

**Audio cassette no 20.**  
**At Kampil.**  
**Clarification of Murli dated 25.12.91 (for bks)**

**Side A**

Om Shanti. Yesterday the morning class of the 25.12.91 was going on, in the end of the first page. 25.12.91. The end of the first page. Now all are *tamopradhaan*<sup>1</sup>, because they do have to descend the ladder, everyone certainly has to come down. Now the Father explains: All these scriptures belong to the path of devotion (*bhakti*). They do have to come down, and all are *tamopradhaan*. But He is giving a hint about why they fell. It is because all these scriptures belong to the path of devotion. The path of devotion is certainly the path of degradation, in which there are many types of *karma kaand*<sup>2</sup>. The Giver of knowledge is only the One Father, [who is] the Ocean of Knowledge. The Father gives this knowledge to those children whom He gave it a cycle ago. And He will continue to give it cycle after cycle. It will sit only in their intellect that the Creator Himself is giving the knowledge of the creation. Just like the man is the creator of his children and even before them, whose creator is he? He is the creator of the woman; he adopts the woman [saying]: “You are mine.” So, there cannot be anyone else apart from her husband, who knows every detail about the one whom he adopts. Therefore, the first creation is the wife (*banni*). So, the first creation from whom the other creations are created, who is made to belong to the Father, so, the specialty of that first creation was mentioned. The specialty of the first creation is to form the relationship of the other creations that are created with the Father. It is like this in the *lokik* [world], as well as it is the same in the *alokik* [world]. This is the special duty of the first creation. So, the Father is the Creator. It was understood that the Father of the souls is not at all the Creator. It is because the souls are eternal and imperishable. They are indeed not created. As for the rest, the Father of the souls, the *Supreme Soul* becomes the Creator through the *param aatma* (supreme soul), the soul which plays the highest role, whom He enters. So, when the Creator creates the first creation, it is the special duty of the first creation to give the complete introduction of the Father to whoever becomes the creation of the Father, and make him belong to the Father, to make him form a relationship with the Father. Why? It is because the small children, the new creations after the *first* creation, those children don't know he is their Father. So, whose duty is this? Of the mother. This is the duty of the first creation to form the relationship of the later creation with the Father by giving the introduction of the Father. Also in the *lokik* world, the mother herself gives the introduction of the father. Otherwise, whom do the children know at first? They know the mother. Similarly, in the Confluence Age world of us Brahmins, whom did the children come to know first? Did they come to know the Father or the mother? (Students: They came to know the mother.) Did they come to know the Father? Did they come to know the Father? *Arey!* Did they come to know the Father at first? (A student: They came to know the mother.) They came

<sup>1</sup>*Tamopradhaan* - the stage dominated by darkness and ignorance.

<sup>2</sup>*Karma kaand* – ceremonial acts and sacrificial rites or rituals

to know the mother Brahma at first. They didn't know the Father. So, it is the duty of the mother to form the relationship of the Father with the children or to form the relationship of the children with the Father, so that those children could take the inheritance from the Father. If the relationship itself is broken, how will they be able to obtain the inheritance of the Father? No matter, if he is the child of a millionaire, if the *connection* with the father is broken, if the *connection* and the relationship with the Father is not formed, he can be needy for a single penny. But if the relationship is formed, if there is love, if he experiences the happiness of the relationship and makes it experience to the father, why will he be needy for a single penny? For this reason, Baba also asks the children again and again in the murlis, he questions them: when our Father is *Heavenly* God the Father, He is the Creator of *heaven*, why are we unhappy? Should we be unhappy? We shouldn't be unhappy. If we have become the children of *Heavenly* God the Father, if we have recognised Him, if we have formed a relationship with Him, if we have a *connection* [with Him] in practice, the child of the Father can never be unhappy, because the Father is the Creator of paradise. There is the mine of happiness there. Paradise means happiness, the world of happiness. So, how can we children be unhappy? It doesn't matter that we are in the world of hell, but despite being in the world of hell, the children of the Father [who is] the Ocean of Knowledge can never experience sorrow as sorrow, because of the *authority* of knowledge. If they experience sorrow, if tears appear in the eyes, if sadness arises in the heart, they haven't become the children of the Father yet. Their relationship with the Father is not formed. So, you children receive the inheritance of the Father cycle after cycle. He will continue to give it only to those to whom He gave it. It will sit only in their intellect, that the Creator Himself is giving the knowledge of the creation. Who is the giver? The Creator. Through whom does He give it? [Through] the creation, through the *first* creation [i.e.] Brahma, the senior mother (*bari maa*). But the senior mother Brahma has left the body. Then? The senior mother Brahma indeed left the body. What shall we do now? Now through whom.... how will the children recognise that the Creator Father has come and He is giving the knowledge of the *pravritti maarg*<sup>3</sup>? It is because the Father taught *yoga* while living in the *pravritti*. They did recognise the mother Brahma, but the small children consider the mother herself to be everything. They don't have the knowledge of the *pravritti* and the *nivritti maarg* (the path of renunciation) at all. When the children grow up, when they become intelligent, it comes in their intellect, what is *pravritti* and what is *nivritti*. So, they considered the mother herself to be the Father and the mother. The mother herself became everything for them. But in reality, the life of the mother meaning Brahma, wasn't the life of the household in the *alokik* way. Why? Wasn't Saraswati the mother? In fact, Saraswati was his (i.e. Brahma's) daughter. There is a great difference between an old man of 60-70 years and a virgin of 14-15 years. They don't make a couple. So, she was certainly his daughter. There was the relationship of father and daughter. That relationship cannot be called the relationship of the *pravritti maarg*, of the husband-wife. It cannot be called the relationship of *banna-banni* (husband and wife). So, the mother whom the children considered to be both the mother and

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<sup>3</sup>*Pravritti maarg* - the household path.

the Father due to a misunderstanding, that mother herself enters some Brahmin child again and the children receive the introduction again. But the mother should be corporeal. How is it possible that the Father is incorporeal and the mother becomes corporeal? In order to form a relationship, in order to form the relationship of husband and wife, one *male* and one *female* are required. Brahma also had a male body. So, Mamma was merely made the instrument to take care of the virgins and mothers. She wasn't a mother in reality. This is also said in the murlis. So what indication has been given in the path of devotion for the entrance of Brahma? [It is shown as] the moon on the forehead of Shankar. But it isn't the *role* of the mother and the father. It can be said that Bap-Dada are *combined*, but it cannot be called the revelation of the mother and the Father. For this reason, Baba said in the *avyakt vani* in [the year] 82... after 82 in 83: if the year 83 is going on, someone should become yours, shouldn't they? What? The year 83 (*teraasi*) is going on, so, someone should become yours (*teraa*) in 83, shouldn't they? What does it mean? 83; *teras* means 83. Meaning, someone should become *teraa* (yours) in *teraasi* (83), shouldn't they? What does "yours" mean? Of the Father. So, when so many years have passed for the *yagya*, starting from [19]37 until 83 and didn't anyone become yours till now? Did anyone become [yours]? No one became [yours] at all. Did Brahma become this? He didn't become this either. *Arey*, did the mother Brahma, the mother with a moustache, did she become the Father's *banni* (wife) or not? Didn't she? (A student: The soul did but...) Yes, the soul did, but as regards the love of the mother and the Father, remembrance, love and *good morning* of the mother and the Father, Bapdada to the sweet and spiritual children, neither the children were able to understand the real meaning nor were they able to experience it. So the same mother Brahma, who is in a male body, is certainly decorated (*sushobhit*) in the form of the moon on the forehead of Shankar. But, there is a proverb in Hindi: "Your words are on my forehead (your words are accepted with great respect)<sup>4</sup>" or that "I make you climb on my forehead." What is the meaning of placing someone on the forehead? Someone... for example, where is the dust of the feet of God placed? (A student said something.) It is placed on the forehead. So, when the Father comes, what does He call the mother? The mother is our guru. Actually, it doesn't concern the *Supreme Soul*. In which subject will she become a guru? Is the *Supreme Soul* *impure*, so that the mother will become His guru to assimilate purity? Is the *Supreme Soul* "Duryodhan-Dushaasan" so that the mother will reform Duryodhan-Dushaasan (villainous characters in the epic Mahabharata)? It is because in the virgins and mothers... there is the specialty of *purity* especially in the virgins and mothers of Bharat. But it is not this case. The person in whom that incorporeal *Supreme Soul* enters at first, in the beginning and in the end, proves to be the permanent chariot (*mukarrar rath*). The Father plays the role of the Father though that permanent chariot; He plays the role of the father of the world (*Jagatpita*), for whom it is mentioned in the scriptures: *Twam adi devah, purushah puranah*. You are the first deity (*adi dev*). So, the first deity will also be the first Brahmin, he will be the first *Kshatriya* (warrior), he will be the first *Vaishya* (the one belonging to the merchant class) as well as he will be the first *Shudra* (untouchable). Then he will be the first Brahmin again. So, '*twam adi devah*'... the first Brahmin means the topmost Brahmin, the highest Brahmin. So,

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<sup>4</sup> *Tumhaari baat sir-maathe par*: This expresses deep respect for someone.

the Supreme Soul Shiva enters in that *Adi Dev* or Adam or *Aadam* and becomes a husband in practice. It won't be said to be in practice in the beginning of the *yagya*. It was present in reality - actually, whatever happened in the beginning, the same should happen in the end - but, in the beginning of the *yagya*, the children didn't recognise who the mother was. The one who is Brahma in the beginning, he is also [Brahma] in the end. The *title* of the mother and the father is the highest. Their *stage* is the highest in the family, isn't it? Certainly, no one can *control* them. Can the children *control* them? If the children *control* the mother and the father, those children are not at all the children of their mother and father. The creation that is not under the *control* of the creator is not his creation. It is useless. So, in the beginning of the *yagya*, Brahma *Baap*, meaning the mother and the father were indeed present, but they were not fully recognised. What wasn't recognised? This sentence has appeared in the murlis: There were such children who used to give directions to Mamma and Baba, they used to make them practice a [meditation] *drill*, they used to sit as teachers. So, were those children more *powerful* than the mother or were they weaker? Who should be called "creation" and who should be called "creator"? Did those daughters become the creators, or did Brahma become the creator? Because, the father and the mother are called creators. The mother is the creation of the father; she is certainly not the creation of the children. Therefore, who is the creator of the mother Brahma? The children didn't come to know that either. Prajapita is the creator, and Brahma is the mother. But there was someone else to create even the mother Brahma, who used to give him directions. Who was she? The same mother of the *yagya* (*yagya mata*), who was the mother of the *yagya* even before Mamma, in the beginning. That mother of the *yagya* used to *control* Brahma as well. When [Brahma] Baba became confused and couldn't understand his visions, he had to go to Calcutta. He went to Calcutta and the seed of the beginning... when there is any seed, one [kind of] seeds is such that it has a single part, and some seeds have two parts. One part goes *under ground* and the other [part] grows up. So, there are two parts. In the beginning of the *yagya* itself, both the seed form souls, the *first* two beads of the *Rudramaalaa* (the rosary of *Rudra*) were present. One is *leftist* (from the left part of the tree), and the other is *righteous* (from the right part of the tree). So, in the very beginning of the *yagya*, Brahma and Saraswati were created through those seeds. So, Brahma did become the wife in a way but he didn't become a wife in a *practical way* and the children didn't recognise him. So, the same Brahma who received the *title* of the father Brahma, when those father and mother left... when? In the beginning of the *yagya*. It is because the *soul* of Brahma is the *soul* of Krishna. Is the *soul* of Krishna a child or is he the father? What was Krishna called? Krishna is indeed a child. So, the child also needs a mother, the mother Gita. What? And a father is required for the child as well [i.e.] the Husband God of the Gita. So, how will the child Krishna come into existence without the mother and the father? What? In the Golden Age, the child Krishna will be born in a physical form. Therefore, the mother and father will also be present in a physical form. But *shooting* of this is required [to take place] here, in the Confluence Age, so that those souls could receive the awareness of the self: who the mother and father of the most elevated soul Krishna, the *first prince*, the first leaf are. It is because the *foundation* is laid in the Confluence Age in the Brahmin world. So, the mother and father were present in the beginning of the

*yagya*. Brahma received only the *title*; which one? Of the father Brahma. Brahma himself is Prajapita. It is because when both (the mother and the father) left, who took care of the business? The children. *Arey!* Who takes care of the business when the mother and the father die? When the mother and the father die, when they leave, who takes care [of the business]? The children take care [of it]. So, who is the child? Krishna is the child. Brahma is the child. So, the child Brahma took care of the entire business of the *yagya* and the *title* of the father was given to the child. Since he took care of the business of the mother and the father, since he took care of the work of the mother and father, he should also be given their names, shouldn't he? Therefore, to whom does the *title* of Prajapita Brahma belong? Brahma. But, just taking the *title* is not enough. What? For example, the gurus today do take the *title* of '*Shri, Shri 108*', but they cannot perform the work according to the *title*. The *original* thing is *original* and to take on the *title* and become [that] is a different thing. So, the *soul* of Brahma who is a child, who has a child-like intellect... What does it mean by 'he is a child'? He will become a physical child in the Golden Age. But what kind of a child is he here? Child means [the one with] a child-like intellect. What kind of intellect? Just like there is a child. The father will after all be the father. Who is more intelligent? Is it the father or the child? The father is more intelligent. So, Prajapita who was present in the beginning, whose *title* was given to Brahma, that Prajapita is the father, the one who is intelligent, the one who knows the depth of a topic, the one who understood these things. *Alaf* found *Allah* and he gave the entire *Be baadshaahi* (emperorship) to the partner (*Alaf* and *Be* are the first two letters in Urdu language). So, who is the partner of the father? Who takes a share in the business of the father? Certainly, the child does. Until the father is alive, he (the son) is a shareholder. When the father is no longer [alive], he (the son) won't be called a shareholder. Then, what will he become? He became the chief [of the entire business]. So, when the *soul* of Brahma leaves the body, after leaving the body that soul ... in the same personality who was present in the beginning of the *yagya* in the form of the mother and the father, the *combined* seed, the seed of the *Rudramaalaa*... well, how many beads are there in the *Rudramaalaa* itself? First, the *Rudramaalaa* will be made, won't it? So, how many beads are there in the *Rudramaalaa* itself? 108. Among the 108, 54 [beads] are on one side and [the remaining] 54 [beads] are on the other side. So, the topmost two beads among them are the mother and the father of the beginning of the *yagya*; the *original* Prajapita Brahma. Those who were present in the beginning, they themselves will be revealed in the end. So, the *part* that Brahma played in between, that soul of Brahma enters those very (souls) and they are revealed before the entire world in the form of the mother and the father, in the form of Adam and Eve, in the form of *Adi Dev* and *Adi Devi*. But who will become ready first? Is it the creator or the creation? Whose revelation will take place first? (Students said something.) Of the creation? First the creator should be revealed. So the creator father, meaning Prajapita, meaning Ram is called the father; the *soul* of Ram is revealed first in the year of the revelation. Which is the year of the revelation? Baba has declared in the avyakt vani: 76 is the year of the revelation of the Father. So, the Father should certainly be revealed or He has been revealed. He certainly cannot be revealed for everyone. The elder children will recognise [Him] first. The younger children will recognise [Him] later. Here, it is about the

maturity of the intellect. On what basis someone is elder or younger? Is anyone elder or younger on the basis of the age here? Or is it based on coming earlier or later in knowledge? No. The one who has more knowledge is elder. Therefore, the one with more knowledge is entitled to receive *regard*, he became the elder brother, he became equal to the Father. All the souls certainly are brothers. Prajapita is also a soul. What? He is not the *Supreme Soul*. But who is he among the souls? He is the supreme soul (*param aatma*). It means that he is the father. According to the role he plays, he is the Father of the souls, he is the father of human beings. So, who is the elder child? (A student: Prajapita...) Is Prajapita the elder child? *Arey!* He did become the father. (A student: Brahma.) Yes, Brahma who is a child, meaning Krishna who is the child... so, what did the *soul* of Brahma become? He became the elder brother. And the one who is the elder brother, what is he called? *Dada*. Who is the father? Prajapita. And who is *dada*? Brahma. Thus, they are BapDada. One is the role of the subtle (*avyakt*) BapDada and the other is the corporeal (*vyakt*) BapDada. So, Bapdada *will* certainly remain *combined*. They will remain in the same body; there is one *personality* and there are two souls. But when the mother and the father remain *combined* through the nature and *sanskaars*, they will become Vishnu. What? Then, what will they become? Then, they [will become] Vishnu; the Golden Age will arrive. So, until the Golden Age is not revealed, what will the mother and the father also be like through the nature and *sanskaars*? They will appear separate and they should be separate in the form of a *male* and a *female*. So, that *soul* of Brahma enters that father in the form of the moon. And when that role of BapDada, the *combined* role is revealed in the form of the father, in the form of the father of the world, that father... because when a child becomes *mature*, meaning when he becomes young (*naujavaan*), only then will he be married; or will he become a husband well before, as soon as he is born? First is the revelation of the Father and later on? Whose revelation [will take place] later on? (Someone said something.) No. First the revelation of the Father [takes place] and later on? [Later on] the revelation of the mother, the revelation of the mother Gita [takes place]. There should be the birthday of the Father first and later on there should be the birthday of the mother Gita. After that, there should be the birthday of the children.

So, in 83 Baba said in the *avyakt vani*: when it is the year 83, someone should become yours, shouldn't they? So, many Brahma Kumar and Kumaris received the knowledge till 83, didn't any belong to the Father at all? *Arey!* Didn't anyone belong [to the Father] in practice? And how did these ones belong [to the Father]? Did they belong [to the Father] by flying in the air? (A student: They belonged [to Him] theoretically.) Did they belong [to Him] theoretically? Didn't they belong [to Him] in practice? Why? (A student: They didn't recognise the Father at all.) Yes, they didn't recognise the role of the Father at all. They didn't recognise the form of the Father at all. First of all, the mother should recognise the form of the Father. So, someone should become yours in 83, shouldn't they? It means, in 83 that *adi shakti* (the first *shakti* – the consort of Shiva) comes first on the stage and makes the Father hers or the Father accepts her to be His [saying]: You are Mine. What does 'you are Mine' mean? You have become Mine. Therefore, He is the one who became [i.e.] the husband (*banna*) and she is the one who

became [i.e.] the wife (*banni*). This is the play of husband and wife. *Acchaa*. So, the birthday of the Gita took place. The birthday of the Gita [is] the birthday of the mother Gita; and then after that? (Student: The children.) Which child among the children? Who is the first child? Who is the *first prince* of the world? That Krishna will be present in the Golden Age. And here? Here he is the soul of Krishna. So, where did the soul of Krishna come from? The one on whose forehead there is the moon became *Adi Dev*, the father of the world. He became Adam. And the *soul* of Brahma became the wife *through* the mother who was present in the beginning of the *yagya*, who is born for the second time, third time and comes in the *yagya* again. That means Jagadamba is indeed revealed. First the father of the world (*Jagat pita*), then the mother of the world (*Jagadamba*), and then the first child [are revealed]. The physical child will be born in the Golden Age, a small child who can be physically made to play. But what is it here? Here there is the Confluence Age Krishna. Here, there is no question of being born in the form of a child. Here, it is the unlimited child. He can be recognised through the intellect. But that child and the Father, both are revealed through the same body. Therefore, the *soul* of Brahma, the *soul* of Mamma and Baba, for whom it is said in the murlis that Mamma and Baba also enter the children according to their spiritual efforts... So, [it is about] which Mamma and Baba? Which are the souls that enter [the ones of the planning party] in the *inspiring party*? The same souls of Brahma and Saraswati and all their *followers* of the same type. They will continue to leave their bodies there and will enter here in [the bodies of] the seed form souls. Therefore, the highest souls of the *inspiring party* are Brahma and Saraswati. So, they enter and play their roles. The *soul* of Brahma, Jagadamba plays the role of Brahma. '*Brahm*' means senior; '*ma*' means mother. Therefore, what is the real meaning of Brahma? The senior most mother, who has no mother [i.e.] the first *shakti* (*adi shakti*), *Adi Devi*. *Adi Devta* (the first deity) and *Adi Devi* [are] the father of the world and the mother of the world. These are the *first* roles to be revealed. Later on? The child Krishna. So, the Confluence Age Krishna means, the *soul* of Krishna himself enters some child and is revealed in the form of Krishna. So, this question - will the *soul* of Brahma keep entering all the children? - cannot be raised. Didn't you understand? How many births does the soul of Krishna have? 84 births. So, where will he perform the *shooting* of the 84 births? He will perform the *shooting* here itself. To be born means, the faith becomes firm. And the uprooting of the faith means death; death in knowledge. So, it is the *soul* of Brahma who comes in the cycle of birth and death. It is never said for Shankar in the scriptures that he comes in the cycle of birth and death. What? Why is Shankar shown in the highest *category*, at the highest level? Why is he shown with Shivbaba, very close to the Supreme Abode? (A student said something.) Yes, just like the Father Shiva is the Ocean of Knowledge, is immovable, constant, in the same way that soul also plays an constant and immovable role in faith. If there is the Sun of Knowledge, there is also a star of knowledge which is immovable. There are many stars in the sky. Those are physical stars. So, there are some living stars as well compared to them. So, the living stars... how many stars are praised in the sky? The say that there are 900 thousand stars in the sky. It is about which stars? It is not about those stars. Actually, there are 900 thousand living star-like souls who take the

full 84 births, who play an *all-round* role since the beginning of the world till the end. (End of Side A)

## **Side B**

....It is not the role of the Gita. *Acchaa*. This *vani* dated 25.12.91 was in progress. The end of the first *page*. So, the ones who were given this knowledge a cycle ago, only they will be given it sooner or later according to the spiritual effort. In whichever *number* the knowledge was given [to someone] a cycle ago... when was it 'a cycle ago'? When was it 'a cycle ago' before? (A student is saying something.) Do you remember the topic of 'a cycle ago'? (A student is saying: In 1936.) In 1936. So, when was this knowledge given at first in 1936? To whom was it given? Baba said, didn't He? This knowledge will sit first in the intellect of only those who were given it a cycle ago; and then, it will sit in the intellect of the others number wise (at different levels according to their capacity). So, who were given [this knowledge] a cycle ago? Do you remember anything? (A student said something.) It was given to Prajapita. Who was given [this knowledge] after him? (A student: Brahma) Was Brahma given [this knowledge]? Did Prajapita give it directly to Brahma? (A student: The mother of the *yagya*.) The mother of the *yagya*, meaning it was given to the mother of the world (*jagatmata*). And who received it *through* the mother of the world? The child Brahma received it. Then? Then, [the others received it] at different times according to the spiritual effort. So, the revelation has to take place in that very form. The children will be revealed in the same form successively as they were revealed earlier, in the beginning of the *yagya*. For this reason it was said... What was said? The Father is giving the knowledge of the Creator and the creation. It will sit in the intellect of only those who were given it a cycle ago, at different levels according to the spiritual effort. After coming in Bharat, the Creator Father is giving the knowledge of the Creator and the creation. It will spread and it will also go to all outside (out of Bharat). Don't think that the advance *knowledge* will remain only in Bharat. What? First of all, it will go to the unlimited world. Which is the unlimited world? The Brahmin world itself is the unlimited world. It is not about the physical countries. The unlimited world means those who are the seeds of Islam, Buddhism, Christianity, the *groups* that are present, first of all it will sit in their intellect. Then, later on, it will sit in the intellect of the root souls of the other religions. So, it goes outside among the root souls as well as it goes outside among the seed form souls first; and later on? Later on it is the world that is considered to be the old world, the unlimited physical world. Which one? The world of five billion [beings]. This knowledge will also go there. Which [knowledge]? Not just the *basic knowledge*; it is already going there. But the *advance knowledge* will go too. It will not only go [there], but it has already reached there. What? This knowledge has also fully reached the foreign lands in the physical form, in the physical foreign lands, but they are not able to take a decision. Why? It is because, unless the seeds improve and unless the roots improve, how will the leaves and branches receive *power*? Therefore, some or other obstacle arises. So, this knowledge of the Creator and the creation will also go outside. It will go on spreading. Just like the Creator Father is giving the

knowledge of the Creator and the creation after coming in Bharat, in the same way, He will also give it in the foreign countries. It will also spread and go outside to all. Then they will not be able to say: Why don't we go to paradise? What? It doesn't matter whether they are the foreigners of the world of the seed form souls, or the foreigners of the world of the root souls or the foreigners of the outside world, they will find the answer to the question: Why don't we go to paradise? Don't the seed souls go to paradise either? The seed is eternal, it is imperishable. Only those who have the full 84 births are called seeds. (A student: There will be a heavenly gathering.) Yes, the heavenly gathering that will be formed first, not all the seed form souls will go there at first. The *group* of the souls like Brahma, [the *group* of] the souls like the Father... [the *group* of] the souls like Abraham of Islam ... the *group* of the souls like Brahma... there are *groups* even among the seed form souls. There are 8 *groups* of 12 each. This number wise *maalaa* (of different beads) of  $12 \times 8 = 108$  is to be created. So, depending on the *number* and the quality of the beads, it (the knowledge) will sit in their intellect in the same form. It is not that, it will sit in everyone's intellect at first [or] it will sit at the same time. No. Then, they will not be able to say: Why don't we go to paradise? They will come to know. This is the preordained drama; there cannot be any difference in this. [4.58 unclear recording] In the end, they will listen only to the One Father. What? Some say [this], some say [that]... No one will listen to what someone said. What will happen when it is the end? All will listen to the One Father. They will understand, we are rightly the actors of this *drama* and the Father is the *Director*, He is the *Creator*, the main *actor*. They will also understand this thing. This is the tree of a *variety* of religions. Thus, many types of trees are born under one tree. So similarly, this is the tree of a *variety* of religions. But other seeds (of other plants) also come and sit in the trunk and they take roots in that trunk. It can often be seen ... (A student is saying something.) Yes. So, this is the tree of a *variety* of religions. It is not the tree of one religion. The lock of everyone's intellect will unlock, whether it is the world of the seed form souls, or it is the world of the root souls, or it is the outside world, the world of five billion human souls. Just like this topic also comes in newspapers: 'the people belonging to the third world'. Have you ever heard about the third world in newspapers? What are the *neutral* countries called? The gathering of the *neutral* countries. In the same way, when these seed form souls also become constant in the thoughtless *stage*, they are in the *neutral* stage. Whatever will be their decision at that time about knowledge, about souls, about the world cycle, about the Creator and the creation, it will be the *exact* decision. But that stage doesn't remain forever, because all the seeds are at different levels according to the spiritual efforts. All the seeds are not the same at all. So, they will understand: We are rightly the *actors* of this *drama* as well. This is the tree of a *variety* of religions. The lock of everyone's intellect will unlock. (A student: In the end?) Yes, it is not that [they will say]: What happened? Does the intellect of only the mother and the father is to be unlocked? Has [the intellect] of the child Krishna alone to be unlocked? Will the lock of our intellect not unlock? Will we not come to know which male or female deity we are going to become? So, there is no question of creating such doubt. Earlier, Baba used to say in the *avyakt vanis*: Except for the mother and the father, no one else's role is revealed. Then, what did He say now, in the end, recently, around [19]87-88? Except for 2-3, no one else's *seat*

is fixed. So, He also added the third one along with the two. Now, everyone's lock [of the intellect] is locked. The question of your religion is separate. What? What was said? There are 12 *categories* even among the 12 souls like Brahma. Brahma is the first one of the Ancient Deity Religion; he is firm [in his religion], isn't he? He is the mother, isn't he? It is the mother land, isn't it? It is the *mother country*, isn't it? But all are at different levels even among them. All those mothers are not the same. What? Those *Adhar kumaris* are not the same either, the temple of that *Adhar Kumari* is praised where? At Mount Abu. Among them also some have more *connection* with some religion, they are influenced by it; there are many births, aren't there? It isn't about just one birth. Some are *connected* with some religion, they are influenced by it. They too... the 12 souls... (A student is saying something.) The *group* of 12, yes. (A student is saying: It means that one has come into that *group*.) In which *group*? In the *group* [of those] like Brahma? (A student is saying: The souls of many religions in the *group* of [the souls] like Brahma, are connected with various religions...) They are the ones to have a *connection* with various religions; they don't belong to various religions. Because of being coloured by the company, they are influenced at that time. (A student: So, who will be included in that group?) The souls like Brahma only will come. (A student: The souls like Brahma who are influenced will come. They will not remain forever. Then, who will come in the *group* of the souls of Islam, Buddhism among the eight jewels?) It doesn't concern the eight jewels. The eight jewels are separate. (A student: They are the seeds of the eight religions, aren't they?) That is a different thing. The eight jewels don't come from the *group* of one special religion. [As regards] those seed form souls, one special soul is selected from the *group* of every religion. There are nine main religions (*dharm*), which achieve emperorship from the Supreme Soul Father. They receive the kingship. The atheist religion is unable to achieve it at all. Therefore, the heads of the nine religions, the heads of the nine religions, of nine groups – one head each for a group of 12, one among the 12 [is the head]... so, how many heads are they? Nine. So, the nine jewels are separate i.e. the *nav ratna*. And one entire *group* of twelve [souls]... whether it is the *group* [of souls] like Brahma, or the *group* of the souls like Shankar, or the *group* of the souls like the Islam people, among the seed form souls, those *groups* are separate. In each *group* also, there are 12 *categories*. (A student said something.) *Arey!* Into how many zodiac signs are all the human souls in the world divided? Into how many zodiac signs are all the human souls of the world divided? How many *categories* are there? (Students: Twelve.) There are 12 zodiac signs. According to the place of birth, according to the family, according to the name of the mother and the father, according to the time, the *categories* keep multiplying. Their behaviour is evaluated in a different astrology. So, we children are also going to be astrologers. Or are we not going to be? First of all, we will know our own 84 births. Even before us, we will know the 84 births of our mother and father. First the mother and the father should be revealed, their births should become *clear*, then the births of the children will become *clear* too. Therefore it was said: In the end, the lock of everyone's intellect will unlock. Now it is locked. It means that among 12 souls like Brahma, except for the mother and the father, the child Krishna is... he is the child and he himself is the father. They are not at all separate; the *personality* is the same. What? Just like, when they

establish a *company* in the world, what do they call it? ‘...& Sons’. Whose name is given? Of the father. And later on they add ‘...& Sons’. They don’t even mention the name of the child. So, it is the same here as well. In the case of the mother and the father, their intellect certainly unlocks. The intellect of that child also unlocks. Which child? Of the child who takes the full 84 births. He is the child who enters the cycle of birth and death in the form of faith and doubt the most. Who? The *soul* of Brahma. He is also studying at this time. What? For how many years is his study as well? How many years has Baba mentioned for the studies in the murlis? How many years of studies? 50 years of studies. So, when are the studies of 50 years completed? In [19]88. The child Krishna will not become knowledgeable as soon as he is born. It will certainly take some time to grow. Well, the knowledge of main letters is received in the childhood. *A, b, c, d...* it is not necessary that the full knowledge of the 84 births is obtained. So, now everyone’s lock [of the intellect] is locked. The question of your religion is separate. What was said? It means that even among the twelve souls like Brahma, there aren’t firm *ones*; there are the souls who are influenced to a certain extent. So, your case is different. Everyone’s intellect is locked. They are not recognising their own form fully either. It still remains a riddle in the *yagya*. Which riddle? The riddle of the beginning. Which one? (Students are saying something.) Who am I? So, it is a riddle for the children even now. Leave aside the children; it is still a riddle for the mother too. Sometimes it becomes a riddle even for the mother. (Student: They have complete 84 births, don’t they?) Yes. The one who is born first should know first, am I firm or not. Am I the Father or not? When the first one himself is unable to know... (Students are saying: [The part] of the Confluence Age is revealed.) Whose? (Students: Of the mother.) Is the Confluence Age [part] of the mother revealed for you? Let it at least be revealed for you first. Is the Father’s part revealed for you or do you have faith and doubt about Him too? Do you ever cry? Do you ever cry, do you feel unhappy? (Students: We feel [unhappy] ...) You feel [unhappy]. If you feel unhappy, you yourself aren’t the children of the Father. Should the children of the Father be in paradise or in hell? Should they be in the world of sorrow and crying? (Students are saying something.) (Ironically:) It will happen when it has to happen. It cannot be in our mind and intellect now. Now it shouldn’t be even in our mind and intellect. We have made a firm decision. What? *Arey*, paradise can be established at least in the mind and the intellect. Just like Krishna is shown with paradise on the palm [of his hand], so, paradise should be visible to us at least on the palm like intellect. Or shouldn’t it be visible? But it is also number wise (at different levels) according to the spiritual effort. (A student is saying: But we forget.) Why do you forget? It was said... What was said? It is the tree of a *variety* of religions. What is there even in the tree of 12 leaves which gets ready first, [the tree of] 12 souls like Brahma? There are souls *connected* with various religions. So, everyone’s intellect will be unlocked; don’t worry. The question of your religion is separate. To whom was it said: The question of your religion is separate? (A student: The corporeal father.) To the souls of Ram and Krishna. Whom does the *Supreme Soul* teach? Whom does He teach first of all? How many children does Shivbaba have? Brahma becomes Vishnu. The one who is left is Shankar. Therefore, how many children are there? There are two children. One is Brahma, who plays the role in the form of a daughter. Also in the world, in the Golden

Age, the *foundation* of the family tradition that is to be laid here... so, how many children will there be in the Golden Age as well? Two children. Who lays the *foundation* of this here? Shivbaba. Therefore, how many children does He have? Two. Who? Ram and Krishna. It means, [one child] in the form of the son and [one] in the form of the daughter. So, Brahma and Shankar; only these two souls are the *direct* children of the Father, who understand the Father first. So, your case is different. As for the rest, this is the tree of a *variety* of religions. Gradually everyone will understand. The second page of [the *vani*] of 25.12.91. So, according to the *drama plan*, they cannot come to paradise. Who? Those who belong to other religions. It means that they are number wise<sup>5</sup> even in the tree of 12 leaves that has to become ready first. Even among them, some will be added before and some will be added later. There will be the *paper* (exam) of one *second*. What? What was said? What will be the duration of the exam in the *last* (end)? One second. Whoever has to go by whichever *train*, only that train will run. No other train will run. It will be called: The call of the Father is the call of *Kaal* (death / time). If you make a delay of even one second, the *number* will go down. So, according to the *drama plan*, they [i.e.] the followers of other religions cannot go to paradise because paradise is also one higher than the other. It will sit in their intellect: The founder of our religion came at such and such time. Christ didn't come in paradise at all. It means that also in the world of the seed form souls, the seed form soul of Christ will not come first when the gathering of the Confluence Age paradise becomes ready. When will he come? He will come later. These topics will come in everyone's intellect just with [the picture of] the Tree. Through which picture will those of other religions understand? Those of other religions in the world of the seed form souls will also understand everything through [the picture of] the Tree. They will not understand through [the picture of] the Ladder. What? It will not sit in their intellect with the Ladder at first either. It is because neither do they become more *satopradhaan*, nor do they become more *tamopradhaan*. The Tree is very good. Baba liked the Tree very much. It will sit in everyone's intellect. They will understand that this is the preordained play. As for the rest, it is you who understand the subject of yoga. What? They will understand: Yes, this is the preordained *drama*, what shall we do? What to do? We made many sudden attacks<sup>6</sup>, we worked very hard. Hitler, Napoleon, Mussolini, made many sudden attacks and tried very hard to take the entire world in their hands, but the emperors of the world cannot be achieved through physical power. So, they will understand that this is the preordained *drama*. As for the rest, it is you who understand the subject of yoga. What? The topic of physical power comes in their intellect so, they *apply* that itself. They lose the emperors of the world. As for the rest, in your case, it is a different question. What does "your" mean? (A student: [Of] the soul of Ram.) The souls of Ram and Krishna. The souls, personalities playing the role in the form of the father of the world and the mother of the world, it is a different question about them. Why? It is because, they are the true yogis. *Yogi* means those who don't use physical power. They should use only what? [They should use] only the loving role. *Love* itself is *yoga*. Affection itself is called *yoga*. If there is no affection, there is no *yoga*. Affection (*lagan*) means

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<sup>5</sup> One higher than the other

<sup>6</sup> *Chaapaa maarna*: to attack suddenly, by surprise

attachment (*lagav*). Where there is attachment, there is *yoga*. If there is no attachment, no fondness, how is it *yoga*? Fold your hands and legs forcefully, close your eyes and sit! Will it be called *yoga*? No. Or sit with exchanging gazes with each other. Will it be called *yoga*? No one knows with what [kind of] vision is the observer looking. Ravan also looked at Ram. But how did he look at him? Did he look at him with the vision of hatred, did he look at him with the vision of anger or did he look at him with the vision of *yoga*, the true *yoga*? How did he look at him? (A student: [With the vision] of hatred.) He looked at him with the vision of hatred, with the vision of enmity, he looked at him with the vision of anger. Therefore, it will not be called *yoga*. So, **you** understand the subject of *yoga*. We should become pure and remember the Father. What? How should we remember Him? When the entire rust of the soul is removed, you will learn directly from the Father. When the entire rust of the needle like soul is removed... It concerns the Brahmin world itself. The Brahmins did make the *purushaarth* (spiritual effort) of remembering the point. Because this method was also mentioned. Though it was not the *refine* method, it was a method, wasn't it? Therefore, those whose mind and intellect in the form of soul became subtle while remembering the point continuously and those whose soul become subtle first, they are entitled first to learn from the Father directly. Baba has mentioned this account, that the rust of whichever soul or whichever needle like souls is removed first, they will learn directly from the Father first. So, you should consider yourselves to be so fortunate! [You should think:] that there is such a big world of five billion [people] and among them so few *purushaarthis* (those who make spiritual effort) emerged in the Brahmin world. Consider them to be in the number of hundred thousands. And from among those hundred thousand Brahmins who make *purushaarth*, we are the few souls who recognised the Father in the *practical* form and after recognising Him, we are studying from the Father directly. So, in the case of those who are studying directly, at that time when they start studying, is their rust removed at that time or is it attached? The rust of the soul is removed. It doesn't matter that the destruction of the world didn't take place, the bodies cannot become pure. What? Unless the vibrations of the entire world are reformed in the collective form (through a gathering of yogis), the body cannot become pure and the soul can become pure. But here the cycle of the *shooting* is rotating. What? The soul of Krishna also keeps rotating in the cycle of that *shooting*. In the beginning it is *satopradhaan*, then? Then every soul has to play the role of being *tamopradhaan*. So, the Father is bound in the bondage of the *drama* as well as the children are bound in the bondage of the *drama*. [But] yes, those whose intellect has more *purity* or those who make more *purushaarth* for *purity*, their intellect, the vessel like intellect can remain clean for a longer time, in the *shooting period* as well, in the descending stage as well, so that they maintain relationship and contact with the Father to the maximum extent. They should remain in a relationship with the elevated souls like Ram and Krishna to the maximum extent and don't allow themselves to fall much. But anyway, certainly everyone has to fall.

So, you understand *yoga*. When we become pure and remember the Father, our wrong actions will be destroyed. If we continue to become impure and if we wish to remember the Father as

well, we will neither be able to remember truly, we will have an adulterated remembrance; we cannot remember Him alone. What will happen, if we have an adulterated remembrance? In the world at the places where there is adultery (*vyabhicaar*) in the brothels, they will hate each other there because it is a brothel. There will be feeling of envy and hatred. There will be feeling of 'mine' and 'yours'. "She loves me more, she doesn't love him". Such feelings will keep arising. Or "he loves me more, he doesn't love her". So, they will keep quarrelling. Therefore, if we want to remember the Father and burn our wrong actions into ashes, so, what is the first *purushaarth* that we should do? Of remaining pure. By becoming pure... We should become so pure that our needle like soul remains free of rust. It should not happen that the rust continues to accumulate and our wrong actions are destroyed. When we are perfect in yoga (*yogyukt*), we will come to know about ourselves too. What was said? (A student is saying something.) Yes. You mustn't lose courage and sit down [thinking:] *arey*, we didn't come to know about ourselves at all, we have been following the knowledge for so many years. "Who am I?" is still a riddle for us. *Arey*, the mother and the father would have become whatever they have to become. We didn't come to know at all. When will we come to know? The children know... Hum? (A student is saying: When we remain in remembrance.) When we remain in remembrance. When we remain in whose remembrance? What remembrance? Is it when we remain in the remembrance of "remember Me alone"? When we remain in which remembrance? (A student is saying: In the remembrance of our own form.) In the remembrance of our own form? Just I am a soul? Is that all? Will we come to know about everything of the 84 births just by this much remembrance? What did God say to Arjun? O Arjun! You don't know about your births; I tell you [about it]. So, will we come to know about our 84 births by remembering our soul? (A student is saying something.) Yes. Only the Father knows the *theory* of our former and future births. He Himself will give us such a *technique*, He will unlock the intellect in such a way that the entire story of our 84 births will open. Therefore, when we are connected through *yoga* (*yogyukt*), we will come to know about ourselves too. With whom should we be connected through *yoga*? (Students: With the Father.) With the Father. When we are connected through *yoga* with the Father, when we become the children of the Father, what relationship will be formed among us? (Students: Of a family.) The relationship of brother and sister will be formed among us. And when the relationship of brother and sister becomes firm, we become the real Brahma Kumar and Kumaris, those who make the name of the Father famous, the children who are connected through *yoga*. Not the children who bring disgrace. There are also such children, who bring disgrace. There are also such families. Baba has said: A brother doesn't spare the sister; a maternal uncle doesn't spare the niece; a guru doesn't spare his female disciple; a father doesn't spare his daughter; he even makes her impure. Therefore, one Father and the other one...? No one else. (A student said something.) The whole *rehearsal* goes on. The Father knows these things well. The Father comes and takes an experienced chariot. So, the Father will certainly know [these things]. If He doesn't know [these things], how will He make such an arrangement, through which the world of paradise is established, *Shivaalay* is created, a brothel (*vaishyaalay*) is not created? It is because, in order to create the *Shivaalay* and to finish the brothel, He will also have to do

something in practice. Or will the work be done by talks? Therefore, when we become pure and remember the Father, the wrong actions will be destroyed. It is not that we continue to become impure as well as remember the Father and we think that our wrong actions are being destroyed; we will obtain a very high position. When we are connected through *yoga*, when we understand the *knowledge* of the Creator and the creation... but we will understand it in the future. We won't understand it now. Actually, this is an old murli, which is narrated. What was said? When was this murli narrated? It was narrated through the body of Brahma, wasn't it? It was narrated before [19]69, wasn't it? So, in the future, everyone will understand the *knowledge* of the Creator and the creation, sooner or later according to the spiritual effort. 'Not now'; it means, it wasn't about that time. The *drama* is also created with a great tact. A fight certainly has to take place. (Students said something.) A fight certainly has to take place. (Students said something.) (Jokingly:) *Drama*. We children are also *slow*. So, it will happen in the future that the *knowledge* of the Creator and the creation sits in the intellect. The one who has the *knowledge* of the Creator and the creation in the intellect, the one who knows the Creator and the creation is a theist. And all the rest are atheists. There is such a big Brahmin family; so, how many are theists in that Brahmin family? (A student said something.) Did 300 thousand become theists? Did they? Did hundred thousands become theists? Then, a lot of work has been done. There will be 450 thousand in *total* who will know the entire *knowledge* of the Creator and the creation at first. Later on 900 thousand [souls] will also come to know. Not now. How many will there be now? (A student: Not even a single one from your point of view.) Say that 'not even a single one from the Father's point of view'. Why from my point of view? I don't have any point of view at all. (A student: It was said now that those who cry don't recognise the Father.) Does it mean that all cry? Why brothers, does everyone experience this? No. (A student said something.) Did you consider everyone to be like you? What is this? (A student said something.) *Acchaa*, [is it about] all the mothers? Is there any mother like this among these ones who thinks that she doesn't feel like crying now? (A student said something.) *Acchaa*, raise your hands, those who cry. Who cries with external tears even now? (A student said something.) No. Those who cry, raise the hands. Those who have experienced crying after receiving the introduction of Baba, in the advance [knowledge]. After receiving the introduction of Baba in the *advance knowledge*, after recognising the Father, all those who experienced crying, raise the hands. Look, if you raise the hand truthfully, there will be a margin to go ahead [in *purushaarth*]. And if you raise [the hand] falsely, you will keep crying more. *Acchaa* brother, raise the hands. Raise them high, higher. (Students are saying something.) Yes. Raise them high. Raise them high. (A student is saying something.) ...is the means to obtain, [it] is the means to attain liberation in life. Don't [consider] it in the wrong way. (End of the cassette.)