

**VCD No.2292, Audio Cassette No.2778,**  
**Clarification of Murli dated 03.11.66 (Only for pbks)**

The night *class* dated 03.11.1966 was being discussed. The topic being discussed in the middle part of the fourth *page* was: There is the word, ‘*manmanaabhav*’ in the Gita. It means, *mat* [means] My, *manaa* [means] in the mind [and] *bhav* means to merge. It means, merge in My mind. God has said [this] in the Gita. Now, tell Me, does even God have a mind? The mind is certainly inconstant. Does even God think through the mind? Does He generate good and bad thoughts? In fact, God is beyond the cycle of birth and death. This is why, He is *Trikaldarshi*<sup>1</sup>. He knows all the three [aspects of time]: past, future [and] present. What is the need for Him to think? Does God need to think and churn? (Students: No.) In the Shrimat Bhagwat Gita, meaning in the Gita sung by God, there are these main words, ‘*manmanaabhav*, merge in My mind’. Now, tell Me, can any corporeal human being be God of the Gita? (Student: No.) Human beings certainly have a mind. It is said, *mananaat manushya*<sup>2</sup>. The one whose mind is inconstant is a human being. And God doesn’t have His mind at all. Then, the word ‘*manmanabhav*’ that is mentioned in the Gita, did Krishna say it? Did the soul of Krishna say it? Is Krishna a corporeal soul, the soul of a corporeal bodily being or is he incorporeal? (Students: He is corporeal.) He definitely can’t say, ‘*manmanaabhav*, merge in my mind. Merge the numerous thoughts of your mind - *tunde tunde matir bhinna*<sup>3</sup> - in My mind’.

So tell Me, who can be the soul who says, ‘*mat manaa bhav*, merge in My mind’? Is it the incorporeal One or the corporeal one? (A student: The incorporeal One.) How will the incorporeal One say it? (Student: The combination of the incorporeal One and the corporeal one.) Yes, the incorporeal One... For example, all the souls are incorporeal. Incorporeal souls can’t perform any task without the corporeal body at all. They can’t speak without the mouth at all. They can’t see without the eyes. An incorporeal soul can’t hear without the ears. Similarly, God is also the Father of the incorporeal souls. He isn’t the Father of the corporeal human souls. The father of the corporeal human souls will definitely be a corporeal human being. And the one who is the father of the corporeal human souls, will the human beings of the entire world believe in him or not? (Student: They will.) They believe in him among the Hindus: *twamadidevah purushah puranah*<sup>4</sup>. They accept him as Adidev, *Dev-Dev Mahadev*<sup>5</sup>. [They say:] *Jagatam pitaram vande parvati parmashvarau*<sup>6</sup>. They accept him as *Jagatpita* (The father of the world). In Jainism, they accept him as Adinath. The Muslims and the Islamic people accept the first man of the world as Aadam. The Christians accept him as Adam. So look, almost all the human souls, leaving the atheists, accept the first man of the world with such similar names. There is a similarity in the names of the first man in every [religion]. And a name is given on the basis of the task performed. Which task? The one who performed the first task of creating the human world was named Aadam, Adinath, Adidev.

He is also a human being. And God, He is the Highest of the high. [It is said:] Highest is Your name, highest are Your deeds, highest is Your abode. The Highest of the high God will definitely enter only the highest one. The father of the human beings alone will be the highest in the entire human world, won’t he? They sing even today: The Hindus, the Muslims, the Sikhs [and] the Christians, all are brothers amongst each other. So, definitely there was such a *time* in

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

<sup>2</sup> The one who thinks and churns is a human being

<sup>3</sup> Every head has its own opinion.

<sup>4</sup> You are the first deity and the first man.

<sup>5</sup> The deity of the deities, the greatest deity.

<sup>6</sup> Greetings to the father of the world, Parvati-Parmeshwar.

the beginning of the world when that Aadam, Adam, Adidev was revealed in practice. But he is also a human soul that passes through the cycle of birth and death, isn't he? How can the soul that passes through the cycle of birth and death be *trikaldarshi*? How can he know the *past* births? It is because death is such a dangerous *accident*... Just as a human being forgets everything after a big *accident*, he doesn't remember the events of this very birth. So, *mostly* no one remembers anything after death. If he does remember [something], he remembers the topics of [the past] one or two births, not more than that. This is why, a human being can't be called God. And the most powerful human being among those who think and churn, those who generate good and bad thoughts [is] the father of all the human beings. God enters that powerful soul. For example, it is written in the Gita as well, '*praveshtum*' [meaning] I am capable to enter, just like ghosts and spirits enter, but they don't have any divine birth. The divine birth of God is famous. Even the one whom He enters doesn't know at first when God entered him. He doesn't come to know at all when He comes and when He goes.

That incorporeal God, the Point of light... The more you wish to make a point subtle, it can become subtler to that extent. It is written in the Gita, '*anoaniyaan samanumaret yah*' [meaning] He is more minute than even an atom, He is extremely subtle. The indication of someone subtle is, how will his intellect also be? Will he have an inert intellect like that of a buffalo or will he have a subtle intellect? He will have a subtle intellect, a very subtle intellect. He is the Intellect of the intellectual ones. In the scriptures, the *Trinetri* (the three eyed one) is shown as the intelligent one among the intellectual ones. Who is shown with the third eye? Shankar is shown with it. He is called Jagatpita (the father of the world), Jagannath (the controller of the world), Jagatpati (the husband of the world), Vishvanath (the controller of the world). They also sing: '*Har-har Mahadev Shambho Kashi Vishvanath Gange*'. He is the father of the world as well as Vishwapati (the husband/protector of the world). So, in such a *hero* actor, who is never born from any human being and who never dies in this world either... This is something unlimited. It is about the soul. It is about the soul conscious stage. That soul always remains in the soul conscious stage. This is why, his birth and death aren't famous. He is always the one with a faithful intellect.

One [kind] is he who has an intellect with faith towards God, the one who believes [in God] and another [kind of person] is an atheist, the one who doesn't have faith in God. The one who doesn't have faith in God is an atheist. An atheist will definitely be someone with bodily arrogance. And those who have bodily arrogance... For example, it is shown in the Mahabharata... who is shown with bodily arrogance, extreme bodily arrogance? [They think:] We will transform the world into heaven. No one other than us in the world can be *Heavenly God* the *Father*. *Arey*, God Himself will create *heaven*, won't He? The name itself is *heaven*, the world which has been won. *Hai* (there is), *win* (meaning of hea-ven). Its name itself is *swarg*. '*Swa*' means the soul, '*ga*' means went (*gaya*). It means, it went into the soul conscious stage. So, the One who always remains in the soul conscious stage, the One who doesn't go towards the descending celestial degrees either, the Soul who is always the embodiment of peace [and] happiness, that incorporeal God enters some corporeal human body and He enters the chief of those who possess a human body (*manushya tandhaari*). *Arey*, the higher a person is, his *furniture*, his palace will also be high to that extent. God is certainly the Highest of the high. So, the highest of the high human body that the Highest of the high God enters, that human being has a mind. Call it the mind, call it the heart, it is one and the same. God is the *Dilwala* (the One who takes the heart) of that heart. No human being is *Dilwala*. The world famous Dilwala temple of Mount Abu has been made in its memorial.

When that *Dilwala* incorporeal Father comes after leaving the Highest of the high abode, the Soul World, the *Brahmlok* (the Supreme Abode) to this world, He makes that heart His own.

The one whom He makes His own, is he the lover (*aashiq*) or the beloved (*maashuq*) for God? (Student: He is the lover). Is he the lover? Does the lover run after the beloved or does the beloved run after the lover? The lover runs after the beloved. And the One who is incorporeal forever, is it He who will be called the real Soul or is it the one who always takes the support of the body that will be called the real soul? Who remains in the form of the soul forever? Who is the real one? Is it God or any human being? (Students: God.) It is God alone. So that God, who is called *God* the *Father*, who is the father of all the human beings, He is the father of even Aadam in this world - Aadam, who is the father of even the highest of the high religious fathers - He is called the Highest of the high, Allah. Allah itself means the Highest of the high. Is the *title* of high and low of the Incorporeal Abode or of this corporeal world? (Students: Corporeal world.) He is the highest of the high actor, the *hero* actor. The incorporeal God enters that *hero* actor and teaches us to remain in the soul conscious stage forever; and He teaches it to every human being. Until the 500-700 *crore* (five-seven billion) human souls of this world stabilize in the soul conscious stage, they can't go back to the Soul World. He makes everyone equal to Himself and takes them. So, among the incorporeal human souls who become equal to Him, there must definitely be someone at the first *number*. Certainly, there must be someone who is *number* one, mustn't there? Won't there be [someone]? (Student: There will.) So, the one who is the *number* one it is praised for him, '*Allah Avvaldiin*'. Allah, the One who plays the highest of the high *part* among the souls makes the one who is the highest of the high human soul among the human souls, among the souls who play a *part* into the *hero* actor. And He makes him incorporeal, equal to Himself, at the first *number*. The one who is incorporeal himself is vice less [and] ego less.

The one at the first number is praised, his pictures are prepared. There are the maximum pictures of that very character in the world, whether he is in the incorporeal form or in the corporeal form [with] nose, eyes, ears, a body. The Jains call him Tirthankar. '*Tiir*' means shore [and] '*tha*' means place. It means, the place that takes you to the highest shore. The highest abode is the abode of God the Father. This is why, the picture of Tirthankar, the naked picture is shown in the [Kalpa] tree. Who is sitting on top of the tree? How can the incorporeal soul be shown? He is a very subtle point of light. He is certainly *vicitra* (the One who has no picture). His picture just can't be taken. That is why, when that soul is depicted with the body in the incorporeal *stage*, the painter has shown his body naked. When God the Father comes and enables him to make the *purusharth* (the spiritual effort) of Raja yoga and stabilize in the incorporeal *stage*... you can't call it the picture (*citra*) of being equal to Him, but it is *vicitra*. [That picture] has been excavated in numerous excavations of the world. Which is that *vicitra* form? The *Shivling*<sup>7</sup>. That *Shivling* isn't called *Shankarling*. What is it called? It is called *Shivling*. It is because the form isn't shown with any *indriyaan*<sup>8</sup> [like] the eyes, nose, ears; that soul is shown devoid of those *indriyaan*. He is certainly a corporeal bodily being but by practicing Raja Yoga, by remembering the Father of the incorporeal souls, he stabilizes in such an incorporeal *stage* with the connection of his intellect (*buddhiyog*) that he doesn't have the consciousness of the *indriyaan* at all. So, he is shown in the form of the *ling*. But in reality, is the *ling* the big form of the Incorporeal One or the corporeal one? Certainly, there is some corporeal human being who isn't pictured with the *indriyaan*, but among the *indriyaan*, the most corporeal *indriya*, the body conscious *indriya*... And will the *indriya* that has a lot of body consciousness be a *karmendriya* or a *gyaanendriya*? (Student: The *karmendriya*.) Among the *karmendriyaan* as well, which is the *indriya* for which it is praised, *indriya jiite jagat jii*<sup>9</sup>? The

<sup>7</sup> An oblong shaped stone worshipped as the form of Shiva all over India in the path of bhakti.

<sup>8</sup> Lit. organs; [including] *karmendriyaan*: parts of the body used to perform actions and *gyaanendriyaan*: sense organs

<sup>9</sup> Gaining victory over the *indriya* is gaining victory over the world.

*kaamendriya* (the organ of lust). So, that *indriya* alone is worshipped. That very *kaamendriya* of His is worshipped. The other *indriyaan* of the other deities are worshipped; [they say,] lotus like eyes, lotus like feet. They make a comparison with the lotus. And the real worship of God is only in the form of the *ling*, but does the actual God have a *ling*? The One who is the actual God, the Highest of the high, the Father of all the human souls, He neither has a *ling* nor a mind, meaning a heart. The one whom He enters, it is he who has a *ling*. But through the practice of Raja Yoga, until he achieves the incorporeal *stage* equal to that of the Father, the incorporeal *stage* forever, the constant incorporeal *stage* while being in the body, he isn't worthy of being worshipped.

He can be remembered but... will the corporeal one or the incorporeal one be worshipped? The corporeal one is worshipped and the incorporeal One can be remembered, but is it easy to remember the incorporeal One or to remember the corporeal one? (Student: The corporeal one.) Will tough souls be able to perform a difficult task, make arduous *purusharth* or will weak souls be able to make it? Only tough souls can make [arduous *purusharth*]. And all those tough souls are in the *list* of the religious fathers. Not Abraham, Buddha, Christ etc. Definitely, they are human beings and does their human father also stabilize in that incorporeal *stage* or not? (Student: He does.) And the fathers of all the religions, the religious fathers look incorporeal through their face in the first birth because they come from the Incorporeal Abode. More than their incorporeal *stage*... There is only one deity among the 33 crore (330 million) deities who is also called the father of the Deity Religion. He can be called Yogiraj, Yogishwar, elevated among the *yogis*. He is shown in an utmost incorporeal *stage*. And that incorporeal *stage* is proved through the form of the *ling*, but the *ling* isn't called *Shankarling*. What is it called? It is called *Shivling*. Why? It is because until he is Shankar, is he a human being, a deity at the most or is he God? Either he is a human being who makes *purusharth* or he is Mahadev whose *purusharth* is complete, but he isn't God. He can be said to be the big form of God with an incorporeal *stage* only when God Himself is revealed in this world in practice. For example, when the soul of a child enters the womb, will it be said that the child is born in practice? When he is born in practice, when he is revealed, meaning when he has a revelation like birth, then anyone who sees Him with these eyes, what will he say? The child has come. Even if he hears his voice through the ears sitting in the neighbourhood, what will he say? The child has come. Similarly, when God also comes in this world, first he comes in the hidden womb of knowledge. Later, when he is revealed in practice, *Mahashivratri*<sup>10</sup> is celebrated as a memorial of that time.

What kind of a night? The greatest, the biggest night. Such a night of ignorance has neither occurred in the world, in the cycle of this world *drama* nor will it ever occur. In that night of ignorance... the three deities (*tridev*) whom God creates, the three deities with whom He comes - because God is incorporeal. He will definitely come with corporeal personalities (*murti*) - so, the three deities with whom He comes, are those three deities able to recognize that God completely? Are they able to know, who God is in reality? If they are able to know Him, does God ever die? (Students: No.) In the beginning of the *yagya* also, the human body in which He came first and who was named the first Parambrahm (Supreme Brahm) among those who have the name Brahma... It is also said: '*Gurur Brahma, gurur Vishnu, gurudevo Maheshwarah, gurusaakshaat Parambrahm*'<sup>11</sup>. Many have the name Brahma but there is only one with the name Parambrahm. Is he too able to recognize Him? If he is able to recognize Him, will he die? He won't. That actor of the beginning also dies. It is because, does God come first or does the knowledge of God come first? (Student: God.) Does God come [first]? Look, when a child comes in the womb of the mother - say in the stomach like intellect of the mother- will

<sup>10</sup> Name of a celebrated and very popular festival in honour of Shiva.

<sup>11</sup> Brahma is a guru, Vishnu is a guru and Shankar is a guru, the Guru incarnate supreme Brahm.

there be movements or not? Will the mother experience [something] or not? She will. And is this Bharat (India) the matriarchal country or is it the patriarchal country? (Students: It is the country of the mother.)

So, God who is *Parampurush* (the Supreme Being)... ‘*Purush*’ itself means the one who *sha* meaning rests comfortably in the abode (*puri*) like body, or is he the one who has the arrogance of the body? Does he rest comfortably or does he feel uncomfortable? He rests comfortably. He will be called God. He never feels agitated in that body. It has been said for the souls themselves in the Gita: *Yasmaannodvijate loko lokaannodvijate ca yah* [meaning] the one because of whom people don’t feel restless, they don’t feel troubled, the one who doesn’t disturb others or make them restless, he himself is an *aatmanishth*<sup>12</sup> soul. So, when the souls can have such a *stage*, the *stage* of the Father of the souls, the *Parampurush* can never be restless or sorrowful. He comes in the most sinful body. He comes in the sinful world. He comes in the most restless world. He comes amidst the most restless and ignorant souls but He Himself never becomes restless or sorrowful with the colour of their company. When He is revealed, when He has a revelation like birth, will He come crying? ☺ No. He comes and waves of knowledge start spreading in this world, the light of knowledge starts spreading. Just like when the Sun rises, does the light spread or not? (Student: It spreads.) Similarly, when the Highest of the high God is revealed in this world, when the Sun of Knowledge rises, then whoever sees Him with these eyes, this *everlasting* voice should come from within them, what? ‘I have achieved whatever I had to (*pana tha so pa liya*).’ Whoever listens to even two words through these ears, he should have firm faith forever: ‘My Father has come’. In this way, the waves of the light of knowledge start spreading gradually in this world. His soul in the form of these rays wake and start spreading in the world.

Before His rays spread, before the Sun of Knowledge rises, one *second* before that, will there be the darkness of ignorance in this world or will there be light? There is darkness and only darkness. Those who call themselves the followers of the three deities, those who call themselves Brahmakumar kumaris, the *Brahmasamaji*, those who call themselves the followers of Vishnu, who are very dear to Vishnu, who are called *Vaishnavpanthi* or those who are the followers of Shiva, who are called *Shaiv*, do all of them drown in the darkness of ignorance or does anyone have light in them? Do they? No, there is only one [soul] who remains engaged, busy only in the light of knowledge from the beginning till the end in this world because God enters him. He is named Bharat. Is he famous in the form of *Bharat pita* (Father India) or *Bharat mata* (Mother India)? (Students: *Bharat mata*.) So, does God come in a mother? Does He come in Dadi Gulzar? Is any form of God shown in the form of a mother anywhere on the path of *bhakti*? No. God Himself is *Parampurush*. He is the Highest of the high Soul. So, He will definitely come in the highest of the high human soul of the human world, won’t He? The highest one in whom He comes, does He come [in him] considering him to be the beloved or the lover? He considers him to be the beloved and comes [in him]. And He also tells us children; what? [He tells us:] What are all of you children for that one beloved? You are lovers. You are lovers and I am also the Lover. And *mostly* is it men who are lovers or is it women? (Students: Men.) Alright, [consider it to be] on the basis of the nature and *sanskaars* alone. It is only men who become lovers because of their nature and *sanskaars*. So, they run after the beloved. The beloved says, he thinks: ‘Wherever I go, you follow me there!’

So, all the souls, starting from *Parampurush* among the 500-700 *crore* (5-7 billion) human souls, the souls of all the human beings... When God comes at the confluence of the end of the Iron Age and the beginning of the Golden Age, will there be any last moment of the

<sup>12</sup> The one who remains in the soul conscious stage.



confluence or not? (Student: There will.) Just as the meeting point of two ages is called the confluence, the meeting point of two years is called the confluence, the meeting point of day and night will also be called the confluence, similarly, there is a *purushottam* moment, a *purushottam* day as well as a *purushottam* year to become *purushottam* (the best among all the souls). The *purushottam* month is celebrated every four years in its remembrance. When that *purushottam* moment arrives, the entire human world, whether they are the children of Brahma himself, whether they are the *followers* of Vishnu, those belonging to the Vaishnav community themselves or the *followers* of Shiva, the people of the Shaiv community and they may be that in practice... Are there some who are that in practice or not? *Arey!* God comes and creates the three deities. So, will there be some or other *group* that loves the three deities a lot *number* wise or not? Some love Brahma more. They don't accept anyone else. Some accept only Vishnu. They say, 'When Vishnu steps ahead, we will also go ahead. Vishnu doesn't step ahead, so we won't move ahead either.' What do the *followers* of Shankar, who has been considered as Shiva say? What is their stage? Do the *followers* of Shankar have unbreakable faith on the one who is named Shankar before *Shivratri* arrives in practice? Do they? Those who consider themselves the followers of the personality who is named Shiv-Shankar, do they come in the cycle of faith and doubt or not? They do. When they have faith, they become the Father's children, they are born and when they have doubts, they die, they forget the Father. So, are they those who come in the cycle of birth and death, the residents of the abode of death (*mrityulok*) or are they the children of Amarnath (the Lord of the immortal ones), the residents of the abode of immortality (*amarlok*)? Now, what is our *stage*? All of us Brahmins who call ourselves the children of Brahma - whether the children of the original Brahma, the children of Prajapita Brahma or the children of only the mother Brahma - now, are we in the *stage* of everlasting faith, are we in the abode of immortality or in the abode of death? Where are we even now? Even now, we are in the abode of death. It is because the deities who are called immortal, the deity souls, who live in the abode of immortality, Maya makes them forget God the Father who creates those deities, the One who makes human beings into deities in between. Does she make them forget or not? She does. So, the entire world is in the abode of death. Is it in the darkness of ignorance in the abode of death or is it in the light of knowledge? Is it in the light of knowledge? Don't they ever come in the darkness of night? Does the darkness of ignorance engulf us in between or not? It does.

So now, God the Father says: When I come, there is an indication of My arrival that is famous for Janak: He gave liberation in life (*jiivanmukti*) to Janak in one *second*. So, does Janak alone attain liberation in life? Don't all the human beings attain liberation in life? *Arey*, when God comes, He gives liberation (*gati*) and true liberation (*sadgati*), liberation (*mukti*) and liberation in life to all the human beings, only then can He be called God. The one who gives liberation to someone and doesn't give liberation to someone else, the one who gives true liberation to someone and doesn't give true liberation to someone else, how can he be called God? How can He be called Almighty? But there must be someone who is No. 1 among the human beings who attain liberation and liberation in life. The one who is [No. 1], he alone has been called Janak. Janak means, '*jan*' means the one who gives birth; he is called Janak. About this (*jo*) Baba says: All of you souls are Sitas and the name of the father of Sitas is Janak. So, who is he? Are Sitas corporeal or are they incorporeal? They remain in the corporeal *stage*, they remain body conscious. Body consciousness surrounds them again and again. When body consciousness surrounds them, they come in the clutches of Ravan. They violate the line of Lakshman (*lakshman ki rekha*). Why is it called '*Lakshman ki rekha*'? Why isn't it called 'the line drawn by God Ram'? It is because the soul playing the *part* of Lakshman becomes the companion of God Ram. He is shown as the companion [of Ram] in the Ramayana and in the Mahabharata, in the Bhagwat as well, who is shown as the brother of God Krishna? Balram is shown. The birth of both of them (Lakshman and Balram) is called the birth (incarnation) of

*Sheshnaag* (the seven hooded cobra on which Vishnu reclines). What? He is a cobra. Alright, Ram, Krishna were certainly God in the eyes of human beings. Wasn't Shankar God? Did human beings accept Shankar as God or not? (Student: They did.) So, who is shown with him? *Arey!* (Students replied.) *Arey*, he is always shown around the neck; he has fallen round his neck. What? Who? (Student: Vasuki.) Call him Vasuki, call him the son of Vasu. Vasu means wealth and property. What? Vasu means wealth and property. What is God? What is He? *Arey*, God is an inexhaustible storehouse of the wealth of knowledge. What is He? He is an inexhaustible storehouse. He is such an inexhaustible storehouse that if you take away the entire storehouse from Him, what still remains? He still remains complete. He is never exhausted. So He is Vasu. Vasu means wealth and property. And His son is Vasudev. What is he named in the scriptures? Whose name is Vasudev? *Arey!* (Student said something.) They have given [this] name to God Krishna. Vasudev is the child of Vasu. So look, it is the companionship of the Father and the son.

God is God. He comes along with the three deities. Those three deities are called *dev* (deities), but one among them is called Mahadev (the greatest deity). *Brahma dev*, *Vishnu dev* and Shankar is [called] Mahadev. He is the greatest soul among the souls who become deities. So, tell [Me], when there is one God, who is the one child of God? (Students: Shankar.) He is the only child. And is only one [child] the first born child or are all [the children first born]? It is only one. Is he born through long-term *purity* or is he born through short-term *purity*? (Student: Through long-term *purity*.) God the Father comes with the *purity* of 5000 years. And whom does He make the land to assimilate that *purity*? Land means the chariot. Land means the No. 1 chariot made of the five elements, earth, water, air, fire [and] sky. It is called the fortunate chariot. He isn't fortunate only when [God] enters [him] but he is the one who plays a fortunate *part* for many births. Such fortunate *hero* actor soul... God who is *sat* (true)... *Hai si bhi sat* [meaning] what is He even at present? True. *Ho si bhi sat* meaning He will remain true even in the future and He was true in the *past* as well. Call Him *sat*, or the Creator of the Golden Age (*Satyug*). If the Father, the Creator is true, the creation will also be true. Call Him true or call Him *sattva* (essence). Call him what? *Sattva*. In the Hindi language, is there any element in the human being which is called *sattva*? All the elements [like] flesh, muscles, blood that are present in the body of a human being, among all those elements there is *sattva*. What is it? (Student: *Virya* [vigour].) Yes, that is the seed of everything. The soul of every human being creates the world through that very seed in the cycle of 84 [births]. But all those human souls are *number* wise (at different levels). Which is the No. 1 soul? Among the souls that play a *part*, which is the unique soul? The one who can't be compared with any soul, which is that soul? Shiva. So, His vigour, truth, essence can't be compared with anyone. When that Soul with imperishable vigour comes in this world, the human body that He enters in a permanent way, between both the souls, who will be coloured by the company and who won't? One [Soul] is forever true [and] the other soul, whom the forever true [Soul] enters isn't forever true. He is 100% true in the Golden Age and in the Iron Age, is he 100 % false or true? He is false. It is because iron cuts iron. Poison kills poison. The poison to kill the most poisonous, sorrow giving souls of this world should be the most poisonous or should it be less poisonous? (Student: It should be the most poisonous.)

It is so poisonous, that it is shown in the scriptures, when the ocean was churned, what emerged first of all? The storehouse of deadly vices emerged. Nobody was ready to drink that poison. Neither any demonic soul, nor any human soul nor any deity soul was ready. Who became ready easily? Was Shiva ready or was Shankar ready? (Students: Shankar.) Why not Shiva? *Arey*, is Shiva the One who liberates [us] from poison or is He the One who drinks it? He is the One who liberates [us]. He also teaches the method to the one whom He enters; what?

What kind of a *stage* should you attain? You have to attain such an incorporeal *stage*, that in it you shouldn't be coloured by the company of vices at all, just like the example of a lover and a beloved He gave. The lover goes to the factory with his eyes open. After going to the factory if someone asks him, 'Whom did you see on the way'? He says, 'I didn't see anyone'. 'Arey! You didn't see anyone, so were you coming with your eyes closed?' 'No, the eyes were certainly open'. 'Then why didn't you see anyone?' It is because the eyes along with the nine *indriyaan*, all the ten *indriyaan* accept their pleasure only when the mind supports them. The mind is the main *indriya* among all the *indriyaan*. Until the mind supports any *indriya*, the *indriyaan* can't accept their pleasure. No *indriya* can experience vicious happiness through the colour of the company of the *indriyaan*. Even the deity souls can't experience pleasure through the colour of the company of the *gyanendriyaan* (the sense organs) because the mind of the deity souls is merged in the intellect, it becomes *avyakt* (subtle). The intellect becomes dualistic from the Copper Age. On one side the intellect thinks, 'this is the right task. I should perform it' and on the other side what does it think? It thinks, 'I shouldn't perform it'. So, the intellect becomes dualistic. The dualistic intellect itself is called the mind, the dynamic mind, the unstable mind. So look, until the main *indriya*, the mind cooperates with any *indriya*, that *indriya* can't experience happiness and sorrow. Similarly, the main *indriya* among the *karmendriyaan*, which is the most body conscious [*indriya*], if the mind doesn't cooperate with it, even that *kaamendriya* (the organ of lust) can't experience pleasure. The corporeal form of Shiva, the *ling* that is shown, the one whom He enters, [achieves] this *stage*.

What is shown as the form of the point in the oblong shaped stone in the Somnath temple? A diamond is shown. Who is that diamond and who is the *ling*? The diamond is the memorial of Shiva and the *ling* is the memorial of the corporeal one. God the Father also says: If you are unable to remember the incorporeal One, what should you do? Do remember the corporeal one. The corporeal one himself [becomes] the incorporeal One. It is said in the path of *bhakti* as well: *Sagunai agunai nahi kachu bhedaa, ubhai harai bhav sambhav kheda*<sup>13</sup>. There is no difference between the corporeal God and the Incorporeal God because both are revealed in the same *personality*. They themselves are our Mother and Father, for whom it is said: *Twamev mata* (You alone are my Mother). It means there are two souls in just one body, but what was said for both [the souls]? You alone are my Mother. *Arey*, are both the souls mothers? (Student: No.) No? Aren't they? Aren't both the soul mothers? If they aren't mothers, how is the soul of the bodily being the beloved? Tell Me. Is the beloved in the form of a mother or a maiden or is she in the form of a father? She is in the form of a mother. When the Incorporeal God Shiva also comes in this world leaving His Abode, when He runs, behind whom does He run? He runs behind that very mother who is called Parambrahm among those having the name Brahma. Why does He run? *Arey*, in the world, why do men run behind the beloved, the woman? *Arey*, what eagerness do they have that they can't remain without running? (Student: Lust.) *Arey*, lust (*kaam*) also means *kaamna*, desire. What desire do they have? *Arey*, to create a creation. What desire does [he] have? I should perform the task of creating the creation. Does [he] have [this desire] or not? He does. So, all the human beings in this world, the souls of all animals, birds, insects, moths and microbes have the same desire; what? The desire that God the Father has when He comes. That God Himself says in the Gita: *Mamvartmaanuvartante manushyah paarth sarvashah* [meaning] all the human beings of the entire world follow My path, they follow Me alone. When God also comes in this world, with what aim does He come? With what aim does He adopt the beloved? *Arey*, I should create the new world. So, in the creation of the new world, who is the first creation of every human being? *Arey*? Is it the first child, the second child or the

<sup>13</sup> There is no difference between the corporeal one and the incorporeal One. Both of them, take away all the possibilities of sorrow in the world



last child? Who is the first creation? (Student said something.) Speak aloud. (Student: The wife.) The mother. She is the first creation. So, it is said, Parambrahm. Brahm means 'bra' means senior, 'ma' means the mother. She is called the most senior mother and she alone is *Bharatmata* (Mother India), she alone is *twamev mata ca pita twamev*. She is the Mother, and the Father is also present in her.

So, it was said, that Supreme Father says this main word in the Gita, the main word is: *Manmanaabhav*. What should you do? Merge in My mind. So, who is the mind, My mind, for whom God says [this]? Parambrahm, the father of the beginning of this human world. He is His heart; merge in him. Merge in the very thought that he has. How will you merge? Consider yourself a point of light soul and after considering yourself a soul remember Shivbaba. Not the Father Shiva; who should you remember? Remember Shiv**baba**. Baba means *grandfather*. What? *Grandfather*. God the Father asks: The one whom you consider Brahma, who is the father of that Brahma? It means, most of the Brahmakumar-kumaris have considered Dada Lekhraj to be Brahma. So tell Me, who is his father? (Students: The soul of Prajapita.) Take out the *history* of the beginning of the *yagya*, take it out with *proof* and evidence, then it will be proved; what? [There is] a father of Brahma as well who sowed the seed of knowledge in Brahma, 'In the beginning of the world, you are the first leaf of the world, Krishna' and did Brahma assimilate that topic or not? (Student: He did.) Did he assimilate it firmly or did he forget it sometime? He assimilated firmly: I myself will become the first leaf of the world. But the leaf didn't come to know: "Who is my seed [form] father?" Why didn't he come to know? It is because the child, that soul who is the first leaf has a child like intellect. He doesn't have a mature intellect. He is a soul with a child like intellect in practice. This is why, in the path of *bhakti*, is the child Krishna worshipped or is his adult form worshipped? Krishna with a child like intellect is worshipped. His adult form isn't worshipped. It is because he isn't an adult, he isn't intelligent at all.

In that soul with a child like intellect, the greatest one, whose memorial is the banyan tree... what kind of a tree? The biggest tree, the banyan tree, whose seed is very subtle. Will the intellect like soul be very subtle or will it be big? It becomes very subtle. How? Does it become subtle by remembering the very subtle One or does it become that on its own? (Student: By remembering.) Will an impure soul be called a subtle soul or will it be called a body conscious soul? (Student: A body conscious soul.) An impure soul becomes someone with a bodily form by remembering the body. The body is a big form and the soul is a very subtle form. So He gave [us] the aim; what should you do? First, you should consider yourself to be a point of light soul but the soul will become [a soul] with a subtle intellect only when... It is because the soul is body conscious in this last birth. It is impure, *tamopradhan*, with a stone like intellect. Is a stone big or is an atom big? A stone is big. So, you have to *practice* this; what? I am not the big form, the body. What am I? I am a point of light soul. And the Father of all the point of light souls is also a point of light soul. Will the form of a father and a son be alike or will it be different? (Students: It will be alike.) A snake is long, its child, its father is also long. An elephant is heavy and bulky, so its child is also heavy and bulky. An ant is small and tiny, so its father is also tiny. They will certainly have a similar form. Yes, rather than the form, the name is given on the basis of the tasks [performed]. And will a knowledgeable person perform a good task or will an ignorant person [perform it]? (Students: A knowledgeable person.) Is the one who performs a good task considered great in the world or the one who performs a bad task also considered great? (Students: The one who performs a good task.) So, a knowledgeable person is said to be great. So, the souls with a stone like intellect should make such *purusharth* that they become subtle.

And how will they become subtle? If you remember a thief, you will become a thief, if you keep the company of vagabonds and loafers, you will become a vagabond and a loafer. And if you remember that Shiva whose form is subtler than an atom, you will become *anoaniyansam*<sup>14</sup>, subtler than an atom. So, how will you remember? (Student: The incorporeal One in the corporeal one.) No, you will certainly remember the Incorporeal One in the corporeal one. Those who have received the knowledge are certainly remembering [Him] but, why are they number wise? (Student: They don't consider themselves to be a soul. They consider themselves to be a body.) They are number wise because the Father says, 'I...' who says [this]? God the Father. [He says:] "I remember the *serviceable* children". What? The children who do the *Ishwariya*<sup>15</sup> service, those who take up the responsibility of managing God's shop, I remember those responsible children. The serviceable children do service with their body, with the thoughts of their mind and whatever little wealth they have in their pocket, in their *bank balance*, they do service with that money. They do service with the power of their relatives. How will they invest the power of their relatives? All the relatives... When the serviceable children recognize God the Father, whom will they make donation to first? Will they make donation to their family members or will they make donation to the worldly people? Will the home reform first or will others reform [first]? The home will reform [first]. So, all the relatives in their home, those with whom they have formed a relationship their entire life, they will give them the Father's introduction with all their power. They will maintain a relationship [with them] till the end or will they break the relationship due to anger? So, [they will invest] the power of their relations. Many people will have come in contact with them in their life; they will invest the power of those contacts as well. And in this Brahmin life, after becoming the child of Brahma, whatever time they have... Every human soul gets 24 hours. The Prime Minister of India also gets 24 hours. How much time does the President of America get? The same amount of time, 24 hours. They will *utilize* that time in such a way that they will offer every second of their time only in the *Ishwariya* service. If someone says: *Arey*, it is very necessary to sleep; how will we do service in [that time]? So the Father gives an example: Just like a cloth seller tears cloth and sells it the entire day and when he sleeps at night, he tears his *dhoti*<sup>16</sup> in his dreams. So, does he do the same service in his dreams as well or not? (Student: He does.) So, such children of Mine who engage their intellect in service, while sleeping, while being awake, they will become those who offer every second of their time of 24 hours in the *Ishwariya* service. So who will love them? The Highest of the high Father will love them a lot. And those whom God loves, those who become dear to God, those with whom God has a connection of the intellect, won't they remember God? (Students: They will.) Does a heart comfort [the other] heart or not? It does.

So look, this is a very great method to apply the colour of the company. What? You must take the colour of the company of the Incorporeal God, who is very subtle in such a way, in such manner through *Ishwariya* service, that except for the *Ishwariya* service and the remembrance of the One whose service you do, you should forget everything. What is the task of the Brahmins? Remembrance and service. Then, you will definitely go in the number one category of Brahmins. You will become [part of] the eight deities. There will be a special indication of the eight deities; what? From the time they recognized the Father, where will they start offering every bit of their money, every *power* of their body and every thought of their mind? They will offer it in *Ishwariya* service. No matter how dear a relative of their body someone is; it will sit in their intellect that he is the relative of one birth and he is the relative of the perishable body and

<sup>14</sup> Subtler than a subtle atom.

<sup>15</sup> *Ishwariya* – of God; Baba uses the word Godly

<sup>16</sup> A piece of cloth worn round the lower body.

this Father is in fact the One who makes [us] have attainments for many births, the Father of the imperishable soul. So, whom should you *support*? (Students: The imperishable Father.) You should *support* the imperishable Father. *Nashtomoha smritilabdha*<sup>17</sup>. What will be the examination in the end? *Nashtomoha smritilabdha*. And as is the beginning, so shall be the end. It means, if they wish to come in the *list* of the eight deities, then in the very beginning, from the time they are born from the *bhatti*<sup>18</sup> in the form of the palace like womb, what will be their *stage*? *Nashtomoha smritilabdha*. Or will they keep making the *purusharth* of forming relationships with new relatives? Will they? They won't. Even if they form [any relationship] according to the *sanskars* [and] nature of their previous births, will they be aware [of it] quickly or will they remain forgetful for a long time? They will be aware quickly. This is the indication of the eight deities.

So look, for the Brahmins in the Brahmin life, in the longest time of hundred years of the Confluence Age, the first *board* of 'too late' has already been displayed. In which year? (Students: 76.) It has been displayed in 76; for this, the declaration was already made ten years before, in 66. In this world, the most elevated Satya Narayan (True Narayan) who performed such action at some point of time, after the arrival of God as well as after the departure of God from this world... What action would he have performed? What action would he have performed so that he was named Satya Narayan? Would he have confronted the world of falsity, the false people or not? (Student: He would.) Would he have confronted them for many births or would he have confronted them at some time and run away some time? He confronted them for many births. And what will be seen in his life in the *shooting period* as well? *Arey!* Will he be seen confronting the world of falsity in practice or not? He will. So, He mentioned the method of applying the colour of the company. Keep the company of the True One. There is only One who is True. What? The one whom that True One enters, even he isn't true at first. Is he? No. After the completion of his *purusharth*, what they show in the pictures... Is Shankar a *purusharathi* (the one who makes spiritual effort) or is he the one who enables [us] to make *purusharth*? He is a *purusharathi*. Is he the one who stays in remembrance or the one who enables [others] to be in remembrance? He is the one who himself stays in remembrance. Will the one who stays in remembrance remember someone higher than him or will he remember himself? (Students: He will remember someone higher than him.) So, Shankar is sitting in remembrance; what does it prove? There is someone higher than even him, [it is] in his remembrance that he is sitting. So, if we remember the Highest of the high Father, the Incorporeal Father, we will also become the highest of the high. The *result* of that highest of the high couple bead was made *clear* in the vani of God the Father in the year 76 as well. And He also said that the *board* of *too late* will be displayed after this. So isn't there the need to make *purusharth* after 76? Is there or not? (Students: There is.) Why? The *board* of *too late* has been displayed. *Arey*, in the *university*, in the *universe*, among the students who make *Ishwariya purusharth*, among all the 500-700 *crore* students, the one who is the number one [*purusharathi*], only his *result* has been declared. *Arey*, in the *university* are there many who *pass with honour* or is there only one? There are many. So here also they are famous. Whenever any rite is performed in the path of *bhakti*, the eight-nine planets (*nav grah*) are definitely worshipped. They are those very eight souls whose *grah* (planet) is formed; their household (*ghar-grihast*) in the form of *grah* is formed.

So, has the *result* of those elevated souls been declared from 76 till now? Or is the *board* of *too late* going to be displayed even now? Is it going to be displayed or not? The *board* of *too late* is going to be displayed even now. So, should you stop [making] *purusharth*? No. *Arey*,

<sup>17</sup> Being free from attachment and regaining the awareness of the self.

<sup>18</sup> Lit. furnace; (in knowledge) an intense course of yoga and knowledge for a period of seven days following strict norms

leave the topic of the eight [souls]; there are such elevated souls after the eight [souls] as well, those bead like souls, the beads of the rosary are remembered in every religion. Those who become deities from Hindus also remember the rosary. Do they remember the beads of the rosary or not? They do, they remember them, they chant [with] them. The Islamic people and the Muslims also rotate the rosary. The Christians also rotate the rosary. The Sanyasis also tell those beads in the form of the rosary and the Sikhs also tell those beads (*simran*<sup>19</sup>). So, those whom the souls of every religion - the religions of the entire world - are remembering, is there [some] time left for such elevated souls to make *purusharth* and come in that *list* or not? Or should you lose courage? (Students: We shouldn't.) If children show courage, the Father helps them (*himmate bacce, to madade Bap*). You shouldn't have the thought, 'I have come at the end'. No. There is the blessing of the Father that the one who comes *last* can also go *fast*. Still, there is a long time left. You kept sleeping in the sleep of ignorance till now; so it doesn't matter. Whenever you wake up, there is morning. Will the Sanyasis wake up *last* or do they wake up earlier? (Student: Last.) They are big *Kumbhakaran*<sup>20</sup> ☺. And who are the big Sanyasis among the Sanyasis? (Student: The Brahmakumaris.) Yes ☺, it isn't that Abraham, Buddha, Christ, Guru Nanak have forgotten their mother and father who have come in practice. No, even among those who are the children of Brahma, those who belong to the number one category, although they are the Chandravanshis<sup>21</sup>, whenever they wake up, there is morning for them. They utilize their every *second* in *Ishwariya* service and they are glorified in the world. When people ask for wealth, who do they ask for it? They ask Lakshmi for it. So, she is the greatest Sanyasi among the Sanyasis. What? Has she forgotten the mother and the Father or does she know [them]? That Brahmin has forgotten [them] even now; you can call her *Brahmani* (female Brahmin).

So look, God the Father says in the Gita: *Manmanaabhav*. The soul who says, '*manmanaabhav*' isn't the soul of Krishna. It is about merging in the mind of Krishna. It is about merging in the heart of Krishna, but that Krishna is God. What? He isn't a deity who is complete with sixteen celestial degrees or the one who is bound in the celestial degrees. Will God be beyond the celestial degrees (*kalatit*) or will He be the One who is bound in the celestial degrees? (Student: *Kalatit*.) It is certainly famous for God: *Kalatit Kalyan Kalpantkari*<sup>22</sup>. He is the One who puts an end to the *kalpa* (cycle). He is beyond the celestial degrees. So, that God is the One who makes a human being into a deity, He isn't the One who becomes Krishna complete with sixteen celestial degrees or his other form, Narayan. Is the Maker great or is the one who becomes [a deity] great? The Maker is great. So, that God who is the Maker says: *Manmanaabhav*, merge in My mind. And God doesn't have a mind; He is certainly *aman* (the One who doesn't have a mind; also means peaceful). Is He *aman* or is He the One who has an inconstant mind? He is the One who remains in peace and comfort. He always remains in peace and comfort; or does He become restless? (Student: He doesn't.) Despite coming in this world, in the impure world, the impure body, does He become restless? No. He always remains in peace and comfort. So who is His mind, the one on whom He sets His mind, His heart and [because of which] He is called Dilwala (the One who takes [everyone's] heart)? Who is he? (Student: Parambrahm). Parambrahm (the Supreme Brahm).

He isn't Krishna. In fact, Krishna is a child. Will there certainly be a father of the child or not? (Student: There will.) It is shown in the pictures as well: Shankar is sitting and a child is

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<sup>19</sup> To chant

<sup>20</sup> Brother of Ravan in the epic Ramayana who slept for six months, woke up for a day to sleep for another six months.

<sup>21</sup> Those of the Moon dynasty.

<sup>22</sup> The One who is beyond celestial degrees, the One who brings benefit [to all], the One who puts an end to the cycle.

playing on his lap. Which child? The child Krishna is playing. So is the picture the remembrance of the *practical* character or was the picture made without any character? There is the remembrance in practice. That soul of Krishna is neither the actor Krishna who plays a *part* in the Golden Age nor the soul who plays the *part* of Dada Lekhraj at the end of the Iron Age. Krishna isn't that actor either. He is certainly Brahma, but he isn't the original actor Krishna. The same soul who is the supreme *purushartha*<sup>23</sup>... who? Who is the supreme *purushartha*? *Arey*? *Arey*, who is the supreme *purushartha*? (Student: Parambrahm). Parambrahm, Shankar. He himself is his creation. He is never shown to be born; he never dies the death of having a doubting intellect. He has *Ishwariya* faith forever. And he chooses the first leaf; He is the seed form father who gives birth to the soul of Krishna who plays the *part* of the first leaf. When the father feels a lot of affection, where does he sit the child out of love? He sits him on his head because the child is very dear [to him]. Although he is the one with a child-like intellect, the father has hopes for his child. So, who is that soul with a child-like intellect among the human actors, for whom the father of the human creation has great hopes? He had hopes [for him] in the beginning as well as he has hopes for him in the middle. The crescent moon is shown as the remembrance of it. And in the end as well, when he becomes the full moon, will that full moon help the father a lot compared to the other souls or will he help a little? He will help him a lot. Also, in the Ramayana who is the greatest helper of Ram? Hanuman. And in the Mahabharata as well as the Bhagwat, who is shown as the greatest helper? *Arey*? Is he the most vicious, body conscious one, the one with a tail... Which animal is shown very vicious, it is [vicious]? The monkey. He has him round his neck (as the snake) as well and the father has this hope, 'if not today, tomorrow this soul will become my greatest helper in becoming *Vishwapita* (the father of the world)'. So look, who is the mind, the heart of Shiva, the one on whom Shiva set His heart? Parambrahm. And who is the heart of Parambrahm? Brahma. For whom is the entire study going on? It is going on for the first leaf. When the first leaf of the world becomes perfect, all the leaves will become perfect. Until the first leaf becomes perfect, will the study be said to be complete or not? It won't. Now, is that child Krishna going to come in the *list* of the eight deities or not? Is he going to come [in that list]? He isn't.

Will the eight deities be true *Suryavanshi* (those of the Sun dynasty) or will they be the Moon and the *Chandravanshi* (those of the Moon dynasty)? They will be *Suryavanshi*. Will the *Suryavanshi* take light from the Sun or will they take it from the Moon? They will take light only from the Sun. They aren't the ones who make anyone else their Father. As for the rest, Maya doesn't leave anyone. What? She won't leave even the eight deities. Why? It is because this *drama* itself is made in such a way. If someone falls, he will rise high. If he doesn't fall, he can't rise high either. So, it is a compulsion for the souls of the eight deities to fall in the last birth. And even they come in the grip of Maya, but in the 84 births cycle, do they come in the grip [of Maya] for a short period of time or for many births? They come [in her grip] for a short period of time. If someone who is *bhulaa* (who has gone astray) in the morning returns back to the Father's home by the evening, is he called *bhulaa*? No. So at the last moment of the establishment of the capital, until those eight deities, their souls join the capital, the capital will be in a small form, it won't be called perfect. It is because all kinds [of souls] are required in the capital. There should be the king, the queen, the prime minister, the commander in chief, the big royal officers, servants and maids of the high category, servants and maids of the middle category, the wealthy people and should there be the *caandal* (those who cremate corpses) too or not? There should. So, the entire capital is established in a small form. Then gradually, [other souls] will keep joining to that capital. Just as it is narrated in the Mahabharata: How many Pandavas were there in the beginning? The number of the Pandavas before the war was five.

<sup>23</sup> The one who makes spiritual effort.



Then gradually, they increased to... (Student: Eleven *akshoni*.) Not eleven *akshoni* but seven *akshoni*. Still, there were more *Kauravas*<sup>24</sup> and *Yadavas*<sup>25</sup> in the world. Although they were many, will the *followers* of God the Father become more *powerful* or less *powerful*? They will become more *powerful*. Despite being few, they become the helpers of God the Father to gain victory over the entire world.

So, when will they become that? When they make the *mahamantra* (the great mantra) firm. Which *mahamantra*? *Manmanaabhav*, merge in My mind. The number one *mahamantra* is '*twamev mata ca pita twamev*<sup>26</sup>'. It is [just] one personality; who? Who? (Students: Shivbaba.) Not just Shiva. If you say just Shiva, He is the Father, not Baba. The name of My Point alone is Shiva. He is just the Father of the souls. No other relationship is formed [with Him]. When He enters the body, He becomes a *sarvasambandhi*<sup>27</sup>. He becomes the relative that you want Him to be and He becomes that whenever you want Him to. What? It is written in the Gita as well; what has been written? *Yo yatha maam prapadyante, taan tathaiv bhajamyaham* [meaning] whoever remembers Me in whichever form, through whichever relationship he remembers Me and at whichever time, I meet him in the same form in practice. It is said in the *vani* that is called murli as well: When I come, I fulfil all the desires of the children. So, which *purusharth* was mentioned? *Manmanaabhav*, merge in My mind. Merge in My mind with your mind, with your heart; or should you merge through the *gyanendriyan* and *karmendriyan*? Merge through which *indriya*? Merge with your mind, give [Me] your heart, surrender your mind completely. If you surrender the mind, all the *indriyan* will be surrendered [automatically]. If you don't surrender the mind, not all the *indriyan* can be surrendered in practice, and they will surrender in practice only when you recognize the *practical* form of God. Does something happen in practice with the body or without the body? [Anything happens] in practice with the body. So, there should be the Mother as well as the Father in practice. There are two souls in the One who is called *Ardhnarishwar*<sup>28</sup>. Who will be called '*practical*'? And who will be called '*impractical*'? The Father, the Father of the souls says: I am Almighty but I make **you children** the *master* almighty. '*Master* almighty' itself means almighty in practice, those who perform a task in practice.

So, there are two souls, Shiva and Shankar. Between both of them, which is the actor who plays the *part* of the Mother in practice? Shankar. And who is the actor who plays the part of the Father in practice? *Arey?* ☺ Who is he? (Student: Shiva-Shankar.) How is it possible that He is also the Mother in practice? If you call him the Mother with the body, should there be any difference in the *indriyaan* or not? Shouldn't there? There should. So, we certainly accepted him to be the Mother in practice [because] she should be body conscious. Who is the number one body conscious [being] in this world? *Arey!* (Student: Brahma.) Which Brahma? (Student: Dada Lekhraj Brahma.) Dada Lekhraj Brahma! Everything is Dada Lekhraj Brahma! (Student: Prajapita Brahma.) Prajapita Brahma, the father of all the body conscious ones. For him, it is said in the murli: When the world of heaven, the world of the soul conscious ones is mine, isn't the world of the body conscious ones, the world of hell mine? Is it or not? (Everyone: It is.) So, who is the father of the body conscious ones? Who is he? *Arey?* (Student replied.) Shivbaba? ☺ Even in Shivbaba, is it the big form or the subtle form? (Students: The big form.) The big form. Body consciousness... The body itself is big and the soul is small. The soul runs the body. So, who runs the body in the form of the permanent chariot? (Student: The soul.) The soul does run

<sup>24</sup> The descendents of Kuru.

<sup>25</sup> The descendents of Yadu.

<sup>26</sup> You alone are my Mother and You alone are my Father.

<sup>27</sup> The one with whom we have all the relationships.

<sup>28</sup> Half man and half woman form of Shankar.

it but which soul runs it? Does Parambrahm run it? (Student commented.) No. Who runs it? *Parampurush* (the Supreme Being) runs it. Although the form of the mother is the soul of Shankar, the soul of the father of the human world, he isn't the Father. It is because, is there someone who is [his Father], the Father of fathers or not? (Student: There is.) But He is the Father of the souls.

So, who is the mother in reality, the one who will be called the mother in practice? (Student: Parambrahm.) Parambrahm? (Student: Jagdamba.) Jagdamba is [the mother] in practice. The one who was called Parambrahm isn't the mother through the body. Is there a difference between the mother and the father in practice or not? There is. So, whenever the topic of 'being [something] in practice' arises, whose name is taken? The name of Jagdamba is taken. Jagdamba is the mother of the entire world, the body conscious ones in practice. What kind of body conscious [being]? She is the biggest body conscious [being] in such a way that when she has bodily arrogance, the one who is her husband in the form of God (*Patiparmeshwar*)... - Who? Jagatpita - she even keeps her foot on his chest. She even disrespects him. Does she even confront him in her life in practice or not? (Student: She does.) And she confronts him in such a way that she defeats, kills all the children of Jagannath, Jagatpita, Prajapita. Does she kill them in the unlimited or in the limited? (Students: In the unlimited.) She makes them those with a doubting intellect. She plays such a fearsome *part*. This is why it is said in the murli: Mahakali is shown so fearsome! She certainly doesn't look so fearsome. Does she appear fearsome? No. Is there any mother who is shown naked with the organs of the waist? In fact, mothers have modesty. Yes, *Jagatmata* (the mother of the world) also has modesty and to safeguard her modesty she cuts the supporters in the form of arms of God and has such defamation of God done through those arms that the entire world turns upside down and she saves her modesty. What kind of a *part* does she play through the arms [of God] in front of the world? What do those *powerful* supportive arms of God do? They defame God and praise *Jagatmata*, Mahakali. And they praise her in such a way that they isolate the Father in the eyes of the entire world.

What? What happened in the beginning of the *yagya* as well? The entire world was on one side and one soul was left on the other side. What is going to happen now as well? The curtain is going to rise, the drama is going to start; someone is going to laugh... Someone **is** going to laugh. It wasn't [said:] "Some **are** going to laugh". What? What did the poet say? Someone **is** going to laugh. Is it 'is' or 'are'? **Is**. Does it mean, there is one [soul] or many [souls]? (Everyone: There is one.) Someone is going to laugh and someone is going to cry. What *part* does the one who laughs play? The one who laughs plays the *part* of a coconut (*nariyal*) that grows on the tallest tree. What kind of *part*? It isn't *real*. What kind of a *part* does he play? Does he play the *part* of being really vicious or does he play the *part* of being not real (*nariyal*)? He plays the *part* of *nariyal*. What does it mean? *Arey*, does anyone recognize him or not? Does anyone recognize him? No one is able to recognize him. Everyone fails. Still, there must be someone who recognizes [him] first. *Arey?* *Arey*, will there be someone in the next *number* among those who recognize [him] or not? (Student: There will.) Who? (Student: The junior mother.) Yes, the junior mother recognizes [him]. *Hamre jaan sada Shiv jogi...* what has been said in the Ramayana? As far as I know, Shiv-Shankar Bholenath is always a *yogi* (the one who remains in yoga), he isn't a *bhogi* (the pleasure seeker). She recognizes [him] first. Om Shanti.