

**VCD No.2257, Audio Cassette No.2743,**  
**Clarification of Murli dated 02.11.66,**  
**Delhi, Bangladesh, Germany, Scotland, London, Philippines party,**  
**Dated 12.11.16, (for bks)**

The morning *class* dated 02.11.1966 was going on. On Wednesday, the topic being discussed in the beginning of the middle part of the fifth *page* was: It doesn't sit in anyone's intellect that there is heaven for half the time and hell for the other half. There is day for half the time and night for the other half. The kingdom of deities will be called day because the deities are in light. They don't stumble. Their intellect remains focussed. They remain in the soul conscious stage. They aren't troubled because of body consciousness. The Lakshmi-Narayan of the beginning of the Golden Age, who are the heads of those deities, their kingdom continues for 2500 years; [it is] the divine kingdom. That is why it should also be written: the kingdom of Lakshmi-Narayan continues for 2500 years and their era should be called '1.1.1' because in the world of 5000 years, it is they themselves who rule at first, don't they? So, from the first date of the Golden Age to 1250 years [after] it is the Golden Age and 1250 years are of the Silver Age. Those people of the path of *bhakti* will also ask, won't they? Ask them this: Did you get to know now that this is a *kalpa* (cycle) of 5000 years? This is a *drama* of 5000 years, in which the deities rule for half the [time] and the demons rule for the other half. Alright, write this too: now, we have received the knowledge of the 5000 years when God the Father comes on this stage like world as the *Director*; He remains hidden behind the curtain and narrates the entire knowledge of this world cycle of 5000 years. It is because it is only God the Father who gives the *knowledge* of the world cycle. Why does Baba explain this? He keeps explaining because it may still come in their intellect. [He thinks:] If they study, I will explain [to them]. That is why this era is also written. The most ancient era is that of Lakshmi-Narayan. But certainly no one knows about it. So now, the era is explained as well.

So, tell them: From where does the era start? This entire world is the progeny of Brahma. It is the creation of Brahma. Who is the first among those who are born through Brahma? So, they say: Brahma had four elder sons who were born through the mind. Among them Sanatkumar was the eldest according to knowledge and yoga. So, this era is explained. In the beginning of the world, the Ancient Deity Religion began through Sanatkumar. So, this era is also explained. Tell them: Look, we explain this era of the beginning too. Whatever *history* is available to the human beings isn't the complete *history* of the world. It is the incomplete *history* of 2500 years. And this 2500 years *history* includes the Khrist Era of the Muslims as well as the Christian Era of the *Christians*, it includes the Vikram Era of Vikramajit as well; the Shak Era, Hun Era, all of them exist only within 2500 years. Certainly, all these things in *history* are to be understood, aren't they? Somebody tell [Me]: Did the founders of all these eras come and establish heaven in this world, create heaven? Did they create *jannat* (paradise)? Why is He called *Heavenly God* the *Father*? It is because when He comes, He creates the Brahmin world through Brahma. And among the Brahmins, the first Brahmin is Sanatkumar. The Ancient Deity Religion begins with Sanatkumar. There was some religion before the eras mentioned in the *history*, wasn't there? And it was in Bharat itself. But these topics aren't in any scriptures. So, let somebody tell [Me]: from where did this topic of *heaven*, *jannat*, *swarg*, *vaikunth* come in the scriptures of the Muslims, the

Hindus and the *Christians*, when there is no *history* about it in the scriptures? Nobody knows it.

So definitely, it will be God Himself who explains these topics, won't He? It is because God is *Trikaaldarshi*<sup>1</sup> as He is beyond the cycle of birth and death. Human souls keep coming in the cycle of birth and death, that is why they keep forgetting everything of the previous [births], the past births. Now, God is in fact incorporeal. He is *Abhogta* (the One who doesn't experience pleasures), *Akarta* (the One who doesn't perform actions). When He doesn't perform actions at all, when He is beyond the stream of actions, He doesn't accumulate sins or merits either. When He doesn't accumulate sins or merits, He doesn't come in the cycle of birth and death. Still, He is a soul, isn't He? [He is] eternal, immortal [and] imperishable. Just as we souls are incorporeal, that Father of the souls, the Supreme Father Supreme Soul is also incorporeal. We souls have to take on a [different] body birth after births because of being bound in the karmic bondages. He is in fact *Akarta*. There is no question of [Him] being born through the womb at all. So, when that Incorporeal One isn't born through the womb, when He doesn't take on a body at all, how will He explain? He sits and explains. Whatever He explains, we certainly have to write it down. And except God, no one can explain the secrets of the beginning, middle and end of this entire world. So, let someone answer, how God explains to us. Definitely, He should come in some body. The knowledge of the Gita which God narrated after coming, its *duplicate copies* have also emerged in the path of *bhakti*. It is the first religious scripture of the world. It is even written in it: *Praveshtum* [meaning] I am capable of entering. Just like the souls of ghosts and spirits enter [someone], why can't *Bhuutbhavan*<sup>2</sup> God enter [someone]? It is also sung that the Supreme Father Supreme Soul comes and does the establishment through Brahma. It isn't that just by sitting above in the abode of the souls, the *Soul World*, He creates the world. He comes and establishes the new world through Brahma. So look, we, the Brahmin children of Brahma are spread in the entire world, aren't we? So definitely, He comes and establishes the Brahmin religion through Brahma. He is certainly *Knowledge full*. He is the Ocean of Knowledge. Brahma isn't *Knowledge full*, is he? The **Father** is the Ocean of Knowledge. Brahma is also the creation, isn't he? He certainly isn't the creator. Now, the incorporeal Father [is] the Ocean of Knowledge. The knowledge of the beginning, the middle and the end of the world, the knowledge of the beginning, the middle and the end of the creation... the Creator has to narrate the knowledge.

Well, now Brahma isn't the Creator. What? Brahma isn't the Creator of this world. Why? Is Brahma vicious or without vices? Does he have beard and moustache or is he a clean shaved deity? What should we say? Brahma is definitely a human being, isn't he? He has a beard and moustache, doesn't he? He is proved to be vicious, isn't he? Is someone vicious worshipped? (Student: No.) In the path of *bhakti* too, there is no worship of Brahma, temples aren't built for him, idols aren't made for him. So, the Deity Religion which existed before the human world, how will Brahma establish it? Number wise Brahmins of the nine categories are certainly created through Brahma, but Brahma with beard and moustache doesn't establish the Deity Religion. So, Brahma isn't the creator of the new world, the divine world. No. The Creator of even Brahma is the Father above him. Who is the creator who creates even Brahma? (Student: The Father Shiva) The Father Shiva. When did He create

<sup>1</sup> The One who knows the three aspects of time

<sup>2</sup> The one who gives birth to the living beings through knowledge

him? *Arey!* (Student: In the beginning of the world.) In the beginning of the world. How did He create him? It is certainly the Creator who creates. The Creator should certainly be corporeal. So, how did He create Brahma? (Student: By entering.) Whom did He enter? (Student: Prajapita.) Yes. Definitely, the origin of the human world, the father... They say for the human world, don't they? - '*Vasudhaiv kutumbkam*' - the entire world should be our family. So, a family will be formed only when there is one father of the entire world. So, there must have been the Father at some time, mustn't there? So that they say even today: Hindu, Muslims, Sikhs and Christians are all brothers for each other. So, when will they be brothers [for each other]? When there is one Father, they will be brothers for each other. So definitely, there has been such a *time* in this world when the Incorporeal *Supreme Soul* enters the corporeal father of the human world and creates Brahma. So, the Creator of even Brahma is above. That is why, the stage of the Trimurti is shown in this universe, [it is shown] that all the three deities are the residents of the subtle world. They show three abodes in the subtle world as well. There is the abode of Shankar on the very top, then there is the abode of Vishnu and then at the lowest level is the abode of Brahma. So, it was said: The Creator of even Brahma is above. Among the three abodes, the abode of Shankar is at the very top.

Now in the Confluence Age, that One alone is the Creator. Who? That One alone is the Creator. Towards whom was a hint given by saying 'that one alone'? (Student: The Supreme Father, the Father Shiva.) Shiva in fact is the name of the Point, the Incorporeal One; how will He be the Creator? (Student replied.) Yes. The one He enters first of all, the one He enters and in whom He sows the seed of knowledge himself became Brahma. *Brahm* means senior [and] *ma* means *maa* (mother). Whoever I enter, I name him Brahma. So, who became the first and the most senior Brahma? Parambrahm. They also say: *Gurur Brahma, Gurur Vishnu, Gurudevo Maheshwara, Guru Saakshaat Parambrahm tasmai shri guruve namaha* (Brahma is the *guru*, Vishnu is the *guru*, Mahesh is the *guru* but I bow to Parambrahm, the Guru of even those gurus). So, Parambrahm should be called Brahma but if there is Parambrahma, the mother, should there be the Father or not? The Father is incorporeal and Brahma is corporeal, how will this work? Will the Incorporeal One have bodily arrogance or will the corporeal one have it? The corporeal one will have it. Between a husband and a wife... [Suppose,] the husband doesn't have bodily ego, he is incorporeal and the wife has bodily ego, so, will the relationship of husband and wife be formed in the corporeal world? It won't be formed. Actually, is the wife more tolerant or is the husband more tolerant? (Student: The wife.) Why? (Student: She has the role of mother.) A mother suppresses her bodily ego. Who suppresses it? A mother suppresses her bodily ego and a man doesn't suppress it. This is about the relationship between the mother and the father.

So, it was said that the mother should be tolerant. And the father of the world, the human world plays the part of turning the entire world into ashes, in the form of Shankar. So, is he the one who bows or the one who makes the entire world bow? Is he the father or the mother? In fact, he is proved to be the father. Then? Then, how will the world be created? (Student: He is Parambrahm as well.) Parambrahm means... *Param* means senior [and] *Brahm* means the senior mother. So, he isn't proved to be the mother. It is alright in the soul conscious way. The Father Shiva becomes the Lover of such a soul... such a soul can be the beloved for the Father Shiva; [such soul] who among the souls who play their role in a soul conscious form proves himself by performing all the tasks of the Father Shiva, [such soul] who sets an example of becoming the most cooperative. What does any husband want from his wife? He wants co-operation. So, the Father Shiva comes to this world; He comes

becoming the Lover of whom? Is the lover called the father or is the beloved called the father? (Student: The beloved.) Is the beloved called the father? Does the lover run behind the beloved or does the beloved run behind the lover? (Student: The lover runs behind the beloved.) So, is the Father Shiva the Lover or the Beloved? (Student: The Father Shiva...) The Father Shiva? *Arey!* Speak up brother. The Father Shiva... the one who runs behind someone, is he the lover or is he the beloved? The lover runs behind the beloved. So, who came running after Prajapita? The Father of the souls who is called the Supreme Father, who has no father in the world. So, He comes running and in such a big world, the human world of 5-7 billion [souls], which soul does He catch? (Student: Prajapita.) He catches the father of the human world, doesn't He?

So, does He know him or not? Does He catch him after recognizing him or does He catch [him] without recognizing him? He is definitely *Trikaldarshi* (the One who knows the three aspects of time). So, He comes in this world and the one whom He catches, He knows him in the soul conscious form; [He knows:] this one is My helper for birth after birth. No other soul is going to become more cooperative than him for birth after birth. So, from the angle of soul consciousness, he is called the beloved. Who? Who is the beloved? (Student: Prajapita.) Prajapita. But when the topic of bodily arrogance arises, when we look into the aspect of the bodily arrogance, men don't suppress it. Whose [arrogance] is suppressed? [The arrogance] of the maidens and mothers is suppressed. In that way, Shiva doesn't have bodily arrogance at all. He never has it. He never has [bodily arrogance], be it in the past, future or present. When He enters the body, the *taamsi* (degraded) body, even then He doesn't have bodily arrogance at all. And the one He enters, does he have a little bodily arrogance or does he have a lot? He has a lot. He has so much [bodily arrogance] that... can the soul of Brahma *interfere* in the murli and speak or not? (Student: It can.) Who said this: if you trouble me a lot, I will have the destruction done. Which soul said this? (Student: Brahma.) Did Brahma say it? Dada Lekhraj? Dada Lekhraj can't say this. The soul of Ram alone can say this. It is Brahma who interferes in between and speaks. The soul who has so much bodily arrogance that to nourish his body consciousness he can finish off the entire world, there is no question for him of becoming a female at all.

So, the one whom the Father Shiva enters first of all, through him He creates the creation. Of whom? The question arises, who does He create? (Student: The mother.) He creates the mother. Which mother? (Student: Brahma.) Will the child be born directly? Will the child Krishna be born directly in the Golden Age? Or is some *media* required in between to give birth [to him]? (Student: A media is required.) Who will it be? *Arey!* Will some soul become the *media* or not, to give birth to the first leaf? (Student: The mother Gita.) Yes. There are two Gitas; one is the true Gita and the other is the false Gita. What? The true Gita understands the feelings. She catches the feelings. And the false Gita doesn't catch the feelings, she catches the words. What? In the path of *bhakti*, do they catch the words or do they catch the feelings? They catch the words. It may be any religion, they will catch the words but they won't be able to catch the feelings. So, is the *connection* of catching the feelings with the *vibrations* or with the words? With the *vibrations*. So, the souls who can give birth to the creation like Radha and Krishna through *vibrations*, through the power of *vibrations*, between those very souls, there can be such a soul who comes ahead in making *purusharth* equal to Prajapita. Who can it be? (Student: The junior mother.) Why? (Student: *Purity*.) Why? Why does only she have *purity* and not the others? (Student: For birth after births with only the one...) Among the 80-100 million deities, most of them, the 450 thousand

[souls] are such that they will maintain the *purity* for 21 births. (Student: She has *purity* for all the 84 births.) Yes, so say this: Even in the 84 births, among the 5-7 billion human souls, at least one soul will have such a *part*; what kind of a [part]? That she would form the relationship of husband and wife with one soul for many births. There shouldn't be the feeling of the relationship of husband and wife with anyone else. It shouldn't come even in the thoughts, it shouldn't even come in the feelings, then will it come in the dreams? (Student: No.) It won't come in the dreams either. Then, will it come in words? It won't come in words either. Then, will the relationship be formed through the *karmendriyaan* (parts of the body used to perform actions)? It won't be formed through the *karmendriyaan* either.

So, through mind, speech and actions, in any way, if the feeling of husband and wife doesn't arise for any other soul except the one, should there be such a soul in the world or not? (Student: There should be.) It is a *variety* tree so there should be such [a soul] as well. That same soul is the second Brahma. Who? (Student: The junior mother.) The one who will give birth to Krishna in the Golden Age, meaning Narayani. So, Lakshmi and Narayan are proved to be the Brahma of the *first number* and the *second number*. Brahma is proved to be Vishnu of the same *number*. After that? Whose name is Brahma after that? (Student: Jagadamba) If it is considered according to serial number, it is Jagadamba who listened to the speech. She went ahead in listening as well as in narrating. What? She listened to the visions from Brahma Baba, she listened from the junior mother. She narrated them as well. To whom? (Student: To Baba) To Prajapita; it is because, only when Prajapita listens from the mouth he becomes a *mukhvanshawali* (progeny born through the mouth meaning knowledge) Brahmin or will he become a *mukhvanshawali* Brahmin without listening from the mouth? He listens, so he becomes the very first Brahmin. So, these are the two mothers. One is the junior mother and the other is the senior mother, according to the speech. Why is she called 'the senior mother'? Should we give more importance to *vibrations* or should we give more importance to speech? What is more *powerful*? (Student: Vibrations.) So, why was she called 'the senior mother'? (Student: It is because the Supreme Father enters her.) No. Which [world] is called the small world and which [world] is called the big world? Which one is called [the big world]? (Student: The big world [means] the entire world.) Yes, the big world is afterwards. The world of five-seven billion is the big world and the world of maximum 80-100 million is the small world. So, the vibrations that spread in the world, will the vibrations [spread by] the crowd become more powerful or will the *vibration* of few [people], of 80-100 million become more *powerful*? (Student: The crowd.) The *vibration* of the crowd becomes more *powerful*.

This is the reason; look at the history of the world, people belonging to which religion ruled the world for a long period of time in the entire world? (Student: Islam.) Why? (Student: *Unity*.) How? How? (Student: Wherever they are, their intellect is attached to only the Kaaba (a black stone building in the Mecca, the most sacred Muslim pilgrim shrine.) Yes. The Islamic people or their progeny, the Muslims, wherever they have spread in the world, ultimately, where is their intellect attached to? It is attached to the Kaaba. All of them gather and read the *namaz* (prayers prescribed by the Islamic law) in the Kaaba. So, is the power of the gathering depending on the place or not? And can it be depending on people too or not? That *power* of *vibrations*, that *power* of the gathering works with them. It works to such an extent that when they are under the influence of the madness (*junuun*) of their religion, they offer their entire power of the soul; that person is called 'self-immolator' (*atmaghaati*). What? (Student: Self-immolator.) Self-immolator. They offer, sacrifice themselves to such an

extent. From where did this *power* come? Did it come through speech, through *drishti* (the way you look at someone), through *karmendriyaan* or through *vibrations*? (Student: Through *vibrations*.) The power came through *vibrations*. That is why it is written in our scriptures as well. What? *Sanghau shakti kalauyuge* [meaning] in the Iron Age, the power of the gathering (*sangathan*) works a lot. Even the Father Shiva can't do anything until a strong gathering of Brahmins is formed.

So, between both the mothers, which mother is more *powerful* looking at the *power* of *vibrations*? (Student: The senior mother.) The senior mother, who is called Mahakali. And the one who speaks more... Today, there are many countries in the world; there are many kingships. Based on what are the leaders of [different] countries controlling those kingships? Are they controlling with the *power* of *vibrations*? Are they controlling with the *power* of *drishti*? Are they controlling with the *power* of the *karmendriyaan*, or are they controlling with the *power* of speech? With the help of what are the leaders of different countries sitting as the *controllers*? What do they do? (Student: Speeches.) The one who speaks a lot is a *pandit* (learned man) (*pandit soi joi gaal bajava*). It happens this way in the Iron Age. So, it is the same case with the senior mother as well. The senior mother achieved a skill in speech. That is why the deity of speech is called *Vaakdevi*. Who? (Student replied.) Speech? (Student: Jagadamba Saraswati.) Yes. She is called Saraswati. Which *power* does she have the most? She has more *power* of speech. So, what does the *power* of speech make? Does it make Mahagauri (the fairest one) or does it make Mahakali (the darkest one)? What will it make? The great learned men in the world, the great souls, the great religious fathers, did they make the world black or fair? (Student: They made it black.) They made it black. They were religious fathers, but will there be their supporting souls, the mothers as well or not? They are their helpers. All of them make this world black. All of them are the arms of Mahakali. And she is their mother. Who? (Student: Mahakali.) Mahakali. So, look, these things should come in the intellect.

[Between] both the mothers, Mahakali and Mahagauri, whose *power* works more in the world? According to today's world, whose *power* works more? Does the *power* of Mahagauri work more or does the *power* of Mahakali work more? The *power* of Mahakali works more. [It works to this extent] that till today, there is this praise among the Sikhs: *raaj karega khalsa*. It means, such a *khaalis* soul, a pure soul will emerge, who will rule the entire world. She will rule the world. The one who goes beyond the world... for example in the beginning of the *yagya*, one soul was on one side and the entire world on the other side. He is in fact the husband of nature (*prakritipati*) and she is nature (*prakriti*). *Prakashta* (powerful) *kriti*. What kind of *kriti*? *Kriti* means creation. [She is the] very *powerful* creation of God. She is such a *powerful* creation that she performs dreadful black actions through the *karmendriyaan*, still on the basis of concentration she merges her mind and intellect in one personality. That is why, wherever we see the old pictures of Mahakali, [wherever] we see the pictures of Jagadamba, of Mahakali, they show the picture of Shankar on her forehead. What does it mean? She is certainly Mahakali, she has a black face, but still, whom does she remember? (Student: Shankar.) She remembers the one highest on high. This is why, does she achieve a high status among all those who are in the world or does she achieve a low status? (Student: A high status.) She achieves a high status except [for] the one [status of] Lakshmi-Narayan. Ultimately, does even the soul of Lakshmi come under her *control* or not? She also does. There is only one husband of nature whom she can't *control*. Otherwise he wouldn't be called the husband of the nature. (Student: Baba, which Kali is worshipped in the

entire world?) Which Kali? (Student: Mahakali or Premkanta Kali?) What does *maha* mean? (Student: Great.) Then? *Maha* means such a Kali, who gobbles up everyone. The same happened in the beginning of the *yagya* as well. What? Under whose control did the first leaf of the world come? Who was teaching him the studies? (Student: The senior mother.) The senior mother was teaching him. So, did the entire world come under her control or not? What happened in the beginning will... (Student: ...happen in the end too).

Now, the end has come again. It takes at least 40 years for you children to transform from *tamopradhaan* to *satopradhaan*. When are the 40 years completed? They are completed in 17-18. So, the same time has arrived. Such Mahakali joins hands with Maya, *maha* Maya and plays such a *powerful part* that she shadows the entire world, she takes it under her canopy. Just like in the beginning, only the one was left on one side and the entire world was on the other side, the same will happen again. So, based on being *powerful*, these are the three Brahma. After that, when the *sanskaars* of Mahakali and Mahagauri meet and become one after the completion of their *purusharth*, they are called Mahalakshmi. They are in fact mothers. Then, after them two more souls are left in the form of Brahma who is called the five headed, the four headed Brahma. So, after those two mothers, Saraswati, Radha, Om Radhe and Dada Lekhraj Brahma [who were] in the beginning of the *yagya* are included. Among them, the one who plays the *part* of the mother in practice is Dada Lekhraj. The extent to which he played the *part* of tolerance, no one played such a *part* in practice to that extent. What does 'in practice' mean? (Student: Corporeal.) Through the body; the *part* that is played through the *indriyaan* of the body is called 'in practice'. The junior mother, the senior mother, Jagatpita (the world Father), are all of them *powerful* according to the *vibrations* or are they *powerful* according to the *indriyaan*? (Student: The *vibrations*.) They are *powerful* according to the *vibrations*. The power of tolerance is required in the *indriyaan*, isn't it? So, that Brahma, Dada Lekhraj went ahead with this; and his cooperative power is Saraswati. So, these are the five heads of Brahma.

So, it is said: The Supreme Father Supreme Soul comes and establishes the Brahmin religion through Brahma. The *proof* for this is: look, are we Brahmins, spread in the entire world or not? (Student: We are.) Otherwise, where did the Brahmins come from? So, He definitely comes and does the establishment through Brahma; He is certainly *Knowledge full*, isn't He? Brahma isn't *Knowledge full*. Now, He Himself is the Creator. If Brahma isn't *Knowledge full*, who is *Knowledge full*? (Student: Prajapita Brahma.) Prajapita Brahma is *Knowledge full*. And He himself knows the creation. So, the Creator is incorporeal. What was said? What is the Creator? Incorporeal. He certainly doesn't have any body, name at all. How is this possible? Is the Creator corporeal or incorporeal? (Student: Corporeal.) So, who is the Creator? Who is the Creator? (Student: Prajapita Brahma.) Prajapita Brahma is the creator because he is corporeal. But Prajapita Brahma, the creator who is corporeal, which *spirit* works in him to create [the creation]? (Student: The *Supreme Soul*.) The *Supreme Soul*. That is why it was said that He doesn't have any body. The power that works in that corporeal one to create the creation, to create the *powerful* creation doesn't have any corporeal body. Does He? He doesn't have any corporeal body. He certainly doesn't have one. He has only one name. What? Shiva. It is only the name of His soul, the name of the Point. He doesn't have a name for His body. Later, many names have been given. He entered the seed of the human world, He entered the father of the human world, so He was named Shankar. Actually, He has [only] one name, hasn't He? It is the name [of] the Incorporeal, Shiva. When compared to Him, when compared to that One Incorporeal Soul, is there any other soul on this stage like

world who plays the *part* of being always Shiva, meaning beneficial? (Student replied.) Is he [beneficial] forever? (Student: The father Ram in the human world.) Is he forever beneficial? Doesn't he ever lose vigour? Doesn't he become impure? Is the impure one beneficial or is the pure one beneficial? (Student: Pure.) And he, in fact is the most impure, the biggest lustful thorn. Will the biggest lustful thorn be the most sorrow-giving or will he be the most joy-giving? (Student: Sorrow-giving.) So, how did you say that? (Student: Shivbaba.) Shivbaba? What Shivbaba? Shivbaba... Shiva means forever beneficial.

So look, He has been given numerous names in the path of *bhakti*. There will be the names of Shiva in the path of *bhakti*, won't there? I think, there will be at least 100 thousand, 150 thousand, 200 thousand names. The names of Shiva... How many names will there be? Definitely, there will be 200 thousand names. Not [just] 100 or 50 [names]; no. There are millions [of His names]. People [can't mention] so many names. As many names of Shiva they mention... the language of everyone is different. Wherever you go, the language is different. Look here itself, in our *centre* there, in Farrukhabad, where they say 'the master'... What was said? Which *centre*? (Student: Farrukhabad.) It wasn't said only Farrukhabad, but 'our *centre*'. What was said? Wherever you see... that *centre* of ours... All the other [centres] are others' centres; and that one? It is our *centre*. Why was it said, 'our'? What is 'ours' and 'others' for Shiva? From where did 'ours' and 'others' come in this world for Him? *Arey*, is there anyone who is His own in this world? Isn't there anyone? Then, why does He come running behind him? Then, why does He come as the Lover? Is there anyone who is His own or not? (Student: There is.) Who? (Student: Prajapita.) Where does Prajapita reside? (Students: Farrukhabad.) That is why, He said 'our own'. Our *centre* in Farrukhabad, where they believe **a lot** in the master... Just like Nehruji, from where did he always win the elections? From Allahabad. Why? (Student replied.) Yes. It was his birthplace. If the resident of a particular place becomes a great person in the world, do the people of that place consider him as their own or a stranger? They consider him as their own.

So, they believe a lot in the master in Farrukhabad. In whom do they believe? They believe in the master. Definitely, he would have become the master of the world, so they believe in him a lot. Like the residents of Allahabad believed a lot in Nehruji. From where did he always win the elections? He used to win from Allahabad. What was the name given? Allahabad. What do they say in English? Allahabad. Whose place (*baad*)? Allah's place. What does Allah mean? The Highest of the high. Is there a high and low [status] in the Supreme Abode? Where is it about? It is about this world. That is the limited Allahabad of the path of *bhakti*. Then, which is Allahabad in the path of knowledge? (Student: Shivbaba.) No. "*Baad*" means the place to live. (Student: Farrukhabad.) Farrukhabad is Allahabad. Allah[*baad*] means the place of residence of the one who is the Highest of the high in the unlimited. So, they don't believe in Shiva. They believe in the master of the world. Who? The residents of Farrukhabad. Do they believe as much in the soul of Shiva? They don't believe as much in the soul of Shiva. In whom do they believe? Does the soul of Shiva become the master of the world? In fact He says, "I don't become the master of the world. I make you children [into that]". So, they don't believe in Shiva. They don't understand it at all. Look, [there are so many names] in our country, then think, how many names they would have kept abroad! That's all. The picture is in front of them. Well, all the pictures are the same. [The pictures of] the soul and the Supreme Soul. As is the picture of the Father, so will be the picture of His creation too. If the Father is a point of light, [what will be] the creation as well?



If the Father is a point of light according to the picture, the creation, the soul will also be a point of light. So definitely, we too will be like that. How? A point of light. Om Shanti.