Mother and Father through whom we receive immense happiness, they are praised [to be] in which *time*? The immense happiness that the children have experienced is certainly at the time of destruction; the souls will become restless all around the world and the children [of the Father] will feel themselves to have immense happiness. You should receive happiness through mercy, shouldn't you? Holy men and saints are also called merciful. Now you know that in the path of *bhakti* too, they sing: you are our Mother and Father and we are Your children. They just sing but they don't consider themselves to be brother and sister or brothers among each other. If someone is actually knowledgeable, he will ask: the Supreme Soul is called *God the Father*, how do you call Him the *Mother*? If He is God the Father, is there *one* God the Father or are they *two*? Along with the *Father*, where did the *Mother* come from? *Achcha!* Why are they (the worldly parents) called the parents? The mother is female and the father is male. So will the Point of Light be called the Father or the Mother? He is only the Father to us children. We the souls [who are] the points of light can't form any other relationship with the One whom we call Shiva. Because, it is said: My name is just Shiva, it never changes. When the body changes the name is also changed. The name changed to what? Whenever He enters a body, other relationships are formed.

Otherwise, He is [just] the Father of the point souls. He is God the Father when He is in the incorporeal *stage*. And when does He become the Mother? When He enters a body. So, it was asked: *Accha*, why is He called the Mother and the Father? If the mind goes towards Jagadamba (the world Mother), the mind should also go towards Jagatpita (the world Father) because if there is Jagatpita there will be Jagatmata, too. If we say Jagatmata there will also be Jagatpita. Why is the word 'should', 'the mind should go' used here? Certainly, the mind of the devotees of a female deity goes towards just whom? The Mother. (They keep calling:) *Jai mata di* (hail to the Mother)! They forget the Father. They forget that there is some Father protecting her (*haath rakhna*). That's it! They will go after the mothers and forget the Father. These are about which time? (Someone replied: It is about the Confluence Age.) Does anyone remember mothers in the Confluence Age? (A student: They do remember Brahma, the mother.) They remember Brahma, the mother? Brahma, the mother has left her body. That is about the *past*. When they say '*jai mata ki*' they keep her idol in front of them. There are non-living *murti*<sup>3</sup> there and here there are the living *murti*. So, it is said about the Confluence Age Brahmin world itself. Those holy men and saints worship the idol of the mother on one side, they worship the female deities and on the other side they remember Shiva as well.

Well, Brahma-Saraswati aren't God. Just now, He spoke about Jagadamba-Jagatpita and along with it He added 'no one will call Brahma-Saraswati, God[-Goddess]', why? Because, what is the *connection* between Brahma and Saraswati? That one is the Father and that one is the daughter. This is why, they can't be called God and Goddess. They can't be called Jagatpita-Jagadamba. Then how can we call them [God and Goddess]? Certainly, the souls of Brahma-Saraswati enter some Brahmin children and play this *part*. Then they are praised in the world. What [are they praised as]? Jagatpita and Jagadamba. This is why, it is said in the murli: they don't understand that the Father taught Raja Yoga while living in the household. Those who follow the path of renunciation can't teach Raja Yoga to those who follow the household path. So, Brahma Saraswati won't be called a couple. She was his daughter. There is no companionship of a father with his daughter. So, this can't be their

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<sup>3</sup> Idol, personality

praise. Whose? Brahma-Saraswati. It is *wrong* to go in front of them and call them Mother and Father. In front of whom? In-front of Brahma-Saraswati.

People sing it (the song) for the Supreme Father Supreme Soul but they don't know how He becomes the Mother and the Father. How does He become that? How does He become Mother-Father? When the Supreme Father Supreme Soul Himself comes and enters the mother Gita, when He creates her, and narrates the Gita continuously for 18 years, the Gita with 18 chapters is created. Definitely, the same mother Gita enters someone later on and in whoever she enters is revealed in the world, in the form of Jagadamba. The form of Brahma isn't worshipped. The form of Jagadamba is worshipped. *Brahm* means senior, *maa* means mother, the senior mother. And what does Jagadamba mean? The mother of the whole world. So is it the same thing or is it different? It is the same thing. It certainly is about the same soul which enters a Brahmin child and plays its *part*. So, they don't know how He becomes Mother-Father.

Now, you children are asked to take the blessings of the Mother and the Father. The subject of taking the blessings is of which time? Certainly when the children play the *part* of perfection in the Confluence Age, the souls of Mamma and Baba, Brahma-Saraswati enter them and play their *part* and the praise 'take the blessings of the Mother and the Father' is of that time. It means, follow *shrimat*. These parents are the most elevated Mother and Father of the world. There are other religious fathers, too. What are Abraham, Buddha, Christ? They are highly renowned religious fathers. They are just the religious fathers; here the Father of the fathers who doesn't have any father has come. There is no *authority* who could give Him the inheritance in the corporeal. And He/She is the Mother of the mothers; no one can be her mother. Who can sustain that Mother? Like Baba says, who is required to take care of the maidens? There should be a mother. Wherever a maiden goes for service, the maidens are swords and the mothers are shields. But for the one who plays the *part* of Jagadamba, who will become a mother for her? Can anyone become [a mother to her]? According to the *drama plan*, her *part* is such that no one can be her protector because she is the Mother of the world. So, to take the blessings of the Parents is to follow *shrimat*. If your conduct is good, you will receive blessings automatically.

If your behaviour is not good, if you keep giving sorrow to someone [and] don't remember the Mother and the Father, nor remind the others [of them], then you won't receive blessings. And you can't receive as much happiness as you should either. Why? How much happiness should you receive? From whom do you receive the emperorship of the world? (Someone said: Through Brahma.) The emperorship of the world is received through Brahma. Is it through Brahma, who has left his body? That *media* is not present [right now], then how can it be [received] through [him]? It is not about leaving the body; the same *soul* enters a Brahmini (female Brahmin) and plays the *part* in the corporeal. So, it is said about that Jagadamba, you children receive the emperorship of the world through that Jagdamba. This is why it is said in this way in the murli. If you don't take blessings, you won't be able to receive that much happiness. What will you take? What will you take if you don't take blessings? If someone has an intellect that works against [*shrimat*], he will take curses (*bad-duaen*); then how will he attain happiness? Because, the Supreme Soul Father's happiness is the kingship; they can't receive the kingship. They won't be able to find a place in the heart of the Father.

Wining the heart of this father is equivalent to wining the heart of Shivbaba. What was said? What does 'this father' and 'that Father' mean? What does 'this father' mean? Who

is indicated by saying ‘this’? Whenever the word ‘this’, ‘these ones’ is said in the murli, for whom is it said? It is used for Brahma, because the soul of Brahma is seated beside [Shiva] while speaking. This is why it is said, wining the heart of this father is equivalent to wining the heart of Shivbaba. And if you didn’t win the heart of this father, then you didn’t win the heart of Shivbaba either. Does Shivbaba also have a heart? So, ‘this one’ and ‘that one’, are the [indications towards] the two unlimited Fathers. ‘This father’, means Brahma; he is also a titleholder father, isn’t he? He did receive the *title* of Prajapita, didn’t he? Prajapita who went away at the beginning of the yagya, who received his *title*? Mother Brahma received it. So, Prajapita Brahma is certainly the *title holder* isn’t he? He did give the sustenance of both Mother and Father, didn’t he? Later, the same *soul* enters a mother or a Brahmini, and plays the *part* of the mother. It is the same *soul*. This is why it was said that wining the heart of this father is equivalent to wining the heart of Shivbaba. It means that the soul of Brahma enters one bead between the *first* two beads of the *rudramala*, the ones who play the highest *part* and play their *part* in the corporeal.

Because, do you have to take the emperorship of the world in the corporeal or in the incorporeal? Once, it is also asked in the murli, do you want the incorporeal inheritance from the incorporeal? Not the incorporeal inheritance! That is the inheritance of knowledge. Actually, we need the inheritance of the emperorship of the world in the corporeal, according to our *numbarvaar purshaarth* (spiritual efforts). So it was said “if we won the heart of this one”, “this one” means whose? If we follow the directions of Brahma, it is as if we pleased the Father as well. And if we didn’t follow “this one’s” directions then we didn’t please the Father either. It means the Father is also bound with whom? This is a country of the household path. If a child says, he won’t please the Mother, he only will please whom? The Father. Then, is that child a native or is he a foreigner? He is a foreign child. In the foreign lands they don’t accept God the Mother, whom do they accept? They accept God the Father. This is the praise of only that Mother and Father. What was said? Look, just now it was said ‘this Father’ and what did He say here (in this line)? That Mother and Father. Why did He make them distant by saying, ‘that’? The one who is speaking is sitting next to him (Brahma). The Father who is speaking is sitting next to whom? He is sitting next to this Brahma. So He said, ‘this’ just now and the next moment He said ‘that’, why is it so? Certainly it is the future *part* of the Father in the form of the Father, and there is the *part* of the Mother in the form of the Mother, in reality; it (that form) is worshipped throughout India [as] Jagatpita-Jagadamba.

So, the intellect should go towards that unlimited Mother and Father. Where should it go? That one. He indicated [something] for the future, the *part* which is to be played in the future. Nobody’s intellect goes towards Brahma. What was said? In the path of *bhakti*, when it is said, “you are our Mother and Father and we are your children”, nobody’s intellect goes towards Brahma. There are no temples of Brahma; there is only one temple and even there Brahma isn’t worshipped. Although someone’s [intellect] does go towards Jagadamba... A *mela*<sup>4</sup> is held in her honour. Whose [*mela*]? [The *mela*] of Jagadamba! *Mela* is the memorial of what? The biggest *mela* is of Jagadamba. So certainly Jagatpita must have had the biggest *mela* with Jagadamba in practice; or he must have celebrated the *mela* with Jagadamba the most. No one else would have shown so much courage. For what? Celebrating the *milan mela* (meeting-fair) [with the Father]. To meet the Father.

But no one knows the *occupation*. Whose *occupation*? Neither they know the *occupation* of Jagadamba and nor do they know the *occupation*, the business of Jagatpita. So,

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<sup>4</sup> lit. a fair or meeting; here a religious fair

what is the business of Jagatpita? The world calls that Father to do what? They don't call him to narrate the knowledge. What do they say? O Purifier of the sinful come and make the sinful pure. Make the degraded world pure. Make this hellish world into heaven. You know that your true and lawful mother is this Brahma. What was said? (Someone said: *Hum.*) You are saying '*hum, hum*'. [But], which Brahma? Is it for the one (Brahma) who has left his body? (Someone said something.) No. *Prajapita-Brahma* itself means that the one who has *Prajapita* sitting along with her. How is the mother? The senior Mother with whom there is the senior Father as well. It isn't like those devotees who just say "*jai mata di*<sup>5</sup>"; but the Father? They forget the Father. So, you know that your true and lawful mother is this Brahma. You should understand this too, in what way is this one lawfully our mother? He says in the murli "but the body is of a male". Whose? Brahma's. Why does he apply the word 'but'? It is because it isn't lawful, is it? It would be lawful only when he has a female body (*cola*<sup>6</sup>).

It is just the country India where both Mother-Father are worshipped. You have to understand this as well. You will remember in this way. How? This one is the Mother, so he is also Brahma Baba. Whom did He talk about here? At the time when He was speaking through that body, he was Brahma as well as Baba because an old person is also addressed as Baba. It is written Shivbaba c/o Brahma. So she is the Mother as well as the Father. Now the children have to win the heart of this Father. The heart of which Father? Is it the heart of the Point of Light? It is not about the Point of Light at all, it was about winning the heart of the one in whom the Point of Light had entered. It is because Shivbaba enters these ones. Why did He use a plural here? Now, the children have to win this Father's heart. Here the words 'this Father' are used and what was said here? Shivbaba enters 'these ones', why did He speak in plural terms? The word 'this one' should have been used here. So, certainly, the soul which Shivbaba had entered first in the beginning of the *yagya*, Brahma searched for that chariot after reaching east Bengal in order to have *clarifications* of his visions.

It is also said in the *avyakt vani*: were was this chariot found? East Bengal. This is why he used the words 'these ones'. It means there are two souls, Ram and Krishna. These very ones are the *hero* and *heroine* of the world drama. They play the part of *hero* and *heroine* in the broad *drama* from the beginning till the end in the 5000 years as well as it is these very souls who play that part in the *shooting period* as well. When they *guarantee*: Yes Baba, this child is very nice [and] *serviceable*, he gives happiness to all. Who should *guarantee* (this)? Brahma. Who should *guarantee* it, even now? (Someone must have said something.) How will he *guarantee* it? He became a dweller of the subtle world. Certainly, the subtle world dweller Brahma has left his corporeal body, [the form] of Dada Lekhraj, but that soul which has a subtle body must be in the seed form *stage* too, mustn't it? There is the *direction* for us children that we have to be in all the three *stages*: corporeal, subtle, incorporeal. Become corporeal this moment, become subtle the next moment and become incorporeal, [stabilize] in the form of the point the very next moment.

So, his corporeal body perished, but that soul can certainly remain in the other two *stages*, can't it? What are those two *stages*? One is the subtle *stage* and the second is the incorporeal *stage*. As regards the subtle form, there is already the entrance (of Brahma) in Dadi Gulzar. For example, when other subtle bodied souls enter a human being, there is the indication that whomever they enter, that soul (the soul to which the body belongs) will

<sup>5</sup> Hail to the mother

<sup>6</sup> Lit. means costume, Baba refers to the body

become unconscious. So, there is certainly this difference in the entrance of a human soul and the entrance of Shivbaba. What was Brahma? Was he a human being or the Supreme Soul? He was a human being. So, when Brahma's soul enters Dadi Gulzar with its subtle body, her face and appearance change, she can't even remember the vani. But when Brahma doesn't enter [Dadi Gulzar], it can remain in the seed form *stage* as well. When it is in the seed form *stage*, it enters the Brahmin children somewhere... it is similar to Shivbaba who enters and plays his *part*, no one comes to know when he came and when he left, later on they (the ones in whom He enters) realize that they didn't at all know such *point*. They didn't serve anyone with such *force*. So the souls of Mamma-Baba enter the children, the beads of the rosary, *nambarvaar* (at different times) according to the *purushaarth* (spiritual effort) and keep doing service.

Actually a *tamopradhaan* soul can't do *service*. Who does it? It is those souls (of Mamma-Baba) who enter and do *service*. So it was said: when these ones *guarantee*, "Baba, this child is very *serviceable*", he gives happiness to everyone, he doesn't give sorrow to anyone through mind, speech and actions, only then can someone win the heart of Shivbaba. What was said? That Brahma has departed, how will he *guarantee* it? Who will *guarantee* it? (Someone said something.) Yes. Certainly the same *soul* of Brahma enters a Brahmin child of the *Advance party* and *through* him the inheritance of the emperorship of the world is given to the children, the Brahmin children. So, until that Jagadamba, Brahma, the senior Mother, doesn't *guarantee* that this child is *serviceable*... There has to be a clear tick from her side, until then he can't win Baba's heart. Whatever you say through mind, speech and actions, everyone should receive happiness from it. You shouldn't give sorrow to anyone. The thought of giving sorrow to others first comes to the mind then it comes in actions, which results in sin. Storms will certainly come in the mind but never bring it in actions. If there is any trouble, - second page - ask Baba [about it].

"Baba, this one is displeased with me because of this". The talk is about pleasing and displeasing whom? Right now, the talk about displeasing or pleasing whom was going on? (Someone said something.) Brahma. Arey, the Father is anyway the form of light, He is always satisfied. It is not about Him. The talk about Brahma, the Mother, Jagdamba was going on. Until someone learnt how to please Jagatmata, he can't attain any inheritance from the Father either. So, if you don't understand something, the mother gave you some *direction*, you couldn't understand it, you are not convinced to follow it, what should you do? Come and ask, tell Baba that this one is displeased with you. Then Baba will explain. Let it be any thought, it comes in the mind first and then it comes in action. The speech is also action. What was said? What is even the speech as well? Because it (the mouth) is a *karmendriya*<sup>7</sup>, isn't it? The *karmendriyaan* are directed by the body itself. So, isn't the speech, the tongue a *karmendriya* of the body? So, if the children have to take the blessings of the Mother and the Father, they should follow Shrimat. This is something very deep. This isn't something common, that a single person is called both Mother-Father. What was said? (Audio cut.)

Om Shanti. The morning *class* dated 17.01.88 is being discussed; *page* no.44 of *register* no.15 meaning beginning of the middle part of the second *page*. There are the first two beads of Rudra's rosary (*Rudramala*), [one] on the right side and [the other] on the left side. They are the souls who play the part of Jagatpita - Jagatmaata. They are the special souls Ram and Krishna. It is just these two souls, the beads of the Rudramala, who in this world drama... what kind of part do they play on this world drama? They play the *part* of

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<sup>7</sup> Part of the body used to perform action

*hero-heroine*. So this is a very deep thing that a single person is called both Mother-Father. How is their picture portrayed in the path of *bhakti*? (A student: *Ardhnarishwar*.) *Ardhnarishwar*. Half the body is male, it is of Shankar. And how is the other half shown? Parvati, a woman. So, it is the *combined* form of Mother-Father. The children consider them to be separate. What? [They think:] the Father's directions and the Mother's directions are different. But it cannot be like that. When the Father has left [the responsibility] on the Mother, whatever *direction* is given by the Mother, you have to follow it. If something goes wrong, whose responsibility is it? It is the responsibility of Shivbaba, the Father. Why do you worry? So it was said, these are very deep topics.

They call the single one the Mother and the Father. "This Brahma is the Father as well as the senior Mother". Now, whom will this Baba call [his] Mother? Whom will this mother call mother? Apply this statement to the time when this murli was spoken through Brahma: who would this mother meaning Brahma, call the mother now? No one can be the mother of this Mother. Like there is no father of Shivbaba. What was said? Which mother can have no mother? (Someone replied: Jagadamba.) Yes. There can't be any mother of Jagadamba. As for the rest, it is not that Brahma didn't have a mother. If Brahma didn't have a mother, why was it said in the murlis that there were such daughters who used to give *directions* to Mamma-Baba, they made them (Mamma-Baba) perform the *drill*, they used to sit as *teachers*. Shivbaba entered them. So, they are more *powerful* than them (Mamma-Baba), aren't they? So, Dada Lekhraj is the *soul* of Krishna. Krishna is called a child; he is called the first leaf of the world. So, there will also be the parents who will give birth to the first leaf. The Mother in the form of root, the *aadharmurth* (a base soul), and who is the Father? *Bijruup* (the seed form). The Father is called the seed. So, both of them were present in the beginning of the *yagya*, the Mother Gita and Shivababa, the Father Shiva.

First there is the *jayanti* (birthday) of the Father, then there is the *jayanti* of Mother Gita. [God] is called the husband God of the Gita. So, the mother Gita should also be living and the husband God of the Gita should also be living, talking and moving. And then, the child Krishna should also be living. So, all the three were in the beginning of the *yagya*. There isn't the Father Shiva without the Trimurti. It is anyway said Trimurti Shiva. Shiva never comes without the three murtis (personalities). Shiva the Point of light never comes alone; whenever He comes He will definitely bring along with Him the three murtis. So it was said, an important point is explained to the children: if you give sorrow to someone through your thoughts, speech or actions, you will receive sorrow and lose your status. Children, you must be honest with the *Sahab* (Master). What teaching was given? You have to be honest with the *Saacha Sahab* (the Truthful Master) who is glorified. You have to be honest with this one as well. With whom? You have to be honest with this Brahma as well. And the period when this was said... When was this said through the body of Brahma? Children, you have to be honest with the *Sahab*. Who was in front at that time? At that time, He was speaking through the body of Brahma. So, that One (the one who was speaking) is the *Sahab* and should we call Brahma the *bibi* (the wife)?

When there is the *Sahab*, the *bibi*... if you remember the Master you will receive happiness. So it was said you have to be honest with this one as well. It means you have to be honest with Brahma Baba as well. This Dada himself will give the *certificate*. He isn't giving it right now. This is said for which time? It is said for the future, that this Dada himself will give the *certificate*: Baba, this child is worthy. As for Shivbaba, everyone is worthy. What? There is just one deity in the world for him it is praised that he places his blessing hand on the demons as well as the deities. He doesn't look at virtues and bad traits. Both are children for

him and both are entitled to the inheritance. What is the only thing required? '*Himmat bacche madad de baap*'<sup>8</sup>. It is just that they should be courageous, then they become worthy of receiving the Father's help. But for the one who is known as *Vanishnav-Devi*, for that deity Vishnu, it is never shown in the scriptures that he has given preference to the demons. Demons can't receive boons from him.

This is why it was said in the murli that in [the picture of] the Trimurti, Jagadamba should be seated in the place of Shankar. Had Saraswati been placed there, it would have been easier to explain. What would have been easier to explain? Who is the destroyer of the demons? The Shakti<sup>9</sup> are famous. Shankar doesn't slay the demons. What does the poor Shankar do? He doesn't do anything at all. Does he do anything? He is shown in the pictures sitting in remembrance. This is the activity shown. So, is sitting in remembrance doing any activity through the *karmendriyaan*? How are actions performed? Through the *karmendriyaan*. So, when he can't perform any action through the *karmendriyaan*, he isn't shown [doing any action] in the pictures at all. Then what will be said for him? Does Shankar do anything? He doesn't do anything. What does he do? Nothing. He can just remember Baba. And this is certain that we receive the emperorship of the world through remembrance. Then what can't be done through it?

Now at the end, Avyakt Baap-Dada has also said: children, whatever service you did till now is *ciitimaarg*<sup>10</sup> service. Just a [small] part of the souls of the world have received the message through this [method]. There are 70% villagers in India and only 30% are the cities. Many out of the 30% of the population don't know it (the knowledge). This knowledge hasn't yet spread throughout all the cities. So, just a [small] part of the souls of the world have received the message, haven't they? So how will such a big *gentry* (population) that is spread throughout the world receive the message? Is it through the power of the mind, or through the power of speech, or through the power of *karmana*<sup>11</sup>? Through which power will you receive it? Only when the power of the mind of the children becomes *powerful*, when the mind becomes focused, the voice will automatically spread around the world through the power of the mind.

So it was said that this Dada will give the *certificate* [saying:] this child is worthy. Baba praises them. Those who are *serviceable* children, who do service through their mind, body and wealth, who never give sorrow to anyone, win the heart of Baap-Dada and the Mother. To win this one's heart is to sit on that one's throne. What was said? Whose heart is to be won? What does "this one's" heart mean? Brahma, the mother who is sitting next to him. 'Sitting beside him' doesn't mean that it was said for Shiva, the Point of light, sitting beside the soul of Brahma in the body of Brahma. No. For whom was it said? It is said for the future *part* of the Mother-Father. That, to win this ones' heart is to sit on that one's throne. Whom does "that one" refer to? The one who is said to be the highest *kartaar* (the one who make others act), whose *part* is to be revealed in the future. The worthy children always think how they should become entitled to the seat. They are obsessed with just this.

There are eight seats *nambarvaar* (one after the other). Then there are 108. Then there are 16108 as well. Just like in those *schools*, there are [students who] *pass with honour*

<sup>8</sup> If children display courage, the Father is ready to help them

<sup>9</sup> Lit. power; the consort of Shiva

<sup>10</sup> Service done at a slow pace like that of an ant

<sup>11</sup> Act; here doing service by moving around

as well. Then, there are the *first class* as well as the *second class*. No one cares for the *third class*. Nowadays, even in the *trains*, the *third class* [compartment] has been closed down a long time ago, earlier there used to be a *third class*. Now, there is no third class [compartment] at all. So, how many kinds of rosaries are there? There are three kinds of rosaries. One is shown on Baba's head. The rosary of eight beads is shown on Shankar's head, his hair locks are tied with it. Second is the rosary around his neck. The rosary of the 108 *Rudrigan*<sup>12</sup>. And the third is the bracelet. It is wrapped around his arms all the time. That is of 16000 (beads). Why is it wrapped around his arm? Certainly, they might have become his helpers like arms. Some helped him as the left (arms) and some helped him as the right (arms). So, whoever helped him in whichever manner, they are [shown] wrapped around that very arm. There are three types of rosaries and according to it the seats are also *nambarhaar*.

But now, we should achieve a high post. Why should we think that we will go to Heaven, [that] it is ok if we attain just the post of subject? It won't befit [us] if we sit on the throne when two celestial degrees decrease [in the Golden Age]. The worthy children will make a lot of *pursharth*. [They will think:] If we don't take the complete *Suryavanshi* inheritance from the beloved Baba, we won't take it cycle after cycle. If we aren't threaded in the *Vijaymala* now, we won't be threaded in it cycle after cycle. This is the *race* for many cycles. If we incur a loss now, we will incur it cycle after cycle. He is a true businessman who fully follows the Mother-Father according to *shrimat*, who never gives sorrow to anyone. Even in it (sorrow), the No.1 sorrow is to use the dagger of lust. What? Among all the sorrow that is given, which is the No.1 sorrow? To use the dagger of lust. The Father says, "Acchaa, you may think *Krishna Bhagvanuaach* (God Krishna speaks)". So, he is also No.1. You have to accept him too, only then will you become the master of heaven. Whom should you accept? Krishna. Why? Why did He say to believe in Krishna today? Because, it is the soul of Krishna who plays the gentle *part*, the sweet *part*; [he is] sweet Mamma. They think that God Krishna has given teachings through *shrimat*. Achcha, follow his directions. He too said that lust is the greatest enemy. Well, conquer it then. Only when you conquer these vices can you go to the Abode of Krishna.

Now, it is not about Krishna. Then, whom is it about? 'Now' means when? 'Now' means when? (Someone must have said something.) The Confluence age? Krishna will be in the Golden Age. Who is it now? In which corporeal form is the same *soul* of Krishna now? In the form of Jagadamba. This is why it was said: it is not at all about Krishna now. Follow the directions of the one to whom this topic is applicable. Krishna was a child. When was he a child? He was a child in the Golden Age. And [what is he] in the Confluence Age? Brahma. Will Brahma be called a child? Yes, it is definitely the senior mother's *part*, but is he the one with a child like intellect for Shivbaba or not? If a child spoils some work, who is responsible for it? It is the responsibility of the Father. So, Krishna was a child, how will he give directions? Krishna was a child, how will **he** give directions? It means the *part* that Krishna's *soul* plays in the Confluence Age is the *part* of the one with the child like intellect. Shivbaba does narrate the murlis through his body, but that soul himself doesn't completely understand the deep secrets of it. Had it understood them, it wouldn't have been bound in the bondage of the subtle body either. It would have made its complete *purushaarth* while being in the body itself. Why? Because, what is our aim? It is to become Narayan from *nar* (human being). Our aim isn't to become a *prince* from a *nar*.

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<sup>12</sup> Followers of Rudra

So, how will he - meaning child Krishna, Krishna with a childlike intellect - give directions? Ram is called the Father. It means the soul of Ram plays the *part* of the Father. And Krishna? A child; meaning he plays the *part* of the creation. When he grows up and sits on the throne (*gaddi*), he will give the directions. What was said? What does growing up mean? To become intelligent. The same *soul* of Krishna who is studying in the *Advance party* at present, [it is studying] entering whom? Jagadamba. Whose is the corporeal *part*? Of Jagadamba. When he grows up [after] entering her meaning when he becomes intelligent... this is why, there is a praise in Sikhism, ‘*raaj karega khaalsa*’ (the pure one shall rule). Who will rule? What does *khaalsa* mean? *Khaalis*, a pure soul. So, when he grows up and sits on the throne, he will give directions. It is also said in the murli, first, this Jagadamba receives the emperorship of the world from the Father, then she gives it to the children. So, only when you become worthy to give directions, will you rule.

*Acchaa*, they say God Krishna speaks (*Krishna bhagwanuvac*), ‘Remember Me’. Now Shivbaba says, “Remember Me in the incorporeal world”. And where is Krishna? Krishna is in the corporeal world. Baba says, “Remember Me in the incorporeal world”. Where is the incorporeal world? It is said the incorporeal world is above, the Supreme Abode. The earth is round. A person who is standing in the *North Pole*, where will he say the Supreme abode is? A person standing in the *North Pole* will say, “The Supreme Abode [is above]”; and the person standing in the *South Pole*, where will he say the Supreme Abode is? So, where is the Supreme Abode? (Someone said: It is above as well as below.) It is above as well as below? Where should we remember Him in the Supreme Abode? Where is it *actually*? For this reason... There is nothing to be confused in it. It is said in the murli: you children will bring the Supreme Abode down to this world. It means, it isn’t about that Supreme Abode. Here everything is in practice. What does the Supreme Abode (*paramdhaam*) mean? The abode where the intellect is in such stage, beyond [the world], where the Brahmin children will be stabilized in the seed form stage in a collective way. There will be a place in this way.

Three *Pandavbhavans*<sup>13</sup> are mentioned. The world will be governed from one [place]. From the second, Heaven will be governed, it will be sustained. There will be the sustenance of the pure children. And the third place is where there will be *tapasya*<sup>14</sup>. The children will be stabilized in just the seed form stage. That itself is the Supreme Abode. The *drishti*<sup>15</sup> of the entire world will be focused on that Supreme Abode when there is the final destruction. Because, everyone loves the Supreme Soul. All the children will be stabilized in that *stage*. So it was said, “Shivbaba says, Remember Me in the incorporeal world”. Krishna will say, “Remember me in Heaven”. What was said? “Shivbaba says” it is in present and “what will Krishna say”? Krishna will say, “Remember me in Heaven”. It means that both the worlds will be present. The soul of Krishna will play that *part* in heaven. And the *Dilwada Temple* is the memorial of the land of *tapasya*; it is the memorial of those who stabilize in the seed form *stage*. What will Shivbaba say there? Remember Me. Shivbaba says: Remember Me in the incorporeal world and Krishna will say remember Me in Heaven. So, where will Heaven be established? At which place? (Someone said: Delhi.) In Delhi, on the banks of river Yamuna.

So it was said, he too says that lust is the greatest enemy. Who? Krishna says that lust is the greatest enemy and Shivbaba also says that lust is the greatest enemy, which is to be conquered. There, you won’t get poison. So leave it and become pure. The Father of Krishna

<sup>13</sup> The place where Pandavas live

<sup>14</sup> Intense meditation

<sup>15</sup> The way some look at each other

sits and explains this. *Acchaa*, think that human beings removed My name and inserted the name of the child [in the Gita]. Who is the one explaining here? The Father of Krishna. The Father of even the Krishna of the Golden Age sits and explains. Won't the child Krishna in the Golden Age have a father or not? Or will a star simply come down from above and become a *prince* as shown in the pictures? It is nothing like that. There will certainly be a vice less father who gives birth to child Krishna and he has to be a soul which stabilizes in a much higher incorporeal *stage* than that of Krishna. If Krishna is complete with 16 celestial degrees, he must be beyond celestial degrees. After the birth of Krishna, the [number of] celestial degrees will keep reducing to some extent. And the father who gives birth to him will be the soul which plays the *part* of the continuous ascending stage. It will play such a *part* in the end. Not only him but all his helper children who will give birth to children like Radha-Krishna all of them will be the children who *change*, who transform even nature. It is easy to *change* the intellect of the living being because a living being has the intellect but it is harder to *change* something inert. It certainly can't happen without the power of yoga. *Change* a living being by narrating the knowledge to him, but an inert thing doesn't listen to knowledge at all. This is why it was said that both of them say: Lust is the greatest enemy. Krishna says it as well as the Father says it.

Well, no one accepts them at all. Who? No one accepts Krishna's words. They don't follow him either. They think: let Krishna himself come, then we will follow his directions. We will keep diving till then. Who thinks that? (Someone said something.) Which humans? The human beings of which world think that? Sanyasis and so on can't go to heaven at all. They won't be able to even ask anyone, "Will you go to heaven?" First, this is about the Sanyasis belonging to which world? There are Sanyasis like them in the Brahmin world too, who won't be able to go to the first heaven out of the 21 births which we children will see through our eyes; they won't even be able to go to that No.1 heaven. They won't be able to even say this, ask this to anyone: Will you go to heaven? They can't say: I have come to teach you Raja Yoga. What? I have come to teach you Raja Yoga. The Father Himself explains all this and it is about the whole Confluence Age. Krishna is in the Golden Age. There must be someone who makes him worthy like this, mustn't there? Who? The one who makes Krishna worthy **like this**. Worthy like what? That he should say... What should he say? 'Become pure'. So, Shivbaba Himself says... Sanyasis can't say: Remain pure while being in the household. If Krishna himself lives in the household, he will tell the others to become pure.

Shivbaba himself says: I am making Krishna and his whole family worthy to go to Heaven. (Student: *Suryavanshi*?) Yes. The whole family worthy of what? I am **making** them worthy to go to Heaven. It is not that I will run away after narrating the knowledge and then the children will themselves continue to create Heaven. I am making them worthy to go to Heaven because Maya has made them completely unworthy. Baba works so hard so the children could achieve high positions in Heaven. Otherwise they will have to labour in front of the educated ones. You have to take the complete inheritance from the Father, haven't you? Ask yourself; are we worthy enough to take the complete inheritance of heaven from the Father? It is because this topic is applicable there too. Where? When this vani was narrated through Dada Lekhraj, [the point] that the insiders will remain behind and the outsiders will take it (the inheritance) away was applicable. The same point is applicable at present too. What? Children, correct your behaviour, otherwise what will happen? The insiders will remain behind and the outsiders will take it away. It means [those belonging to] the *Vijaymala* will go ahead and those belonging to the *Rudramala* will remain behind. Since the *Rudramala* will remain behind, they will have to be added to the *Vijaymala* afterwards.

(Someone said something.) They will say? Did you make it firm? (Someone said: *Vijaymala* is ahead now as well.) How are they ahead now? They are not ahead now.

*Vijaymala* is not ahead at present. Three *groups* of the *Advance Party* are mentioned. One is the *Planning Party*, the other one is the *Practical Party*. Those who enter [the members of] both of these parties like Mamma, Baba, Mamohini Didi are souls of the *Inspirating Party*. It is the *party* that increases zeal and enthusiasm. There are just two *parties* in practice. [One is] the *Planning Party* and the second? The *Practical Party*. So, is that *Practical Party* on the *field* [of service] at present? It is not on the *field* at present. The *practical* is possible only through *purity* and the beads of the *Rudramala*, those who become kings for many births are *tamopradhaan*. Have the kings become more *tamopradhaan*, have they become more degraded or have the queens of India become more *tamopradhaan*? The kings became more adulterous because of keeping many queens. So, they require more of this water of knowledge. This is why, the *Rudramala* is prepared first and the *Vijaymala* will become ready in the end. So, it is said in the *avyakt vani*, the very first *avyakt vani*: '*Bharatmata* the incarnation of *Shivshakti* is the very slogan of the end'. So, it was said, ask yourselves: are we so worthy? There are *nambarvaar* worthy children: the most worthy, the more worthy and the least worthy.

Baba says this to the children of every *centre*, ask yourselves: are we worthy? Are we the better or the worst? The best ones are never hidden. What? Who will be revealed first? Those who are the best will be revealed first. They can't remain hidden. They will have mercy in their heart: we should serve Bharat (India). The *social workers* are also *nambarvaar*, the best, better and worse. There are many who *loot* a lot. They sell goods and eat. Then, will they be called worthy, *social worker*? There are *social workers*, aren't there? For example, there is the *Red Cross* organisation, there are *social workers* in *hospitals* etc. they receive lots of goods to distribute among the patients etc. But what will those who are true do? They will keep distributing them. They will use a little for themselves and use most of it for *service*. And those who are false [social workers] will sell off the goods and eat [the earning] themselves. So, there are many who call themselves *social workers* because they serve the *society*. They just call themselves so, [but] they actually are not social workers. It is the Father who does true service. He takes the souls of all the religions to *muktidhaam* (the Supreme Abode). So look, how much service He himself does and how much service He makes the others do. He doesn't take just the ones belonging to the Deity Religion to the Supreme Abode after freeing them from sorrow and pain. Who [does He take]? The souls belonging to all the religions; they may belong to any religion.

You know that we are the spiritual *servant* along with Baba. Everyone does the service of the good ones. It isn't a big deal to serve the good ones. No matter how someone is, no matter how much sorrow he gives, but what is the task of the *social worker*? To serve him. So it was said, not only the whole world but he purifies even the five elements. Who? We, who are the spiritual *servant* along with Baba... because it is Baba's task to give knowledge to the souls and bring improvement to their mind and intellect like soul. When the mind and intellect like soul becomes the one with true thoughts, the world which generates wicked thoughts, which spreads wicked vibrations will be destroyed. When there is the destruction of the world, the task of the Supreme Soul ends. But the nature became *tamopradhaan* because of the explosions of the atom bombs. Shivbaba returned. The nature which has become *tamopradhaan*, the five elements that are spread throughout the world that take on a fearsome form and ... [End of the cassette.]