

**ACD No. 46, at Kampila**  
**Clarification of Murli 20.05.1989**

Page no.118 in *register number* 11. Third *page* of the murli dated 20.05.89, third *line*. We were discussing the topic: Bharat was *shreshthacaari*<sup>1</sup> in the Golden Age. They (the people) were worship worthy. They are worshipped even now. When Bharat was under the influence of Brihaspati (Jupiter), it was the Golden Age. Look, now what the condition of Bharat is under the influence of Rahu! Everyone has become *unrighteous*. So, who is Rahu and who is Brihaspati? Who will be called Brihaspati and who will be called Rahu? Just like they say, it is the kingdom of Ravan; so look, what the condition in the kingdom of Ravan is! There is the kingdom of Ram in the Golden Age. It was the Golden Age, it was heaven. So, who are Rahu and Brihaspati? Brihaspati means the greatest protector (*rakshak*), the husband (*pati*). Who is the greatest protector of the world? You may call him the Father of the World (*Vishvapita*) or the Husband of the World (*Vishvapati*). Shiva, the Point of Light doesn't become the master of the world at all. So, when there is the influence of Brihaspati, it will be called the Golden Age. And there is which influence now? There is the influence of Rahu. So, who is Rahu? Ravan is Rahu. Everyone has become *unrighteous*. The Father makes them *righteous*. Ravan makes them *unrighteous*. They also say, 'We want the kingdom of Ram.' So, they are in the kingdom of Ravan, aren't they? What do they want? Where are they? They **are** in the kingdom of Ravan, so they want the kingdom of Ram. They are the residents of hell. The kingdom of Ravan is called hell. Heaven (*swarg*) and hell (*narak*) are fifty-fifty. Only you children know this as well, what is called the kingdom of Ram and what is called the kingdom of Ravan. No one else knows this. So, first of all you should have this faith in the intellect. What? What faith should you have in your intellect? Faith of what in the intellect? At present, we are in the kingdom of Ravan. There is the influence of Rahu. We aren't in the kingdom of Ram. All of us souls are *brothers*. We have a right to take the inheritance from the Father. We received it (in the past). We haven't received it yet.

After teaching us raja yoga, the Father made us the masters of the Abode of Happiness. All the others went to the Abode of Peace. And what about us? Where did we go? To the Abode of Happiness. All the others went to the Abode of Peace and we went to the Abode of Happiness. The children know this too. Why did He use the word 'others'? Everyone certainly has to go to the Abode of Peace. Which is the soul that goes to the Abode of Happiness without going to the Abode of Peace? All the others apart from those who learnt raja yoga went to the Abode of Peace. Why did He say so? Everyone has to go to the Abode of Peace. Why did He mention this difference that apart from those who learnt raja yoga, all the others went, stayed in the Abode of Peace? Don't those who learn raja yoga go to the Abode of Peace? They do go, but there is a difference. What is the difference? Those who learnt raja yoga directly from the Father are certainly present in this very world through the body, but through the power of the mind and intellect, through the mind and intellect they go to the Supreme Abode. Just like now, when we sit in remembrance, we attain the *stage* of the Supreme Abode through the mind and intellect *nambarvaar*, according to our *purusharth*. The others, who will go and sit in the Abode of Peace, those who will have fewer births, they aren't able to form a firm *practice* of going and sitting [there] through the mind and intellect. And what about us? What do we do? We form a firm *practice* of going and sitting in the Supreme Abode through the mind and intellect. We *practice* it so firmly that the body becomes inert here; it is as if we die while being alive. So, this difference was mentioned.

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<sup>1</sup> righteous.

The children also know that *Vrikshpati*<sup>2</sup> is living. It isn't an inert tree. The *banyan tree* shown in Kolkata is certainly inert. Its seed is also extremely subtle, they show the seed of the banyan tree, but that is also inert. And the human beings are living. So, the seed of human beings also speaks and moves; he is living. He is an embodiment of truth, life and bliss. The soul is true as well as living. The Father is also true, living and the Husband of the Tree (*Vrikshpati*). This is an upside down tree, isn't it? What is there in an upside down tree? The roots and the seed will be upwards and the branches will be downwards. So, the branches that emerge later, in the very last age, do they belong to the *satopradhaan* age or the *tamopradhaan* age? They are the *last* branches, the ones belonging to the *tamopradhaan* age. They will have to stay in the Abode of Peace for a very long time. And whichever [branches] are closer to the roots to whatever extent ... The part of roots means the part of the Confluence Age. Whoever reaches close to the Father to whatever extent in the Confluence Age, they will be the residents of the Abode of Happiness for a longer time to that extent; they won't stay in the Abode of Peace for a long time. So, this is an upside down tree. Some leaves are downwards and some leaves and branches are upwards. Where is the trunk? The trunk is also in the upward part, which is called the Golden and Silver Age. So, that is the high *stage* of the tree. And what about the rest? When the Copper Age begins after the Silver Age, there are two cities (*do pur*), two ideas, two opinions, two languages and two kingdoms. They keep multiplying by leaps and bounds. It is the stage of descent there. So, this tree is shown upside down. Where do they always show its seed? They either show it completely above, or where do they show the seed? Completely below. The seed is never in the middle of the tree. The seed will either be in the beginning of the tree or when the tree achieves a completely mature *stage*, a fruit and the seed inside the fruit will be produced. As for the rest, it won't be said for the seed that it is in the middle, in the stage of descent. Why was it said so? Doesn't the soul of Prajapita fall? He does. The celestial degrees of every human soul decrease. Then, why was it said that its seed is above? Even if it was said, 'it is above for a longer time', it would have been correct. Why is it said that the seed is above? Isn't the seed below? Doesn't the seed ever fall? And how will the one who doesn't fall, climb up? So, it was said for the present time that when the Supreme Soul enters him, that seed is above in the *shooting period*. And when the Supreme Soul, the Father isn't present in this world, when 5000 years are completed and the Supreme Soul, the Father comes [again], where does that seed reach in the last birth? (Student replied.) Down? No, not down. The *coti* (topknot) remains above. So, He catches that topknot and pulls. So, whom does the Supreme Soul have to support, hold at first? What comes first into the hands of the Supreme Soul? The *soul* of Prajapita. It is because he doesn't drown completely even in the last birth. It means, that soul doesn't drown completely in 1936-37; the rest of the entire world drowns. Later on, when the Supreme Soul, the Father enters him, the cycle of *shooting* begins. So, that soul passes through the cycle from the beginning till the end in the *shooting period*, which is called the cycle of somersaults. What are somersaults? When they circumambulate the temple, some devotees lower down their head, they roll and raise the legs upwards. Then, they lower down their legs and raise the head upwards. In this way, by going *up and down*, *down and up*, they complete the entire circumambulation. So, this is the cycle of the *shooting* of four ages. Every human soul has to play the game of climbing up and going down in it. For this reason, this *recording* (song) is played in the *vanis* (murlis) of Baba and Baba sits and explains its meaning: 'We have to walk on those paths, where we have to fall and recover.' When do we fall? When we forget to remember the Supreme Soul, the Father. And when do we rise? When we remember that Supreme Soul, the Father, we rise. The *soul* of Prajapita too, certainly remembers the Supreme Soul. The only difference is that the other human souls recognise the corporeal *plus* incorporeal form of the Supreme Soul, the Father and it becomes easy for them to remember. They have to *practice* less, they have to

<sup>2</sup> *Vrikshpati* - The Husband of the Tree.

make less effort and they are benefitted more. And what about that one soul? He has to *practice* more. What? [He has to practice] stabilizing in the seed form *stage*. It is because there is a difference between stabilizing in the seed form *stage* and remembering the seed in the corporeal form. Remembering the seed directly... It is said for them, those who remember only the Incorporeal One. Prajapita, the other religious fathers as well as the souls of other religions are included among them; they are *practised* in remembering just the seed. It is said for them in the avyakt vani that they will be swift, the ones who go fast in *purusharth*. And those who remember the corporeal one, those who stabilize in the remembrance of the corporeal one, it was said for them that they will be *caritravaan* (the ones with a good character). What? Those who stabilize in the remembrance of the corporeal one will be *caritravaan*. It means, those who stabilize in the remembrance of the Incorporeal One aren't *caritravaan*, are they? They become the ones with a bad character (*dush caritra*) in comparison to others. When? When do they become the ones with a bad character? (Student said something.) Yes, in the fallen *period*. Why? It is because this is the time of the Confluence Age. In this time of the Confluence Age, every soul who comes in knowledge, recognises the Father, makes a promise and then, if it behaves in a wrong way, it has to carry the burden of 100 times, 1000 times and hundred thousand times sins. So, when does he (Prajapita) fall completely? When the Father enters for the first time in the *last* birth and after the entrance, after recognising the Father, if that stage isn't maintained, if it is betrayed, the stage will definitely go *down*. This is why, once you have recognised the Father, you should maintain [a relation with Him] till the end. In the beginning of the *yagya*, the soul of Ram, it may have been any reason.... Baba has already mentioned the reason in the murli, 'they didn't have complete knowledge in the beginning, so they broke away [from knowledge].' This isn't the purpose [of telling this]. There may have been any reason, but they did break away. What is the reason of breaking away? The dominance of being intellectual. What is the reason? Whoever is the one with a bad character to whatever extent, if the soul is very degraded, there will be the dominance of the intellect in him, there will be the arrogance of the intellect, but there won't be feelings. Heart (*dil*) and intellect (*dimaag*) are two [different] things. What is dear to the Supreme Soul? Are the children with a heart (*dilvaale*) dear or are the intellectual (*dimaagvaale*) children dear? (Students: Those with a heart.) The Supreme Soul Himself is the Intellect of the intellectuals. So, whatever *property* someone possesses in abundance, he can't be devoted to that *property* possessed by the others. Someone is devoted to only something that he himself doesn't have. So, what is it that the Supreme Soul, the Father doesn't possess? He too has mind and intellect in the form of a soul, but as regards His own body? He doesn't have a body that has a heart. He is certainly the Intellect of the intellectuals, the intelligence of the intelligent ones. So, He has to take the support of the children with a heart. The souls who become the ones with a bad character, their heart breaks. Why does it break? The heart breaks into pieces because of coming in the company of many. They become adulterous. And by loving the One, by being in His company, they become un-adulterous. Where the state is unadulterated, love will be undivided (*akhand*) and unbroken (*atut*).

So, the seed form is above. Why was this said? And when is it above? When it is the Confluence Age, that seed is above, because the *Supreme Soul*, the Father has guaranteed for it. It is above; not even in the middle. It is merged. Its power spreads in the entire tree. Whose? The power of the seed. And at the end, lastly, the same seed is revealed again and as soon as the seed is revealed, the old tree dries. So, that seed attains the low *stage* for some time at the end. This is why the Father... as such Baba says, 'I don't come on being called'. You called Me for 63 births, [but] I don't come. But somewhere in the *vanis* He also said, 'You children call Me and I come.' What does it mean? Definitely, some soul is an instrument who keeps facing the tyrant with his own power from the Copper Age till the end of the Iron

Age; but he is certainly not the Supreme Soul. Finally, his power decreases. So, just like it is said, ‘when the water reaches neck level, a man starts feeling afraid.’ In the same way, it is the *stage* of the end time when even that soul has to call the Supreme Soul, the Father. So, the Supreme Soul, the Father comes. Besides, the cooperative power in him is the *soul* of Krishna. Ram and Krishna are two special souls on this stage like world. They are the special children of Shiva. For example, it was asked, ‘Kumarka, tell Me, how many children does Shivbaba have? Some say, five billion; some say, Brahma is the only child. I say....’ Who says this? Shiva. ‘I say: Shivbaba has two children.’ Who? Brahma, who becomes Vishnu; they are the same, they are the ones with the same nature and *sanskaars*. The other one? The other one is Shankar. So, they are two, aren’t they? It means, the Father Shiva has only two children. In between them, one is a son and the other is a daughter; one is the hero and other is the heroine. These are the two actors of this stage like world. When these children of the Supreme Soul, the Father become sorrowful, even He has to come. Just like Gandhi and Nehru of the path of knowledge are especially famous... Who are they? Everyone does know Gandhi and Nehru of the path of *bhakti*. The Gandhi and Nehru of the path of *bhakti* as well as the Gandhi and Nehru of the path of knowledge called out at the same time, ‘O Purifier of the impure! Come. *Patit-paavan Sita Ram, Raghupati Raaghav Raja Ram*<sup>3</sup>.’ So, the Supreme Soul, the Father had to come. Such a united voice... The voice of billions [of people] combined with the voice of Gandhi, but it was about the souls of the path of *bhakti*. But when the 108 children of the Supreme Soul Father or the 108 couple beads remember the Supreme Soul Father in a collective form, by singing in harmony with the one, even the Supreme Soul Father has to come down. It is because one is the world of the seed form souls, second is the world of the root souls and third is the world of five billion [souls]. It is difficult to see whatever happens in the world of five billion, because it is very much expanded. Certainly, no one can see the entire world. But its smaller form of 16108 [souls] can be seen. So, that is the world of the root souls. If you want to see a form even smaller than that, it is of 108 [souls]. If you want to see even the smaller form of 108 [souls], it is [the group] of eight or nine gems. And if you want to see even the smaller form of that, you can see the biographies of Ram and Krishna, the two *direct* children of the Supreme Soul Father Shiva. For this reason, there is a story of Ganesha mentioned. All the deities were asked to go around the earth. All the deities set off on their individual vehicles. The vehicle of Ganesha was a rat. The vehicles of all [the others] were very fast, but what about Ganesha’s vehicle? After all, how fast will a rat run and how far will it run? So, all [the others] set off quickly on their vehicles with great zeal and enthusiasm and a thought arose in the intellect of Ganesha, because his stomach like intellect is very big. A thought arose in his intellect that the entire world is contained in the mother and the father. So, the entire world isn’t contained in the limited mother and father of the *laukik* world. These are the unlimited mother and father. Those for whom the entire world sings: ‘You are the Mother and the Father; we are Your children’, they are the unlimited mother and father. Who? Ram and Krishna. So, Ganesha went around them. The *soul* of Krishna takes on a gentle form, the form of Parvati and the soul of Ram takes on a strict form, [the form of] the Father Shiva; because of which they have combined Shiva and Shankar and made them into one. So, Shankar and Vishnu, [i.e.] Vaishno *devi*, these two forms are worshipped as God in our tradition of Bharat, because they are complete forms. The form of Brahma isn’t worshipped. But in reality, the *soul* of Brahma himself, after leaving his body, becomes what from Brahma? (Students: Vishnu.) He becomes Vaishno *devi*.

So, it was said that the seed of the tree is above. When will it be said to be above? In the Confluence Age; because the Supreme Soul Father has entered him. He is above. This is an upside down tree, isn’t it? The Father Himself comes and explains, ‘when you become

<sup>3</sup> Praises in the name of Sita and Ram, the Purifier of the impure

*tamopradhaan*, the Father comes to make you *satopradhaan*.' The *history* and *geography* repeats. Now, you are told, 'the *history* and *geography* repeats', don't use these English words. Why? It is said in English, 'the *history* and *geography* repeats'. So, some say, why do you use English words? It is [said], *itihahas* and *bhugol* in Hindi. What do they say in Hindi? *Itihaas* (history) and *bhugol* (geography). We know that in the beginning of the world, the earth is small according to geography and at the end of the Iron Age, in the last part of the world, the earth becomes very wide and extensive. So, we know its history and geography. Earlier, there is only one religious land and later on, all the religious lands spread on this earth extensively. We also know the history. In the beginning, there is the kingdom of deities and at the end, it becomes the kingdom of male and female demons. So, we know the entire *history* from the beginning till the end. Now, you are told, 'the *history* and *geography* repeats.' So, no meaning is derived from *itihahas* and *bhugol*. What? The meaning doesn't become apparent by saying *itihahas* and *bhugol*. The meaning becomes apparent only by [saying:] 'history repeats'. Whatever happened in the beginning will repeat again in the end. Everyone certainly reads English. What? Is there anyone who doesn't read English? (A student is saying something.) How? Not everyone reads English. Does everyone in the entire world read English? No. But which is the *international language* at this time? It is English, isn't it? And this knowledge will spread in the entire world, so, which language is being spoken in the entire world? *English*. So certainly, the *common* words in English... though Baba's language is Hindi, Baba accepts English words in the Hindi language. So, what will the entire world have to do? They will have to accept and understand English words to some extent. So, it was said, 'everyone certainly reads English.' [People] think that God narrated the Gita in Sanskrit.

Third *page* of the murli dated 20.05.89, in the middle. So, [people] think that God narrated the Gita in Sanskrit. Who thinks so? Those belonging to the path of *bhakti*. What does Sanskrit mean? Sanskrit means the reformed language. (Student said something.) The reformed language; not the corrupt language. [Something] which has been improved. Actually, when the Supreme Soul Father comes, we come to know that this entire world is our family. We souls are brothers and the Supreme Soul is our Father. So, what did the entire world become? What did it become for us? The entire world is God's family. All right, it isn't that now, because not everyone has recognised God the Father now, but we know that the entire world will definitely recognise that Supreme Soul Father in the coming time. The entire world will certainly recognise [Him] and when it recognises, will the entire world be our family or not? The entire world will have to become the child of Brahma. So, this topic of '*Vasudhaiva Kutumbakam* (the entire world is our family) of the scriptures is applicable to us. The entire world itself is our family. So, 'He narrated the Gita in Sanskrit' means, when the Supreme Soul Father comes [and] the entire world is His family, what kind of language should He speak? He should speak the language that includes everyone. He shouldn't speak the language that belongs to a particular field. Then, the Supreme Soul Father should speak in English. Then, He should speak in English. Why didn't He speak in English when English is the *international language* of the entire world? He didn't speak in English because English is the language of the Christians, who are spread the most in the world and the Christians are *videshi*<sup>4</sup>. They have a strong quality of being *videshi* in them. What is the quality of being a *videshi* and what is the quality of being a *svadeshi*<sup>5</sup>? What is the special difference between *swadesh* and *videsh*? What is the special difference between the *svadeshi* tradition and the *videshi* tradition? (A student: They don't believe in the mother.) Yes, the *svadeshis* believe in

<sup>4</sup> Those whose religions is opposite to the Father's religion

<sup>5</sup> Belonging to one's own country

the mother and the *videshis* believe only in the Father, God the Father. They don't believe in the mother. Is the nature of the mother flexible or *strict*? How is it? Does she have lenient nature and *sanskaars* or does she have a strict, harsh nature? She has lenient nature and *sanskaars*. So, if some children of the mother go abroad and [then,] come back from abroad, will the mother be influenced by their foreign language and behaviour soon or will the father be influenced soon? The mother will be influenced soon. The mother understands the language of the children more, because she is especially attached to all the children. Whether a child has become *videshi* or *svadeshi*, all are certainly the children of the mother. All are children of the mother Bharat. Mother Bharat alone is such a matriarchal country that has assimilated the souls, the human souls of all the religions, all the countries of the entire world. So, the Supreme Soul Father comes in the form of the mother at first and after coming in the form of the mother, He gives special importance to the language of the children which is the *international* language. He doesn't give as much importance as He gives to the *language* of Bharat. Which is the main *language* of Bharat? Which is the *original language* of mother Bharat? (Students: Sanskrit.) Hindi. It is about today. Sanskrit is a dead language. Why was it called 'dead'? It is dead because now, that language isn't spoken anywhere. [But] yes, if the *government* of Bharat prepares one or two such villages where Sanskrit is especially taught and every child starts speaking Sanskrit, it isn't natural speaking. It won't be called mother tongue. So, Hindi is the special language of Bharat and the Supreme Soul Father comes in the body of the one who speaks Hindi language itself. But the Hindi language speaker, in whose body the Supreme Soul Father comes and is revealed in the world, he has to take the support of the mother. Whose support will even the father have to take in order to manage the family? He will have to take the support of the mother. And the mother is especially influenced by the children as well, because is the mother or the father attached to the children the most? The mother. It was said in the *vani*: if the mothers gain victory over attachment, consider that they have become successful; they will become complete. So, mothers particularly have attachment in them. They don't have the other vices in particular to that extent, so that they would trouble them. Attachment especially troubles [them]. It was said for attachment, 'attachment is the root of all the illnesses (*moha sakal vyaadhin karmuulaa*).' So, the Supreme Soul Father comes and gives special preference to both, the Hindi language and the *international language*. Everyone certainly reads English. [People] think that God narrated the Gita in Sanskrit. It isn't so. He didn't narrate it in Sanskrit, but *common* English words were accepted in the language in which He narrated it. That itself is the reformed language. The language that everyone can speak easily is the reformed language. So, English has spread in the entire world. *Common* English words are spread in every country. Therefore, if those words are assimilated in Hindi, what is bad in it? Anyway, the horoscope of Krishna and Christ are matched. Christ and Krishna; all the characteristics of Krishna have been applied to Christ. For example, it is shown that when an arrow was shot on Krishna's foot, he died. So, what is shown for Christ? They crucified him on thorns. Yes, he was crucified on thorns and he died. They show a small form of Christ. In the case of Krishna too, his small form is especially revered. So, everyone certainly reads English. But it isn't that God narrated the Gita in that Sanskrit [language]. Sanskrit means, the reformed language. Only the language that is beneficial to everyone is a reformed language. The one who gives happiness to everyone is a reformed human being. If he is the giver of sorrow, will he be called the giver of happiness or the one who is reformed? He can't be called a deity who gives happiness. He can't be called the one who is reformed. For example, what is the belief in history? How were the ancient people in the beginning of the world? They were wild; they used to stay naked. So, it is considered for them that they were uncivilised. But actually, who were civilised)? The people of today or the people of the ancient period? The people of the ancient period were civilised. So, the *definition* of civilised and uncivilised – is different in today's world and their

*definition* is different for the Supreme Soul. The Supreme Soul Father is true; only His definition is true. Only the one who gives happiness to others is civilised. The one who takes care of the feelings of others too, himself is civilised. For this reason Baba created the rule, ‘if you give happiness, you will die in happiness and if you give sorrow, you will die in sorrow. So, your final thoughts will lead you to your final destination. So, will it be spoilt destination or reformed destination? If you die after giving sorrow, the destination will be spoilt.

So, the Father comes and teaches, this is the reformed language. There no question of having envy or hatred in this [thinking:] they speak English while living in Bharat. Now, Shri Krishna is the *prince* of the Golden Age. This was the language there. Which one? The language [used] there is the language in which the Father speaks, the language that is similar to Hindi. There is no Sanskrit language there. It isn’t written that there was the Sanskrit language there. There is definitely some language. Whoever becomes the king, he has his own language. The kings of the Golden Age will have their own language. Why? It is because, in the Golden Age, the dealings aren’t spread extensively in the world. So, if the dealings aren’t spread much in the world, will there be the need to talk much? No. So, there is the language of hints there. Now, when the Supreme Soul Father has come in this world, the dealings are spread a lot. So, there can’t be the language of hints now. [But] yes those who will completely die in that (old) world, reach the complete *stage*, form their separate gathering as well and stand on their feet, the language of hints can be used for them.

So, the traditions of the Iron Age people are different and the traditions of the Golden Age are different. Theirs is the tradition of diving in the ocean of vices. Whose? The Iron Age people. In which *yug* (age) does the Yadava community exist? (Student: In the Iron Age.) In which *yug* does it expand more? In the Iron Age. The Christians didn’t spread much in the Copper Age either. When did they spread more? Within the last 100-150 years of the Iron Age, the Christians, who made atom bombs, spread in the entire world. The population of Christians wasn’t much before that. So, the Iron Age world has the tradition of diving in the ocean of vices. Meera didn’t like to eat poison either, but.... She certainly didn’t like it, then why did she drink it? (A student: God is the Protector.) God was the Protector? Yes. She had this faith and belief that God is my Protector, so even poison can’t harm me. So, there is a great power in emotions and faith. Meera didn’t like to drink poison, but she considered it to be her destiny [thinking:] if this is the destiny, I will drink it. Then, what did even that poison become? It became nectar. There was no effect on Meera. Now, you are so many Meeras. That was just one Meera. What? Which Meera? The one who drinks poison. That was just one Meera in the path of *bhakti*. And what about you? (A student: Many.) You are many! When? Where? (Students: Now.) Now means when? In the Confluence Age. What is called poison? (A student: The vice of lust.) The vice of lust? If it is so, the entire world drank poison. How did only Meera drink it? In reality, the woman of someone else is poison. In reality, the man of someone else is poison. To take pleasure of man of someone else, to take pleasure of woman of someone else is poison. Now, who is the woman of someone else and who is the man of someone else? Who is our own woman and who is the woman of someone else? Woman means creation. Whose creation? Whose creation is the woman? Whose creation is the wife? (A student: Of the children.) Wife is the creation of children! ☺ Of the husband. A wife is the creation of a husband. So, under whose *control* should the creation be? (Students: Under the control of the husband.) She should be under the *control* of the husband. She should act as he makes her act. She should be cooperative in every work. Whether it is a sinful task or a noble task, she should be cooperative, because she has promised to be a helper in the life. The creation is indeed created so that it helps the creator, the father. For this reason it is said in the murli, ‘the creation that isn’t under the *control* of the creator isn’t a creation

[in reality].’ *Accha!* If the creation lives with the creator, the father or if the wife lives with the husband and performs wrong actions on his *direction*, who will accumulate sin? Will the husband or will the wife accumulate it? (Students: The wife.) Will the wife accumulate it? The husband will accumulate it. The wife can’t accumulate sin. Why? (A student: The direction is of the husband, isn’t it?) The *direction* is of the husband, but who did it? The wife did it. So, shouldn’t she accumulate sin? Someone, a murderer committed a murder and someone else made him commit it, then won’t the murderer be punished? Both are punished. Then? Why is it about punishing [only] one here? Why won’t the wife be punished? (A student comments.) How is it just like this? (Student: The wife performed that action, didn’t she? Both should be punished.) Both can’t be punished, why? It is because the creation is subordinate to the creator. The creation is subordinate to the creator. Its very duty is to be subordinate. If the creation becomes the ruler of the creator, [it means,] she fell from her duty. The family system can’t function. There is one head in the family system. Whoever is made to act in whichever way by that head, he will have to act that way. Otherwise, get separated [and] make your own family separately. So, when will the discipline be maintained? When the entire creation is under the *control* of the creator, a disciplined world will be created. Otherwise, the world of the Copper and Iron Age will be created, the world with two [types of] opinions, two languages, two kingdoms [and] many types of *dhaaranaas* will be created. There can’t be the world of unity. So, the first condition is that the creation will have to stay under the *control* of the creator. But who is the main creator of the world? Shivbaba. Those [husbands] are *Pati Parameshvar*<sup>6</sup> just for the sake of saying it. Actually, they aren’t any Parameshvar (Lord). What? Are they the Supreme Lord (*Param Ishvar*)? They aren’t Parameshvar, but this is the remembrance of when that is continuing? In this Confluence Age, the Supreme Soul Father comes and becomes the Husband of all the wives. So, in order to tie all the wives with the thread of unity, this rule is made. What is the custom and tradition now, in this world?

Whose kingdom is going on? The kingdom of Ravan is going on. So, is everyone in the kingdom of Ravan the one who dives in the river of vices or is there anyone who will escape from diving? Whether they are Brahmins at present or anyone else ... just leave aside the topic of men, because what are the men called? What are all the men? They are Duryodhan-Dushasan. They, the poor ones can’t *control* themselves at all. Woman is the greatest weakness of the men. Leave them aside! Now, who are left? Whom does the Father promote after coming? (A student: The mothers.) The maidens and mothers. Why does He promote them? It is because the maidens and mothers can show courage, if they find a right protector. So, the maidens and mothers at this time are called as Meera. How are they Meera? Whom have the mothers in bondage considered their husband? *Parameshvar* (God). So, when the intellect went in the other direction, where did they *surrender* through the intellect? To *Parameshvar*; and if they surrendered to *Parameshvar*, so, the one who surrenders himself through the intellect, wherever the mind and intellect engages, where will the body and wealth go? The body and wealth will also go there itself. If someone’s body and wealth goes somewhere else with great love constantly and he says, we belong to the Supreme Soul Himself through the mind and intellect, then is it truth or is it a lie? (Student: A lie.) Then it is a lie. The mothers in bondage are certainly Meera, because they have to drink the poison [of lust] under the control of others. Now, as regards the maidens, are they free from bondage or the ones in bondage? They don’t have any bondage. If they want, they can drink the poison [of lust]; because if they live in this world, in the river of vices, they will have to drink the poison [of lust]. It is because a man is powerful and there is no *safety* in this world. It has become the world of such relationships, where special preference is given to the custom of

<sup>6</sup> The husband is the Supreme Lord.



marriage in every house. There is no unity even in the house of the Brahmakumaris. The maidens are free. To be *free* means... what? They shouldn't drink the poison [of lust]? Are they *free* to avoid drinking the poison [of lust]? (A student: They are free from bondage.) They are free from bondage, so if they want, they may not drink the poison [of lust]. (A student: Not in case of drinking poison.) Not in the case of drinking poison? Are they bound to drink poison? (A student: Baba, what is the point of asking us in it? Ask the maidens. We...)] No, no... You also have daughters. You also have daughters. (Student: We are Duryodhan-Dushasan.) You also have daughters. You also have daughters. You also have sisters. All right, if you don't have daughters, you do have sisters. Don't you? (Student: I have.) You do have sisters. So, if you have sisters, the young sister is like the daughter [and] the eldest brother is like the father. So, there is nothing like this. Answer the question that you are being asked; [and] if you don't answer, the mothers and maidens will answer.

So, the maidens are certainly free, but can they protect themselves from drinking poison [of lust] while living in this sinful world? It is because the families in whose bondage they are living, all the members of those families are in the kingdom of Ravan. Or is there any such member too who says for himself, 'I am not in the bondage of the kingdom of Ravan'? Can anyone say like this? No one can say it. So, all the Brahmin families at present, the *Gita paathshaalaas* or the *centres*.... All right, the *centres* belong to the sanyasis. There will be few centres that are being run by the householders, just like it is said for Lakshman and Sundari in Delhi or there are Usha and Ramesh. All right, whoever they are! But can anyone proudly say, 'I am not in the bondage of Ravan'? So, when the entire world is in the bondage of Ravan, how will there be *safety* of the maidens? There won't be? (A student: With the father.) Definitely, the Father has come. The Father has such quality, that if the maidens follow the orders of the Supreme Soul Father, He guarantees that He will definitely take them to heaven. He will definitely release them from the hellish world. So, the maidens following the knowledge have only one Husband who protects them. From what? He protects them from what? (A student: For eating and drinking.) For eating and drinking? (Students: From drinking poison.) He protects them from drinking the poison [of lust]. It means, He protects them from other men. No one except the Supreme Soul Father can save the maidens from strange men in this world. For this reason, He is praised as *Gaupaal Kanhaiya*<sup>7</sup>. What? He isn't praised as *Bailpaal*<sup>8</sup>. Why? What sin have the poor bulls committed? The bulls have the nature of being independent. The men are called bulls and the maidens and mothers are called cows. Why were they called cows? In which country are the cows especially honoured? In Bharat. So, in the country of Bharat, the special quality of a cow is that it is considered the simplest animal. It is a different issue that nowadays, even some cows are *bahail*. *Bahail* cow means, it doesn't stay tied to a peg. You must have seen such herd of cows that don't like to stay tied to the peg at all; even if someone ties them, they will break [the rope] forcibly and run away. They won't stay tied. (A student: *Bangaiyya*.) Yes, *Bangaiyya*, [i.e.] the cow of jungle, the jungle of thorns. So, the Supreme Soul Father guarantees, 'I will go after making **hell** into **heaven**.' He won't go back simply. Now, it is said here, 'all of you are Meeras.' Why is it said so? If 'all of you are Meeras', are the maidens also included in that *list*?

There is freedom to speak here. It isn't that you should keep some thought within. Speak freely! If even a slight wrinkle (doubt) remains in the thoughts here, it will widen after going outside. (A student: All are in bondage, so all are Meera.) No. The maidens certainly aren't in bondage. The maidens are *free*, aren't they? If they want, they may not drink the poison [of lust]; they can belong only to the Father and live. What? But why was it said here,

<sup>7</sup> Krishna, the one who sustains cows

<sup>8</sup> The one who sustains bulls

‘all are Meera, all of you are Meera’? It wasn’t said, ‘all are Meera.’ It was said, ‘now, you are so many Meeras’. That was [just] one Meera. Now, all of you are Meera. Why was it said, ‘now, all of you are Meera’? You don’t like the Iron Age public honour and customs of the clan. (A student: Baba, what if a maiden doesn’t want to marry and the family members get her married?) If the maiden doesn’t want to marry...? (The student: Yes, if she is following the knowledge and....] ...she doesn’t want to marry. Yes. (The student: And the family members are forcing her...) Then, she is in the bondage of *Kansi* and *Jarasindhi*<sup>9</sup>. If she considers herself a maiden and has heard the knowledge of the Father, she should think: ‘I am free from bondages. Why should I get entangle in bondage?’ She will go running to the Father. (The student: That’s correct...) Why will she get entangle in bondage?

You don’t like the Iron Age public honour and customs of the clan. What is the public honour and custom of the Iron Age clan? (Student replies.) Yes, to get [them] married, to get [them] wedded. So, it is worldly public honour and custom of the clan that they should definitely get married. Why? It is because in this Iron Age world, no weak woman (*abalaa*) can remain safe without the protection of a man. She will definitely be made into an adulterous prostitute. Aren’t you understanding? (Students: We are.) It is because Baba has said in the *vani* (*murli*), ‘there is a brothel in every house.’ The tradition of relationships that is especially being practiced in Bharat – this one is *devar* (the husband’s younger brother), this one is *bhaujaayi* (brother’s wife), this one is the *nandoi* (the husband’s sister) – so, all these polluted traditions came into practice. Baba says, ‘what happens even between a brother and a sister? The vision becomes corrupt. Even the brother makes the sister dirty. The father makes his daughter dirty. *Cases* like this have happened, it is then that Baba has said it in the *vani*. A maternal uncle makes his niece dirty. A guru makes his female disciple dirty. Then what should be done? She became a prostitute, didn’t she? So, there is a brothel in every house. It is said here: you don’t like the Iron Age public honour and customs of the clan. Which customs do you like? (A student: To get married.) Do you like to get married? (Student: The custom of the Father.) Yes, the custom of the Father. What is the Father’s custom? What is the public honour and customs of the clan for the maidens in our Brahmin family? (Students: Purity.) What kind of purity? What kind of purity? Through the mind.... (End of the cassette.)

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<sup>9</sup> Villainous characters in the epic Mahabharat