

VCD No. 2128, Audio Cassette No. 2614,
Dated 26.01.16, at Satara.
Clarification of Murli dated 16.09.66 (Only for Pbks)

A night *class* dated 16.09.1966 was going on. The topic being discussed in the beginning of the middle part of the fourth *page* was: *Manmanaabhav, madyaajibhav* mean remember the Father and remember the inheritance. If you remember anyone else, you will wilt and the face will dry. The face will droop completely. So, no. In fact, you have to continuously remember and make your face happy because you children are fortunate, aren't you? Also, fortunate with respect to what? He (the Master of the world) is your Father and [along with Him is] that one (the master of the Golden Age). He is so [cheerful].

You should never cry at all. Why? You don't have to cry for the future 21 births. And if you keep crying at the present time, your soul will become weak. You have understood, haven't you? He spoke about crying at which time? In the Confluence Age, if you feel dispirited even a little, if you cry, then what will be the *result*? The *power* that the soul should have to experience happiness for the 84 births, it won't have that *power*. You must have definitely cried because of someone; and the one because of whom you cry, you will have to suffer punishments for him. Why does someone cry? He cries because of the karmic sufferings of his body. He cries because of the relationships of the body. He cries because of one or other thing related to the body. Those who come in contact of the body - those who come in contact for a short period - they too make someone cry. Such a time comes, [the time] of the karmic accounts of the past births; that time makes you cry. So, whatever may have been the reason, you will have to suffer punishment for that reason.

In fact, Baba says today: 'Eat *halva* (a sweet) even if your mother dies and eat *halva* even if your wife dies'. Which relationships were mentioned as very dear, the relationships that give a lot of happiness? A mother gives a lot of happiness and a wife also gives a lot of happiness. Hadn't she given a lot of happiness, nobody would have married. So, it was said about both the relationships that give happiness, even if they die, what should you do? Even then... (Student: we must eat *halva*.) Yes, you should eat the *halva* of happiness. It wasn't said that if the father dies, you should eat *halva*. He made Himself *safe*! ☺ Why? Why did He make Himself *safe*? He is certainly imperishable. He never dies. There is no question of crying ever, whatever happens. It is because no matter what happens, you will still receive the inheritance only from the Father. Which inheritance? You will receive the unlimited inheritance of happiness and peace from the unlimited Father Himself.

We, you, whoever wants... Who said it? (Student: Brahma Baba.) Brahma Baba spoke. 'We, you...' Who was addressed as 'you'? 'We' was said for... When Brahma Baba says [we], he will say it for the *Chandravanshis* (those belonging to the Moon dynasty), won't he? 'We, you...' 'You' refers to whom? The ones with whom He speaks face to face. With whom does He speak face to face? *Arey*, He speaks only to the helper children, doesn't He? Who become the biggest helpers of Brahma Baba? (A student: the *didi, dadis*.) Do the *didis, dadis* become that? Did the *didi, dadis* become his helpers and lowered his position or did they make it higher? (Student: they lowered it.) How? (Student: *Shivoham*¹.) No. They didn't [say] '*Shivoham*' in front of him. The *didi, dadis* who were in front of him, it was in their intellect that the soul of Krishna himself is God of the Gita in the corporeal form. It means, Brahma Baba himself is God of the Gita. And the murli says that Krishna isn't God of the Gita. So,

¹ I am Shiva

this topic never struck the intellect of the *didi, dadis. Accha*, would it have struck Mamma's intellect? Mamma used to think and churn a lot. It didn't strike even her intellect that the inheritance Baba speaks about, does He speak about giving the inheritance in this birth itself or does He speak about giving it in the next birth? He speaks about giving the inheritance in this birth itself.

And this topic was seated in the intellect of Brahma as well: 'What will I become in this birth itself? I will become Krishna'. But his intellect wasn't aware that he will leave the body and become Krishna by entering someone else's body. Does the soul that owns the body play a *part* or does the soul that enters [the body] play a *part*? Who is recognized? The bodily being is recognized. So, it never even occurred to their intellect. What? "We aren't the *direct* children of the Sun." Krishna is also called Krishnachandra², isn't he? Ram is also called Ramchandra. So, between both of them who is the first Moon? (Student: Ram.) Ram? How? (Student: Krishnachandra.) Krishnachandra? Who will become the first leaf in the Golden Age? The soul of Krishna. And the one who gives birth to Krishna, will he be called the Moon or the Sun of knowledge? (Student: The Sun of knowledge.) He is certainly the Sun of knowledge. So look, is it good to receive the inheritance from the Sun, will you receive more and a better, *powerful* inheritance from someone *powerful* or will you receive a good inheritance from someone weak? (Students: from the one who is *powerful*.) One is the Giver; the Sun of Knowledge is the One who gives the knowledge and the Moon is the one who receives it from the Sun of Knowledge. He **takes** the light of knowledge. So, is the one who takes greater or is the giver greater? The giver is greater.

So, it always remained in the intellect of Brahma: I am God in the corporeal form, **I** am the corporeal God of the Gita. So, he doesn't think anyone to be greater than him at all. This is why, is there a shortcoming in his inheritance due to ego or does he get the complete inheritance? There is a shortcoming. And also in the same way, if you see all the egotistic religions in the world, if at all they get any inheritance of kingship, it is equal to nothing. Or they don't get it at all. For example, there are the *Aryasamajis*. There is the democratic rule. They get the inheritance of the kingship of two-five years; then? Then the kingship ends. They are half atheists. They don't believe in God. They don't believe in the soul. They don't believe in heaven, they don't believe in hell. They say, 'what is heaven and hell? There is heaven in this world itself and there is hell in this world itself. There is no heaven and hell separately. We ourselves are the ones who create hell as well as heaven. If we wish, we can destroy the world through *atom bombs* right now. This is the biggest ego that they have. So look, those egotistic ones don't make the attainment of kingship from God; [they don't make the attainment of] the kingship, the *controlling power*, which is the inheritance of God. Their soul doesn't get that *controlling power*. As for the rest, if someone is lustful, wrathful, greedy... What? Someone may be however much lustful, however much wrathful, however much greedy, he may have however much attachment, yet they certainly obtain the inheritance of God. Who doesn't obtain it? The egotistic ones don't obtain it.

So, was there a tinge of ego in Brahma Baba or not? *Arey*, was there or not? There was. He considered himself to be God of the Gita. He did say mother Gita, but he himself sat as the mother's husband. So, he doesn't get the inheritance that he should get directly from God the Father. [The inheritance] to become what from a man directly? To become Narayan, in this very birth.

² Candra means the moon

So, it was said, we, you and whoever wants the inheritance, we have to obtain that unlimited inheritance only from the Father. It means, 'we' means the *Chandravanshis*. 'You' means the *Suryavanshis*. Who said 'we' and who said 'you'? Brahma Baba said 'we' and who said 'you'? Shivbaba said it. Shivbaba used to bring forth [the children to His mind] and speak to them, didn't He? Who is addressed as 'you'? Is it the one sitting beside, the one at the back or is it the one sitting in front? The one sitting in front is called 'you'. You sit face to face and listen. [What is the specialty of 'you'? You sit face to face, you sit directly face to face with God and listen. So, 'you' or anyone in the world, whether it is the Islamic people, the Buddhists, the Christians or the people belonging to any religion, do they also get the inheritance of happiness and peace or not? (Students: they do.) Everyone does get the inheritance of *jiivanmukti* (liberation in life) in the first birth.

So, whoever wants [the inheritance], he gets the inheritance only from the unlimited Father. This is why children, anything may happen, you have to be in the remembrance of the Father. What was said? However big a mountain of troubles may fall on you in the world, anything may go up and down, there may be mass death, an entire village may perish, the city where we are living... what may happen to it? The entire city may perish but your happiness mustn't vanish. Why? Those who had to die have died. Why did they die? Did they die because there is some karmic account of the past births or did they die without any karmic account? (Students: because of the karmic accounts.) They have performed some actions, because of which they can't see the joy of the end, [the joy] that we get from God. It has been written in the Koran, the Muslims also know that when God comes at the time of destruction, then the men of God live in a lot of enjoyment.

So, it was said, anything may happen, you have to remain in the remembrance of the Father, you have to obtain the inheritance. And it is your resolution (*anjaam*). What? You have made a very important, firm resolution with Baba. Should I say the first word? 'Mera...'? (Students: *Mera to ek Shivbaba* [One Shivbaba is mine].) Say the complete [sentence]. (Students: *Duusra na koi* [and no one else].) *Duusra na koi*. 'Only the one Shivbaba is mine, and no one else'. No one in this world is going to prove useful. Such situations and circumstances will emerge. What are people doing now? Some have caught hold of their son, some have caught hold of their *caacaa* (paternal uncle), some have caught hold of their father, some have caught hold of their son. [They think:] 'My son will support me as long as I am alive'. It happens like this, doesn't it? People have caught hold of their relatives. Some have caught hold of money. Some have caught hold of their *property*. So, their intellect goes in it. And where should your intellect go? One Shivbaba and no one else.

So, your intellect should always remember: we are that One's (*unke*) children. Why was He made distant by saying 'that One'? We are that One's children. Not of 'this one' (*inke*); whose? Brahma Baba's. And Baba has come to take us. What? And Baba has come in this world to take us. Has He come? Has He come? (Students: He has come.) Won't He come now? (Students: He will come.) *Arey*, what is this? ☺ Either He has come or He will come or He already came in the body of Brahma Baba, in the body of Dada Lekhraj. He has come; has He come? (A student: He is hidden.) Yes, He has definitely come; He has left the Supreme Abode and has come in this world, but He is hidden; for example, when a soul leaves its body, then it goes and lives in a hidden form in a mother's womb. So, it will certainly be said, 'Yes, the soul has come'. Has the Soul come or not? The Soul came to our home, but it isn't revealed; now the *part* is hidden. And why has He come? We should remember that as well. If He has come, why has He come? (Student replied.) Has He come to play His *part*? Will He

play His *part*, leave us and go away? (Student: After purifying the sinful.) Yes, He will play the *part* of purifying the sinful and then when He returns, He will also take us along.

We will go only to His abode. What has been said? We will go only to His abode. And in return for what we study, we will get our inheritance *number* wise (at different levels). What has been said? In return for what will we get the inheritance, the inheritance of happiness and peace? In return for the studies. The deeper the knowledge of God someone studied, the more he will get the inheritance of happiness and peace for many births. Will everyone get it alike or *number* wise? (Students: *Number* wise.) Why will they get it *number* wise? We are studying the knowledge of only the One. So, we should get equal inheritance. *Arey? Arey*, even in the world, if there is a father, does he divide the *property* among his children equally or does he distribute it unequally? He divides it equally and departs. So, why does this Baba do this? Why does He say *number* wise? (Students replied.) Yes, Baba says beforehand. What? I am the *Teacher* along with being the Father. I am the *Supreme Teacher*. The more you study, the higher the position you will get. Now it is alright, isn't it?

There is no need to be confused about this because there is only one Madhuban. There is no other Madhuban. Why? Isn't Satara [Mini-Madhuban] a Madhuban? Tell [Me]. *Arey*, will you accept Satara as a Madhuban or not? Will you accept it? All the others are *artificial* Madhuban. What has been said? So, should you take something *artificial*? *Arey*, should you take an *original* thing or should you take something *artificial*? (Everyone: *Original*.) If you want to buy a diamond, should you buy an *original* diamond, will it be costlier or if you buy an *imitation* diamond, an *artificial* one... just as you get American diamonds. You can get a diamond even for 25 *paise*. Will you take such [a diamond]? Should you take an *artificial* one? (Student: no.) Yes, so when it is an *artificial* Madhuban, then leave it, run away from here; or should you sit here for nothing? *Arey*, when Satara Mini-Madhuban is *artificial*, then leave it and run away from here. (To a student:) Why Arti mata? Where will you go? To Daund³? It is an *artificial* [Mini-Madhuban] in Daund as well. (Student: We will go to Maha-Madhuban.) Will you go to Maha-madhuban? *Accha*? It isn't so.

Baba spoke of that time. It is a statement about 66 that was mentioned. What was mentioned? There is only one Madhuban. What? There is only one Madhuban. There **is** no other Madhuban. Did He say 'is' or did He say 'will be'? 'Is'. All the other Madhubans that are built are *artificial*. He spoke about those people who were sitting as Gods. At that time, in 66 also, people were sitting as Gods, weren't they? So, it was mentioned about them, that all the other Madhubans that are built are *artificial*. What is meant by '**are**'? He was speaking about that time. This Raja Yoga isn't taught there. Where? Raja Yoga isn't taught at the *artificial* Madhubans that the gurus have set up. And here in your Satara, is *artificial* Raja Yoga taught or is the *original* Raja Yoga taught? (Everyone: *Original*.) Is it the *original* Raja Yoga? Are you sure? (Everyone: Yes.) *Accha*. You may go anywhere. You may go anywhere in this world. It was said about the year 66. Everywhere, the *artificial* Raja Yoga is taught. The *practical* [Raja Yoga] isn't taught anywhere. They sit and narrate the Gita. Who? The gurus. Have you found any Raja Yoga in it? Those gurus, human gurus have been sitting and narrating the Gita for 2500 years; if they narrated the topics of Raja Yoga, did anyone learn Raja Yoga to become a king? Did they become that? Have you found any Raja Yoga in it? Why have you been reading such a Gita for many births, which, by reading it, by learning that Raja Yoga, nobody became a king at all? Nobody got the kingship at all. *Accha*, you didn't get it there; did you get it in the *basic* and the *advance* [knowledge]? Speak up; you

³ Another Mini-Madhuban in Maharashtra; India

studied knowledge through Brahma Baba in the *basic* [knowledge], you are also studying in the *advance* [party], so did anyone get the kingship here? (Student: no.) You didn't get it. So, what is the benefit? It is a waste at both places! Did you get it? *Arey*, Baba has said: Even if you get the position of a President you will spit at it! ☺ [You will say:] We don't want it. You will spit at it. All those who have achieved such a *stage* that they don't want any position, respect and honour of the world, all are temporary positions, respect and honour, so their firm *foundation* was laid in the Confluence Age. Those whose *foundation* is so firm, [who think:] we are obtaining the kingship from God the Father only. We will get it in this birth and we will *control* [others] in the next birth, birth by birth. We aren't the ones who become subjects who are *controlled*. Many *kumars* (bachelors) like this who are studying must be sitting here. Is there any [*kumar*] like this? Raise your hands. What will you do after studying? Tell [me] at least this. Service (*naukari*)? What will you do? You will become a servant (*naukar*). The British have taught this. What? What did the British teach? They taught you to do service. The British themselves came here to do *business*, to trade. Why did they come to India? To trade. They themselves will trade and what did they teach here before going? Do jobs, become *naukar*. What is meant by *naukar*? Servants and maids. Look, they taught you to become servants and maids. Well, what does God the Father teach? God says: *Arey*, why will you record the *sanskars* of being servants and maids in the Confluence Age? What? These *sanskars* of becoming servants and maids will be recorded in you. Where? (Students: the Confluence Age.) If you become the servants or maids of someone in the Confluence Age, then a *shooting* will be performed. So, what should you do? It is said on the path of *bhakti* as well: *Uttam kheti, madhyam baan, nikad caakari* (the best [occupation] is agriculture, business is medium, slavery is bad) - To do *service*, to do jobs - *nishiddh caakari, bhiikh nidaan* (begging is the last). You should never beg; you may die, but you shouldn't beg.

So look, what the world teaches us to do and what Baba teaches us; such *sanskars* should be recorded in us now that we aren't the ones to do someone's service, to work *under* someone. We have found God the Father. God comes and makes us from a man to a king like Narayan. What kind of a king? A king who has never been defeated in any war. There has been only one king like this in the world. Who? The one who became Narayan from *nar* (man). You religious gurus read the Gita for many births [but] nobody got the kingship. There is no such *Gitapathi* (someone who reads the Gita) who would say: 'I teach you Raja Yoga. You will become kings for the future 21 births'. Is there any such guru? No. There is no one. You know this. You have the faith: definitely, we make *purusharth* only for the future 21 births. And we make *purusharth* exactly the same way as we did in the previous cycle. And every cycle we pass through the cycle of 84 births and then obtain this *knowledge* from the Father again and marry Lakshmi. Even on the path of *bhakti*, when [a woman] comes [home] after being married, what do they say? Who came home? Lakshmi came. They feel so happy! Daughter, you have had this faith, haven't you? So, the one who has an intellect with faith becomes victorious (*nishcaybuddhi vijayanti*). What? If the intellect has this faith... What? We are living in the Madhuban of the Madhusudan and learning Raja Yoga. And after learning Raja Yoga, what will we become for many births? We will become kings. What would be the sign of those who have this faith? Even if they get the status of the President, they will spit at it.

So look, *vijayanti* (victorious), *nishcaybuddhi vijayanti* itself means that you are threaded in the *Rudramala*. *Vijayanti* in what way? You will be threaded in the *Rudramala* and then become the garland of Vishnu's neck. Whose garland will you become? You will become the beads of the *Vijaymala*. Whose is the *Vijaymala*? The *Vijaymala* is of Vishnu and the *Rudramala* is of Shiva. So, the *Rudramala* is of Shivshankar Bholenath. And what will

Shivshankar Bholenath become? He becomes the master of the world. So look, this is a rosary of the Brahmins that is being prepared. Look, sometime, the bead is at *number* eight and sometimes it comes under *grahaacaari* (bad planetary effect). What is this *grahaacaari*? What is it? *Aacaari* (influence). What kind of *aacaari*? *Grahaacaari*. There is not just one *grah* (planet). How many planets are there? There are nine planets in particular. There are small planets as well of which people aren't even aware. They are revealed later on during the period of destruction. So, among the nine planets, one is the highest. Will it be or not? It is very big, it is everyone's guru. Which one? *Brihaspati* (Jupiter). And all the others, the eight are *number* wise (one smaller than the other). So, will they be *powerful pati* (husband) like *Brihaspati*? Only the one is famous as the husband of the husbands. As regards the rest...

What is the meaning of *pati*? *Pati* means protector (*rakshak*). *Paati* - the one who protects. So, one is capable of protecting the entire world. And the rest? The rest of the eight [planets] can't be the ones who are capable of protecting the entire world forever. Their conduct, practices... Will those who *follow* their conduct become weak or will they remain *powerful*? They will become weak because those eight [planets] are the ones who bring weakness. Which are the eight who make you weak? Name them. (Student: All of them starting from the Moon.) The Moon... Did you count the Moon? *Accha*, I will inform the Brahmakumaris. ☺ OK, you counted the Moon. Then the next one? Islam, then the Buddhists, then the Christians. (Students replied.) Who? (Students: the Muslims.) Didn't you count the Buddhists? The Buddhists. Yes. (Students: the Muslims.) First there is Shankaracharya. *Aacaarya*...Yes, the *Sanyasis*. After them, the Muslims. Then next? (Student: the Sikhs.) The Sikhs. (Students: the Aaryasamaji.) No. Did you forget Guru Nanak? Guru Nanak. The Aaryasamajis don't believe in the deities at all. And will God work without the deities? If He doesn't find the deity souls in this world, in India, will God's task be completed? It won't. The greatest among those deities is Mahadev. What name has he been given? Mahadev. Will the task be accomplished without him? Not at all. So, these are the eight religions that are certainly *powerful*, but they are in the *list* of being *number* wise. They aren't so *powerful* that they remain *powerful* forever.

So, those eight [planets] have a *grahaacaari*. Whose *aacaari* is the highest? That of *Brihaspati*. It is very good to be under the *grahaacaari* of *Brihaspati*. How does it occur? *Arey*, if you remain in his company, you will behave [like] him. If you don't remain in his company, you will keep the company of others. Human being is a social being. Is he or not? (Student: He is.) He can't live without a society. He requires the company of someone or another. So, as are the people whose company he keeps, he has to behave accordingly. So, if you want to act like good people, if you want to behave nicely, you should find the best company for this. And our promise is: Mine is just one Shivbaba and no one else. So, the planet that Shivbaba enters, he himself is our highest husband (*pati*), who is called the husband of the husbands because we won't become a male in every birth, so that nobody will become our husband. Will we become [a male] or not? What will we become every birth? Will we keep becoming males? We will become females as well. So, when we become females... then someone may say, 'we won't allow anyone among the eight to be our husband'... Among which eight? Those very ones who are weak. Is it possible? (Student: it isn't.) Can't it be possible? And what if it becomes possible? (Student: It is possible for Lakshmi.) Yes! Look there is Lakshmi. Does Lakshmi come under anyone's *grahaacaari*? (Students: No.) Will she come *under* anyone? Will she make anyone among those eight her husband? (Students: No.) She won't. So, when the conduct of one [soul] can be such that she won't make any lowly [person], a weak person her husband, then can some come in the *list* of

being *number* wise or not? They can. So, we have to learn to behave only righteously. We aren't the ones to come under the *grahaacaari* of those eight.

Whose *aacaari* is the worst? He too sits as a teacher (*aacaarya*). Rahu. He just keeps giving directions through his head irrespective of whether he himself follows it or not. Why? Why doesn't he follow it [himself]? He doesn't have a body at all. So, there is no question of doing [anything] in *practice* at all. He keeps giving directions through others. *Arey*, how will the one who himself doesn't do [something] have others do it? Will he have the others do it? He can't enable others to do it at all. So, he is the most unrighteous one. After him, if someone is slightly more righteous than him, it is Shanidev, Shanishchar (the planet Saturn). Is that planetary influence also very good or very bad? That is also very bad. Then [the others are] *number* wise (at different levels). So, it was said: Look, sometimes the bead is at *number* eight, the bead of our soul reaches *number* eight. We experience a very high *stage*. And sometimes we come under the *grahaacaari*. Whose? Do we come under the *grahaacaari* of the highest of all, Shivbaba or do we come under the planetary effect of the lower planets? We come under the planetary effect of the lower planets. How do we come under their influence? We make them our teachers (*aacaarya*). Whom? We make the weak ones our guru. We make them our *aacaarya*. [We say:] Explain to me the meaning of the murli. They will sit and tell you: the meaning of the murli isn't this. It is this. They will turn your intellect. So, did you come under their influence or not?

So, you children should *dance* in joy. What? We will now go to heaven and *dance*. The more we *dance* in joy in the Confluence Age, if we don't allow any wave of sorrow to enter us, then what will we become birth by birth? We will remain happy in our life birth after birth. We will never experience sorrow in our life. To the very sweet long lost and now found (*siikiladhe*) stars of knowledge, the children... Why were they called *siikiladhe*? They were called *siikiladhe* because if a child meets [his parents] after being separate for many days, then they meet very lovingly. They meet [lovingly], don't they? So, it was said, to the long lost and now found stars of knowledge, the children... of the mother and the father. Of whom? (Students: of the mother and the father.) Is it of one [person] or of two [people]? Does it mean they are separate? (Student: they are one.) Are they only one? *Accha*, are the souls separate or [is there] only one? The souls are separate. But the body? There is only one body. How? Tell Me, how? In the world, the mother is separate, her soul is separate and the father is separate, his soul is separate. Here, what confusion have you created? (Student: *Ardhanaariishwar*⁴.) Yes. In the form of *Ardhanaariishwar*, one half is the form of a man and the other half is the form of a woman. *Accha*, that *Ardhanaariishwar* has been shown on the path of *bhakti*. Tell [me] about yourself. (Student: Bapdada.) We say Bapdada.

Who is *baap* (the father)? The father Ram. And *dada* (the elder brother)? *Dada* is the soul of Krishna. And we should remember one thing firmly, from when is the father Ram revealed in the Confluence Age? From the year 76. So, ever since the father Ram is revealed from the year 76, from that time and till now, is that Father just the soul of Ram or has Shiva also entered him in a permanent form? (Student: Shiva has also entered him.) Yes. He may or may not have entered [the body of] the *soul* of Brahma in a permanent way. Or it may be anyone else with the name Brahma; because Baba says: I name the person whom I enter Brahma. So, there will be other titleholders in the form of Brahma because, how many heads is Brahma shown to have on the path of *bhakti*? Five. So definitely, they are at least five. What do the five heads of Brahma become? They become Vishnu from Brahma. So, which

⁴ Half man and half woman form of God

are the others? Which are the other Brahmas? Om Radhe Mamma. She is also Mamma. She is also a soul playing the *part* in the form of Brahma. In which aspect? How do we say this? How is she Brahma? Did Shivbaba use to enter her? She was in fact a maiden. Shivbaba doesn't enter a maiden at all. Then? It means that He didn't used to enter in a permanent way, but that power of Shiva was working through her, so that she accepted one [person] in her life and followed him. She didn't accept anyone else in her life and didn't *follow* him. Who? Om Radhe Mamma. So, Om Radhe Mamma had this quality. This specialty wasn't seen in anyone else.

OK, these are the three Brahmas. And the fourth one? The fourth Brahma? (Student: the mother Sita.) Yes. The soul of Sita. So, what should the soul of Sita be called? If you consider her to be Jagdamba (the World Mother), then he is Jagatpita (the World Father). Who? The soul of Ram. Call him Jagatpita, call him Jagannath. And she is the mother, the wife. So, Jagatpita and Jagadamba. Does the junior mother play the *part* of Jagdamba or the senior mother? (Students: the senior mother.) When she is the mother of the entire world, she is the senior mother, isn't she? She is the senior mother. How does Shivbaba play a *part* through her? (Student: He plays the mother's part.) How? (Students answered.) Does He play the *part* of Jagdamba? (Student: The first Brahma.) Yes. In the beginning, the one who became the eldest child of Brahma... Who became the first Brahmin child? Prajapita. Prajapita is the first Brahmin, so, who is the one who makes him a Brahmin in practice? Jagdamba. He became the mouth born child when he heard through the mouth of her body. So, call him the soul of Ram or the soul of Prajapita, through whose mouth did he listen? He heard through Jagdamba. What did he hear? He heard about the visions. He heard as well as understood it. So, he became the first Brahmin child, for whom it is said that the first Brahmin is the first deity, the first *Kshatriya*, the first *Vaishya* and the first *Shudra*. And when he is the first one... If he is the *first*, will he be the *last* one or not? *First so last*. As is the beginning, so is the end.

So, it was said... at which *number* Brahma was mentioned? Four Brahmas were mentioned; among them who is the fourth *number* Brahma? Jagdamba. Then? Who will be called the fifth one? (Student: The junior mother.) The junior mother? Is the junior mother the *last* one? *Accha*, whoever becomes Brahma at whichever *number*, he will become Vishnu at the same *number*. Isn't [that correct]? (Student: First Narayan, second Lakshmi.) Yes, that is correct. Will it be called the position of Vishnu or not? Did she get the position of Vaishnavi or not? (Students: she did.) So, is she *number* one, *number* two or *last number* among those who achieve the status of Vishnu? What is her *number*? (Student: Second *number*.) Is hers the second *number*? How? (Student: The first *number* is Narayan.) It is correct that Narayan is at the first *number*. He is definitely *Parambrahm* (the Supreme Brahm). He is the *Parambrahm* first because he heard as well as narrated by [Shiva] entering him. He understood as well as explained. So, he is perfect in every way; and also in the *practical* life? Does He play a *part* in practice or not? (Students: he does.) Where does He play a *part* in practice? He fails in practice.

Do all men *fail* in the subject of purity or do they *pass*? (Student: They *fail*.) They *fail*; isn't he a male? (Student: He failed once; he doesn't *fail* again and again.) He failed once? *Aha!* (Ironically:) 'He *failed* in the beginning of the *yagya*. Whatever happened in the beginning happens in the end; this calculation isn't correct'. Baba has said that whatever happens in the beginning happens in the end. If someone fails in the beginning, will he *fail* in the end or not? (Students: he will.) He is saying that this calculation of Baba is wrong. ☺ (Student: This isn't applicable to one [soul], is it?) Why can't it be applicable? (Student: Then

who is God?) Who is God? God is the One whose mind is always in *control*, who is *Sadaa Shiv* (beneficial forever). The one who is *Sadaa Shiv*, forever beneficial, forever incorporeal, forever vice less, forever egoless, He is God. (Student: He makes the Father's child the same, doesn't He?) The subject of 'making' comes later. (Student: He does become that, doesn't he?)

So, should God be the Highest, or will the one whom He made his son become higher? Is God the Highest of all or is He *number* wise low as well? (Students: the Highest of all.) This one says: he (the one in whom God enters) is the *number* one God and He (God) is the *number* two God. (Student: God will be only high.) Will He be below? (Student: No!) Yes, yes, so, among the two souls, whom did you mention as God? One is Mahadev; *dev-dev-Mahadev* (deity of the deities, the greatest deity), the biggest deity among [all] the deities. Is he a deity or is he God? (Students: a deity.) Yes, you may call him the highest among the deities. (Student: So, he himself becomes God, doesn't he?) Is he himself God? The deity who become Mahadev... (Student: God creates *Bhagwaan-Bhagwati*, doesn't He?) For how long? Is it forever; is he forever Shiva or is he Shiva who fails? Is he the Indestructible Shiva or the destructible Shiva? (Student: Indestructible.) Whom will you call God? Is the Indestructible Shiva God or is the destructible Shiva - Shiva means beneficial - is He God? (Students: the Indestructible Shiva is God.) So, who is it between the two? He is the one above, isn't He? What is this one saying? OK, solve this riddle. Who is the *number* one Brahma? Who is the *number* two Brahma? Who is the *third class* Brahma? And who is the *fourth class* Brahma? And who is the *fifth class* Brahma? (Student: The number one Brahma is Vaishnavi and she herself will become Vishnu.) Now, think well and come later. 😊

Bapdada's remembrance, love and *good night*. The *music* was played. And you continue to listen. A thought emerges 'should I follow the world? Or should I follow the Father?' Because the Father is the One who takes us. The body is to perish here itself. This body will end here itself in the destruction. And the children... Which children? When the body perishes here, which children will He take with Him? *Arey! Arey*, will He take the soul like children or not? Whom will that Father of the souls take? (Student: The souls.) You take so long to reply! Om Shanti.