

**Audio Cassette No. 35D**  
**At Kampil.**  
**Clarification of Murli (for pbks)**

Om Shanti. This is the morning *class* of the 20.01.91, 59<sup>th</sup> *page* of the *register* no.10. The sweet spiritual children come to the Father for refreshment. Because the children know that they have to take the unlimited emperorship of the world from the Unlimited Father. They should never forget this. But they forget it. Why do they come [here]? For refreshment. And then what do they forget? [They forget] that they have to take the emperorship of the world from the Father. Maya makes them forget. If she doesn't make them forget, they will remain very happy. What is the reason for their not remaining happy? Maya makes them forget again and again. The Father explains: Children, see this *badge* every moment. What is the *badge*? The *badge* of the Trimurti Shiva. On the back of it is our aim 'Lakshmi-Narayan' or 'Sri Krishna'. So, what solution for not forgetting did He mention? Look at the *badge* every moment. Keep looking at the pictures as well. Keep looking at the *badge* while moving around, then you will come to know: we are becoming this through the Father, through the remembrance of the Father. We are becoming [this] **through** the Father, we are becoming [this] through the remembrance of the Father and we are becoming these Lakshmi-Narayan. We have to assimilate divine virtues too. This is the very time to receive the *knowledge*. *Knowledge* of what? We receive the *knowledge* to assimilate divine virtues at this very time. Apart from this, there is no other time when we can assimilate divine virtues. The Father says: Sweet children. He keeps saying 'sweet [children]' day and night. The children can't say: Sweet Baba. The Father keeps repeating 'sweet children' but the children can't say: Sweet Baba. Why? Why can't they say it? Both of them should say it. The children should say: Sweet Baba and the Father should say: Sweet children. But only the Father says: Sweet children. (Student: The Father is certainly sweet. There is no need for us to call Him sweet. The ones who are bitter, [the Father] has to call them sweet to make them sweet.) Both of them should call [each other 'sweet'] because both are sweet, aren't they? The unlimited Bapdada. But some body conscious [children] just call the Father sweet. They themselves don't become sweet. What about them? What do they themselves become? Sometimes due to anger, many children speak ill even about Bapdada. [They say:] 'He made us surrender like this; He made us surrender like that. He did this, He did that'. They don't have the recognition [of the Father]. Sometimes they speak [ill] about the Father, so, they speak [ill] about *dada* (the big brother) as well. It is not that if they speak [ill] about the Father, they didn't speak [ill] about *dada*. It is one and the same thing. Sometimes they become displeased with the *brahmani* (a female Brahmin) [and] sometimes they become displeased amongst themselves. Who is a *brahmani*? *Arey*, who is a *brahmani* first of all? (Student: Brahma.) Brahma? Brahma is not [a *brahmani*], [he is] the one with beard and moustache. He left [the body]. (Student: *Jagatmata*...) *Jagatmata* (the World Mother) is a *brahmani* and that one is Brahma. They are Brahma and *brahmani*. So sometimes they become displeased with the *brahmani* and sometimes they become displeased amongst themselves.

So the Unlimited Father sits and gives teachings to the children. There are many children in villages. [The Father] keeps writing to everyone: Your reports come. You get angry. Where? Where do they get angry? (Student said something.) They get angry with the Father? From where do the *reports* come? (Students: From villages.) The centres that are in every village, *reports* come from there that you get angry. And when the Father takes [your]

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examination here too, He comes to know ‘what do you do in practice?’ You get angry. So the *report* came from outside and even when you came in front [of the Father] here... (Student said: It means those who make mistakes will keep making them.) Do you want to become firm in the Ancient Deity Religion or not? Or do you want to become weak? (Student: The ones who trouble [others] keep troubling [them]...) Yes! [They say:] *Arey*, when Dharamraj (the Chief Justice) comes, we will see at that time. Face me first. First, I will transform you. *Arey*, your work is to [inform] the Father... If someone troubles you, what should you do? *Report* it to the Father. That’s all. (Student: They trouble [us] even more.) If they trouble [you] more, *report* [about them] even more. Or should the judgment be made just now? Should the judgment be made just now? Will the judgment be made just now or will it take [some] *time*? There is the kingdom of Ravan in the entire world. There isn’t the kingdom of Ram at all. Poor Ram doesn’t have a temple of his own. There is a *misjid* (mosque) in it as well. What kind of a *miss* is she? (Student: The one who is obstinate (*jid*).) The *miss* who is obstinate is in [Ram’s temple].

So, they become displeased amongst themselves, they become displeased with the *brahmani*. So the Unlimited Father sits and gives the teachings to the children: ‘Your *reports* come, you get angry.’ The Unlimited Father will call it body consciousness. What [will He call body consciousness]? (Student said something.) Not *reports*. You get angry. Then? Then what should be done? The Father tells everybody: Children, become soul conscious. It is not that the ones whose *reports* come, He tells only them: Become soul conscious - and what about the others? - and He doesn’t tell the others. All the children keep going up and down. And the Father looks at them intently. Even in this, Maya fights only with the ones whom she finds capable, powerful. Mahavir Hanuman is shown [in the scriptures], isn’t he? She (Maya) tried to shake him as well. At this time, she takes the examination of everyone. Who? Maya. Everyone loses and wins over Maya. Nobody should become egotistic like this: Aha! Look Baba scolded him so much! ☺ Everyone keeps losing and winning. In a fight, [the children] do everything, they remember [the Father] and also forget [Him]. When a fight takes place, then due to anger, many topics of knowledge are forgotten. The more someone remains in remembrance, [the more they] try to remember the Father continuously; they can attain a good status [accordingly]. The Father has come to teach the children. He certainly keeps teaching. What? Does He have to do anything else? He has come to teach the children, that, He certainly does. This is something ordinary. This is not something special for the children. Why? He keeps teaching every day. He has just the one occupation of teaching the others; that, He certainly keeps doing. The children should keep following *shrimat*. You will become elevated only by following *shrimat*. There is nothing to quarrel about with someone in this [study]. It is not that you will become elevated if you quarrel with someone [or] the ones with whom you quarrel will become elevated or the ones who quarrel will become elevated. The more we follow *shrimat*, we as well as the ones who come in our connection and contact will become elevated. To quarrel means to get angry. If [someone] makes any mistakes and so on, you should *report* it to Baba. What? If some children make any mistakes; what should you do? You should *report* it to Baba. Why? You should *report* it to Baba? Why? We will scold [them] in front of Baba Himself. (Student said something.) The one who scolds? Why? Why will you accumulate a burden [of sins]? There must also be some *Babi* (mother) along with Baba (father). The right that Baba has, should *Babi* also have the same right or not? What? (Student said something.) (Ironically:) You will never scold anyone! (Student: They are the mother and the father.) They are the mother and the father. *Acchaa!* Keep this in mind! To

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quarrel means to get angry. If someone makes any mistakes and so on, you should *report* it to Baba. You should not [scold] someone yourself. Then, it is like you took the *law* in your hands. When? If you yourself get angry with someone and Baba is sitting in front of you, so what is this? You took the *law* in your hands. The *law* should be in whose hands? It should be in the hands of Dharamraj, the Father. And if you tell Dharamraj: Give it to me. Give the stick to me. I will transform them. You, just sit veiling yourself (sit passively). (Student said something.) *Arey*, will Prajapita become a wife [of someone] in any birth or not? (Student said something.) *Arey*, if he becomes that, where does the *shooting* takes place? Does the *shooting* take place or not? If it is done, let it be done. (Student must have said something.) Yes. Sit veiling yourself now, in this birth. Let the *shooting* be done.

So you yourself shouldn't [scold] anybody. [If you do this,] it is as if you took the *law* in your hands. The *government* [doesn't] allow anyone to take the *law* in their hands. And what about Baba? Baba allows the children to take the *law* in their hands. What is this? (Student said something.) Where does Baba allow anyone to take [the law] in their hands? Baba doesn't allow anyone to take [the law] in their hands at all. (Student: The children take it [in their hands].) Yes, the children take it in their hands. Well, you understood at least this much. If someone gives you a punch, you won't give him a punch [in return]. If you *report* it, the *case* will be filed against them. Who will engage in such a long procedure? ☺ If you *report* it, the *case* will be filed against them. Now, who will engage in such a long procedure? He gave me a punch, so I will kick him. Here also, the children shouldn't say anything in front [of Baba]. The children shouldn't say anything in front [of Baba]. Tell Baba [about it]. There is one Baba who alerts everyone. Baba will give you a very sweet method. This is the sweet method! Baba will give you the teachings sweetly.

By becoming body conscious, you lower your very status. Why should you bring a loss? Remember the Father as lovingly as you can. If you remember the Unlimited Father very lovingly, He will give you the emperorship of the world. Or will you take it now itself? (Student: Those who are screaming for the emperorship, give it to them alone.) And what about those who are crying? (Student: They don't want it.) Don't they want it? So, those who cry shouldn't scream. First they cry, then they become furious and their eyes will be just on others. By becoming body conscious you lower your very status. You shouldn't bring a loss, because the Father gives you the emperorship of the world. You should just assimilate divine virtues. What should we do? We ourselves should assimilate divine virtues. [It shouldn't be that] you forget to assimilate divine virtues yourself and start [saying to] others, 'he doesn't do this, he doesn't do that'. You shouldn't defame anyone. Do the deities defame anyone? Even the good *maharathis* (great warriors) don't live without defaming [others]. *Arey*, leave aside the topic of the small pawns. (Student: Don't they have their intellect?) They were born just now. (Student: They were born just now but they are very intelligent to speak.) (To the student: ) "Was your intellect proved [to be right]?" If you tell the Father, He will explain to them very lovingly. Otherwise, the *time* goes to *waste*. Had you remembered the Father instead of defaming [them], you would have been benefitted a lot.

It is best not to speak with anyone. That's right! What? It is best not to speak with anyone. The best thing is to keep quiet. You children understand within yourselves, 'we are establishing the emperorship of the new world'. You should have so much pride within yourselves. The main thing is remembrance and divine virtues. The children certainly

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remember the cycle. You can remember it easily. It is the cycle of 84 [births], isn't it? Still, you don't remember that if someone is doing something wrong, where should the intellect go? It should go to the cycle of 84 [births]. Why should it go there? Yes, [you should think:] that there is some *karmic* account of the previous births, that in spite of being younger, he is attacking me. He is also doing what he shouldn't do. Besides, I have got more rights and he has fewer rights. He is a small child and I am a grown up. Still he is ... (The student must have said something.) Yes, he is making an unauthorized attempt. So what is the reason? Well, there are the souls who are going to become Lakshmi-Narayan and if they see that there is defamation against them, 'this one is defaming, that one is defaming, this one is defaming me, the world is defaming all around, it is defaming me even on my face', then what should they do? What should the souls who are going to become Lakshmi-Narayan do? (Student: They should keep quiet.) Keep quiet, brother. To fight with everyone... we won't get the emperorship of the world... Come to [the topic of] of the cycle. Rotate the *sudarshan cakra*<sup>1</sup>. This is the cycle of 84 [births]. When you assimilate virtues like those of Lakshmi-Narayan, no one will say anything to you. Is this right? (Student: Baba is pouring more kerosene to light fire –that's all– so that the young ones go even more ahead.) If the young ones go ahead even more, don't let them go ahead. (Student: They will keep going ahead.) If they go ahead, they will keep learning. (Student: By saying karmic account...) *Accha*, leave their topic. Before them, you too were small at some time. When you were small, what *foundation* did you lay? (Student said something.) (Ironically:) You didn't say anything. You never said anything to *mummy*. (Student: The topic of *mummy* is different.) The topic of *mummy* is different! *Mummy* is in *front* of me! Just like in *front* of Dadi Kumarka ... Saraswati, the empress was in *front* of Dadi Kumarka. (Student: Mamma-Baba both are there to teach them. Who taught us?) There was no one to teach you because Baba wasn't present either. He died. He died in 1969 itself. (Student: Baba will be able to give the identification of Baba himself.) He gives the introduction of Baba. He doesn't give our introduction and that of the other souls at all. Baba won't give the introduction of the souls, nor will He will give the introduction of their *karmic* accounts.

So, the main thing is remembrance and [the assimilation of] divine virtues. The children certainly remember the cycle. It is remembered easily. It is the cycle of 84 [births], isn't it? You know the *duration* of the beginning, the middle and the end of the world. So, you should give this introduction very lovingly to others as well. The Unlimited Father is making us the masters of the world. He is teaching us Raja yoga. The destruction is also standing ahead. It is the Confluence Age, when the establishment of the new world takes place. And the old world is going to be destroyed. What? Whose kingdom is there in the old world? [The kingdom] of Ravan. 'Of Ravan' meaning? The kingdom of many. (Student said something.) Yes, the *pancaayati rajya*<sup>2</sup>. Aurangzeb became the king in front of Shahjahan himself. It happened like this. [He said:] Shahjahan, sit in *jail*. I will rule the kingdom in front of your eyes. You don't know how to rule the kingdom. I will reform the kingdom. So the destruction is standing ahead. It is the Confluence Age, when the establishment of the new world takes place and the old world is going to be destroyed. The Father keeps alerting the children. Attain happiness through remembrance (*simar- simar sukh paa*). All the affliction and sufferings of the body will be removed (*kalah kalesh mite sab tan ke*). How will the affliction and sufferings be removed? How will the affliction and sufferings be removed?

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<sup>1</sup> Discus of self-realization

<sup>2</sup> System of local self-government with five chiefs instead of one

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They will be removed for half the cycle. The Father establishes the Abode of Happiness. Maya Ravan then establishes the Abode of Sorrow. You children also know this at different levels (*numbarvaar*) according to your *purushaarth* (spiritual effort): How Maya Ravan establishes the Abode of Sorrow. The Father loves the children a lot. He loves them from the beginning.

Second page. The Father knows... I know, the children who have become black on the pyre of lust, I go to make them fair. The Father is *Knowledge full*, isn't He? The children take the *knowledge* gradually. And what about the Father? The Father too gives the *knowledge* gradually. He doesn't give it altogether. Maya makes [the children] forget. She doesn't let them become happy. The mercury of happiness should rise within the children day by day. The mercury was high in the Golden Age. Now you have to rise it again through the journey of remembrance. It will rise gradually. By losing and winning you will achieve your status like in the previous *kalpa*, *numbarvaar* (at different levels) according to your *purushaarth*. By what? By losing and winning. When Maya makes you lose, where does the status go? Maya makes you forget *shrimat*. Then [what happens to] the status? (Student: It is destroyed.) It is not destroyed. The bead descends, but it takes the same amount of *time* as it took in the previous *kalpa*. It takes [the same amount of time] every *kalpa*. The ones who *pass* every *kalpa*, it is only they who will pass [now].

Bapdada is a detached observer, then why should we complain? When Bapdada is sitting as a detached observer, will there be any benefit in complaining? Won't there be any benefit? *Arey*, he looks as a detached observer doesn't mean that... the *judge* too needs some time to witness [the proceedings]. It is not that someone complains to the *judge* that this person committed a theft and the judge immediately catches him and puts him in *jail*. Is there the need for the *judge* to look as a detached observer or not? A detached observer means no attachment for any side. No partiality with any one side. So the Father sees the stage of the children as a witness and keeps explaining [to them accordingly].

[The children] don't remain so refreshed when they live outside [Madhuban] in centres etc. And from the centres they go to the outside atmosphere. That is why the children come here only to be refreshed. The Father also writes: Along with the family, give remembrance and love to everyone. That one is the limited father and this One is the Unlimited Father. Both *bap* and *dada* have a lot of *love* [for the children] because every *kalpa*, they do *lovely service* and that too, they do it very lovingly. He feels pity within. If [the children] don't study or don't behave well, then He feels pity [for them]. [He thinks:] They will attain a low status. If they don't follow *shrimat*, what can Baba do? ... [Ironically:] He feels pity for them? Can't He do anything else? If they don't study, don't behave nicely, [the Father] feels pity for them [thinking] that they will attain a low status. What else can Baba do? He can't do anything else apart from feeling pity. Why brother? When Baba is Almighty, why can't He do [anything]? Is He bound in the bondage of *drama*? Then complaining to Baba is a waste. When even Baba is bound in the bondage of *drama*, then the *drama* itself will do our judgment. Then why should we complain to Baba? Why, Meena mata? Why should we complain to Baba? Why should we *report* [anything] to Baba? (Student must have said something.) Baba says you should *report* [the problems]? He does say this but even Baba is bound in the bondage of *drama*. So we should see *drama* alone, shouldn't we? (Student said something.) Whatever has passed will be called *drama*? *Acchaa*,

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so this is also fixed in the *drama*. Those children who have confidence and veneration [on Baba], those who will have faith on Baba alone, who will *report* [the difficulties] to Baba again and again and will tolerate themselves, then in the end its fruit is destined to be sweet in the *drama*.

The population of the children keeps increasing. There is a vast difference between living there and here but not everyone can live here. What? Not all the children can live here. [The number of] children keeps increasing. He also makes arrangements. For what? [He makes arrangements] so that maximum children live here. Baba has also explained this: This Abu is the greatest pilgrimage. One is great, the second is greater and the third is the greatest. The Father says: I come here itself and along with the five elements make the entire world, everyone pure. It wasn't said after departing from here. [It was said]: I come here and along with the five elements make the entire world, everyone means the 500 *crore* (five billion) [human beings] pure. And what about the seed form?

So, look how much service He has [to do]. There is only the one Father who gives *sadgati* (true liberation) to everyone after coming. Also, He gave it many times. Even after knowing this, they forget. What? [They think:] the Father will simply watch as an onlooker. Who knows whether He has brought about the transformation earlier or not, whether He has made the new world or not? We aren't able to see it, how will the new world be made like this? So despite knowing this they forget. What do they forget? That the Father... (AUDIO CUT.) Again and again they forget that the Father has given *sadgati* many times. He has made the new world many times.

So, Maya is very powerful. Her kingdom continues for half the *kalpa*. Maya makes [the children] lose and the Father makes them stand. Many [children] write: Baba, I fell. *Acchaa*, don't write again that you fell. Still, they fall. If they fall, they just stop climbing. They are hurt so much. Everyone gets hurt. Everything depends on the studies. There is remembrance in the studies. This one is teaching me this. Now you understand that the Father is teaching us. You are refreshed a lot here. There is a saying as well: *Nindaa hamaari jo kare mitra hamaaraa soye*<sup>3</sup>. What did He say? Where do you get refreshed a lot? At the Father's place. It means in Madhuban. What is the special saying for here? *Nindaa hamaari jo kare mitra hamaaraa soye*. Wah, brother! The one who defames us in Madhuban, in the Father's house, is he our biggest friend? *Acchaa!* God says: They even defame Me a lot. I come and make them [My] friends. Huh! God has all the powers. He can make friends. He has that much power. If someone doesn't have so much power that someone defames him and he continues to listen to it and keeps making them friends, then what should he do? Still, it should come in [our] intellect: when God is enduring His defamation despite being Almighty, then what is the big deal if we endure our defamation? God comes and makes even the ones who defame Him His friends. Look, how much they defame [Me]! I consider that all are My children. They defame Me so much, still I consider that they all are My... after all they all are My children. I have so much love for them. To defame [anyone] isn't good. You should be very careful at this time. There are children with different stages. What is special about this time that [the children] should be very careful for not defaming anyone and the Father? It isn't right to defame [anyone] in the Golden, Silver, Copper and Iron Ages, [or] anywhere in the cycle of 5000 years. What is special about this time? (Students said: the *shooting* is going

<sup>3</sup> The one who defames us is our friend.

on.) The *shooting* is going on? The specialty about this time is that the *Sadguru* has come. If you defame the *Sadguru*, you won't find accommodation at the *period* of destruction. The world will keep troubling you, worrying you but you won't receive the protection of the Father in practice. You should be very careful at this time.

There are children with different stages. Everyone keeps making *purushaarth*. Even if you commit any mistake, you have to become *abhuul*<sup>4</sup> by making *purushaarth*. Maya makes everyone commit mistakes. This is *boxing*, isn't this? Sometimes you are hurt in such a way that it makes you fall. The Father alerts [you]: Children, by losing like this, the attainment that you have made will be ruined. [Children] fall from the fifth floor. [They] say: "Baba, we will never commit such mistake again. Now, forgive us." How will Baba forgive? The Father says: Make *purushaarth*. So after committing a mistake, the children say: Baba, forgive us. Baba says: Baba, doesn't forgive anyone. Baba doesn't have the power to forgive. Then? The children have the power to commit mistakes and doesn't Baba have the power to forgive [them]? The worldly gurus also say: The elders should forgive and the young ones should commit mistakes. Then? If Baba doesn't forgive [them], who will forgive in the world? (Student said something.) Yes. The children should become *abhuul*. You shouldn't commit a mistake again and again. The work of a *teacher* is to give teachings for the mistake and make [the students] *abhuul*. The Father certainly says: Make *purushaarth*. Baba knows that Maya is very powerful. She will make many [children] lose. It isn't that if someone committed a mistake, he will commit it every time. No. The good virtues are praised. The mistake isn't praised.

Only the one Father is the imperishable Doctor. He will cure you. Why do you children take the *law* in your hands now? The ones who have traces of anger will certainly keep defaming [others]. It is the Father's task to reform [the children]. Don't take the *law* in your hands. Now, Dharamraj, the Father has come, let him take the *law* in his hands. If you did the transformation by taking the *law* in your hands, - you did become kings in the 63 births - the entire world would have transformed. So certainly, the one Father Himself is the imperishable Doctor. It is the Father's task to reform. You are not the ones who reform. Some [children] have the ghost of anger. If you yourself defame someone, it means you took the *law* in your hands. What was said? What does defaming [someone] mean? It means to take the *law* in your hands. They won't reform through this. If you defame someone [or] whisper in someone's ears: he did this, he did that, he does this, he does that. He can't reform through it. The quarrel will take place even more. What does 'to quarrel' mean? (Someone said something.) Yes, there will be even more fight. They (those who defame) and they (those who are defamed) will fall apart. There is the one Father sitting for all the children. [Ironically:] "He is sitting, He is sitting... you will just keep sitting!" To defame someone taking the *law* in your hands is a great mistake. There is some or other fault in everyone. If everyone has these faults, why should you describe those faults? This is also spoiling the atmosphere. This is disobeying the Father. Not everyone has become complete. Some have some bad traits and some have some other. The Father has taken the *contract* to remove all [the bad traits]. This isn't your work. The Father listens to the mistakes of the children. So, in order to remove them He explains to them lovingly. No one has become complete yet.

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<sup>4</sup> The one who doesn't commit mistakes

Everyone is reforming through *shrimat*. You certainly have to become complete in the end. All are *purushaartha*<sup>5</sup> at this time.

Baba always remains stable. He keeps giving the teachings to the children lovingly. The Father's task is to give the teaching; then whether someone follows it or not, it is his fortune. Their position becomes so low! If the Father gives the teaching and someone doesn't follow that teaching, what will happen? His status will be ruined. Because of not following *shrimat*, if you do something like this, your status will be ruined. It will pinch your heart within: I did this mistake. I will have to make a lot of effort. Third *page*. If anyone has a bad trait, you have to tell the Father about it. To speak [about it] at every doorstep is body consciousness. You don't remember the Father. You should become unadulterated, shouldn't you? Or should you speak [about it] it at every doorstep? What does 'to speak [about it] at every doorstep' mean? [It means, that] the ones to whom they are saying it, they will reform them. It means they are also gurus who reform. The Father is also the Reformer and the ones to whom you narrated it... why did you tell them? You told them because [you thought] they will confront and reform them. So you don't remember the Father. You have *sanskaars* of adultery. You should become unadulterated. If you tell it to the One, they will reform quickly. And if you tell many, they won't reform quickly. What will happen? The account of making mistakes will increase even more. There is only the one Father who reforms [everyone]. All the others are uncivilized. But Maya is such, who turns the intellect opposite [to the Father]. The Father makes the face turn towards one direction but Maya makes the face turn towards her. Where does the Father make the face turn? He makes the face turn towards Him and Maya makes the face turn towards her, [saying]: 'Tell me. The Father won't be able to do anything'. It is because the Father says: When I am Almighty, Maya too... Maya is also Almighty. It means that if someone listens to someone's defamation silently... What? If someone commits a mistake and someone spoke about his mistake to someone else, then the one who listens to it, he too is a form of what? He is the form of Maya. So what should you do? Should you do '*Allah ho Akbar*' putting the fingers in your ears? (Student said something.) Yes. Putting the fingers in your ears means "don't tell me your words of defamation, wasteful talks. There is just One Allah. Tell Him alone. I am not going to listen to you". So Maya makes the intellect turn [towards her]. The Father makes the face turn towards one direction and Maya makes the face turn towards her. [She says]: Tell me. The Father Himself has come to reform the human beings and make them into deities. As for the rest, defaming someone's name at every doorstep is unlawful behaviour. 'At every doorstep' means to go at every doorstep and ring the bell. Just like there used to be a bell in the court of kings. When someone came to seek justice, he used to ring the bell at the door. So they ring the bell of defamation in someone's ears: he does this, he does that. So, what is this? It is to strike the bell at every doorstep. It means everyone is his king. Everyone will give him justice.

You, remember Shivbaba. He has [the right] *judgment*, hasn't He? The Father Himself gives the fruit of actions. Though it is fixed in the *drama* - the Father also gives the fruit of actions - but someone's name is taken, isn't it? The Father keeps explaining everything to the children. [He says:] You are so fortunate! Many guests come [to you]. Those who receive many guests remain happy. What did He say? Are you fortunate or unfortunate? You are fortunate. Why are you fortunate? It is because many guests come to

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<sup>5</sup> the one who makes spiritual effort

your house, your Father's house. So you should feel very happy. [But] here it happens the other way round. When parties arrive, when guests come, quarrels, disturbance takes place even more. They are children as well as guests. What did He say? The ones who come [here] are My children as well as My guests. There is just this in the teacher's intellect: I should make the children complete with all the virtues like these ones. The Father has taken this *contract* according to the *drama plan*. (Student said something.) Yes.

The children should never *miss* the murli. It is the murli that is praised, isn't it? – If you *miss* a single murli, it is as if you are marked *absent* at school. This is the *school* of the Unlimited Father. We shouldn't *miss* [the study] even for a single day in this [school]. The Father comes and teaches [us]. No one in the world knows [this]. What? The Father comes and opens this unlimited *school* and teaches the studies. It is the unlimited *school* as well as a house. Look, how the establishment of heaven takes place. No one knows this either. How does it take place? How does the establishment of heaven take place? *Arey!* (Student said something.) *Arey!* The establishment of heaven begins from the household, doesn't it? So where will heaven be established first? First our house should reform, shouldn't it? When the house itself hasn't reformed, when children take the *law* in their hands in the house itself, they defame each other, whisper in [each other's ears], it means they don't consider the Father to be anything at all. So if there is no master of a house, if the master himself has been overlooked, will that house be called heaven? Or can it become heaven? There should be a master in the house. So nobody knows how the establishment of heaven takes place. You know everything. This study gives you a lot of immeasurable earning. We receive the fruit of this study for many births. How do we receive [fruit] for many births? *Arey*, we will receive [the fruit] only for 21 births, won't we? (Student said something.) Yes, [the fruit] that we receive for 21 births and the type [of fruit] that we receive, according to that itself, our *sanskaars* of *purusharth* are recorded here. Then we will receive [attainments] according to that in the 63 births as well. So the entire topic of destruction is connected to your studies. Your study will be completed here and there the war will begin. Where? Where do you study? You study here in this unlimited *school*. Your studies will be completed [and] the war will begin there. 'There' means where? In that world. 'In that world' meaning in which world? (Student: First it will take place in the Confluence Age.) Yes. First, your studies will be completed. While studying, while remembering the Father, when [your] *marks* are out, when others' examination is also completed, then the war takes place. The war will begin when your study is completed. This is a completely new knowledge for the new world. That is why the poor human beings are very confused. Why are they confused? [It is because they think:] nobody ever taught such study. *Accha*, remembrance, love and *good morning* to the sweet, long lost and now found children from the mother, the father, Bapdada. Greetings to the spiritual children from the Spiritual Father.

No matter what kind of children they are... Why? Still, they are [His] children. So, when the children sacrifice themselves, the Father also sacrifices Himself. What does He sacrifice? *Arey!* (Student: The wealth of knowledge.) Does He sacrifice the wealth of knowledge? The Father also... He gave the throne of kingship, didn't He? So He gave the *power* of the throne as well, didn't He? Even in the mistake of the children, Bapdada sees just good. The children commit mistake, but even in the mistake he sees good. What good does He see? (Student: They have committed a mistake today, they'll reform tomorrow.) Today they have committed a mistake, tomorrow they will reform? Won't they reform today? Do

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they commit the mistakes just today after He gave the throne? Didn't they commit those mistakes earlier? So, He sees good even in the mistake. He doesn't see the mistake. What good came out of a mistake, the Father sees it. What good came out [from it]? Well, what good will come out of a mistake? Earlier, they committed mistakes but they didn't *mould*. And now when they commit a mistake, they have to *mould*. So this good came out of it, didn't it? What good came out? Just like in your corporeal world for making small children happy... when some [child] falls down, it is said to that child: What did you get? It is not said: You got hurt. To make them happy it is asked: What did you get? [People] *change* [the topic]. So here also when children stumble while walking, the Father says: You became a master (*thakur*) because of the experience you got after stumbling (*thokar*). (Student: So, to become a master we will have to stumble.) You will have to stumble to become a master? ☺ The Father doesn't see the stumble. The Father sees how much the [feeling of] master ship came in them because of the stumble. That is why every child is beloved to the Father. Whether he is a foot soldier or a horse rider... you can't gain victory if there aren't foot soldiers. That is why every soul is needed. The Father sees all the three aspects of time. He doesn't see just the present. Children see just the present. That is why sometimes they feel flustered: why did it happen, what happened?

Meeting with the *teachers* - How many teachers have the teachers made equal to themselves? The elders are anyway elders [but] the young ones are equal to the Father. When the *hands* become ready, they won't be able to live without service. (End of the cassette.)

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