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Dated 26.08.06, at Vishakhapatnam (A.P).  
Clarification of Murli dated 18.04.67 (for bks)**

Om Shanti. The vani that was narrated in Bhilai is the morning *class* dated 18<sup>th</sup> April 1967. The topic discussed in the end of the middle part of the first *page* was: I don't come in Krishna. Why did He take the name of Krishna alone? Ram is also called God. Why does He *repeat* this: I don't come in Krishna? He should also say this sometimes: I don't come in Ram. 'Krishna is not God of the Gita,' saying the same thing again and again... He should also say: Ram is not God. Has it been mentioned anywhere in the murli... What? That Ram is not God or the Father is not called Ram? A child, meaning the one with a child like intellect is called Krishna. This was certainly said. But it wasn't said a child, the one with a child like intellect is called Ram. Child means creation and father means creator. This proves that the incorporeal Point of light Shiva comes in the form of God the Father in [the body] of the father Ram. He doesn't come in the form of God in [the body of] Krishna alias Dada Lekhraj. He doesn't come in the form of *God the Father* [in him]. The worldly people also see Brahma, Vishnu, Shankar. They also say: *Dev Dev Mahaadev* (the greatest deity). The deity Brahma, the deity Vishnu and the deity *Mahaadev*; still, they are unable to know [the truth]. The human beings with a worthless intellect don't know these topics because **Maya** has made everyone worthless.

They think Vishnu is the resident of the subtle world. Well, if Brahma, Vishnu, Shankar were the residents of the subtle world, how did their pictures come in this world? Many pictures of Vishnu are shown. So, he is not proved to be the resident of the subtle world. In reality, that is a couple form, [the form] of the household path. The souls who play the role in the form of the mother and the father in practice, the role that they play with their co-operative powers, the combination of their *sanskaars* is called Vishnu *Caturbhuj*<sup>1</sup>. This is why Vishnu is shown with four arms. Four arms means there are four souls in the form of helpers. Saraswati [is shown] with Brahma and Parvati [is shown] with Shankar. But the role of Shankar... Shankar doesn't play the role of destruction. The *shakti* is called *asur sanghaarinii* (the destroyer of the demons). She is worshipped in the form of Mahaakaali, *asur sanghaarinii*. She is the form of Jagadamba. That Jagadamba is the mother of the entire world.

If we consider, even the first Brahma, Prajapita Brahma, he is called Prajapita, he becomes a Brahmin only when he listens to the versions through the mouth of Brahma. He can't be Prajapita without becoming a Brahmin. He becomes a Brahmin only when he listens through the mouth of Brahma. So, who is the *aadi* Brahma (the first Brahma)? It is the Brahma through whose mouth Prajapita heard [the facts] first of all. So, Prajapita became Brahma *mukhvanshaavali*<sup>2</sup>, the first Brahmin. But Brahma is not worshipped, there are no idols of Brahma made, there are no temples of Brahma built, among the three levels [of the subtle world], Brahma is shown at the lowest level. After the departure of the mother who played the role in the form of the first Brahma, the Brahma who was acting [as the mother] is the soul of the child Krishna. The child Krishna plays the *first class* role of the mother.

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<sup>1</sup> The one with four arms

<sup>2</sup> progeny born from the mouth, meaning the knowledge

He plays the role after becoming the storehouse of the power of tolerance, the special quality that is in a mother. So, it is said in the murli: In reality, this Brahma is your Jagadamba; the one who played the *first class* role of [the one who has] the power of tolerance in the form of the mother, the acting [mother]. He is Jagadamba; but until it is a male body... all the men are Duryodhan Dushaasan<sup>3</sup>. This is why he is not worshipped, because the Supreme Soul played a role in the form of the **mother** through his body. When the same Brahma leaves his body, then after leaving the body, he plays a role in a Brahmin daughter, the daughter who was Jagadamba at the beginning of the *yagya*, who was the very first Brahma. She herself becomes a mother (female) after leaving the body, in the following birth. She is recognized in the world in the form of Jagadamba (the world mother) along with *Jagatpita* (the world father). The acting [mother] Brahma, the soul who plays the role of the mother in the most elevated way enters her.

So, who should be recognized in the form of Jagadamba? Just as Shiva entered the body of Brahma, Shiva entered the body of Ram. He plays the role of the Father, the *Teacher* and the Sadguru after entering the body of Ram. He plays the role of the mother in the body of Brahma. So, for whom is it praised, '*twamev maataa ca pitaa twamev*'? *Twam* means one. It is said in Sanskrit: '*twam*', '*yuvaam*' means you two and '*yuyam*' means all of you. *Twam, yuvaam, yuyam*. So, *twam* means you, *thou*. Who is that One for whom they sing 'You alone are my Mother and You alone are my Father'? Who is that soul? The soul is Shiva. Similarly, the one who is praised in the form of Jagadamba, who played the role in practice; who is that soul? (A student said: Brahma.) Is the soul praised or is the body praised? The soul is praised. When he played the role of [the one with] the power of tolerance through the form of the one with a beard and a moustache, he wasn't praised as Jagadamba. It is because Om Radhe Jagadamba became the instrument to take care of the virgins and the mothers. She too was an actor [for the role of mother], she was the acting [mother]. In reality, she was not the *original* Jagadamba, but, along with Brahma... The one who is given the *title* of Jagadamba in the murli [by mentioning:] in reality, this Brahma is your Jagadamba; who played the role of following him at every step? Who proved herself first in the Brahmin world by harmonizing the *sanskaars* [with him]? Om Radhe Jagadamba. This is why, among the female deities (*devi*), she is proved to be the main *devi*.

Now, since Brahma has been called Jagadamba [by saying:] In reality, this Brahma is your Jagadamba; so, Om Radhe Mamma, the one who used to *follow* Brahma, should she be held in a high *stage* or should the one whom she used to *follow* be held [in a high stage]? (A student: The one whom she used to follow.) The Supreme Soul Shiva used to enter him and the Supreme Soul Shiva didn't enter Om Radhe Jagadamba. This is why it is said, there is only one *devi* but that one *devi* herself is worshipped in different forms.

So, who is that *devi*? (A student said: Jagadamba.) Jagadamba? If Jagadamba is the *devi*, then it is said for Brahma [that he is Jagadamba]. Brahma is proved [to be the *devi*] from this because it is said in the murli: This Brahma himself is your Jagadamba but he has a male body. Therefore, how will this Brahma with a beard and a moustache be kept in *charge* of the virgins and mothers? This is why Jagadamba Saraswati Om Radhe is made the instrument. So, who is the first *devi*? (A student: Om Radhe Saraswati.) *Arey!* Om Radhe Saraswati was made the instrument just because Dada Lekhraj Brahma had a male body. What if he didn't have a male body? Then, who was Jagadamba in reality? (A student: Brahma.) Brahma

<sup>3</sup> Villainous characters in the epic Mahabharata

himself is Jagadamba, isn't he? So, who is the first *devi*? Is she the one who became the instrument first of all to narrate [the visions] in the beginning of the *yagya* or was there someone else who narrated [the visions] even to her? The mother who narrated [the visions] to Prajapita in the beginning of the *yagya* was the mother Gita (*Gita maataa*). But who narrated them even to the mother Gita? (A student: Dada Lekhraj.) Dada Lekhraj Brahma narrated [the visions] because he himself had the visions.

So, through whom was [the role of] the power of tolerance which is the special quality of the mother played in the following birth? [Through] the one to whom Baba gave the *title*: In reality, this Brahma is your **Jagadamba**. This is why it was said, there is only one *devi* who enters many [female bodies] and plays the role in the form of different *devis*. Dada Lekhraj leaves his body, the mother whom he enters in the next birth, he is worshipped in the entire world in the form of Jagadamba through that mother. Although he is not worshipped in the form of Brahma with a beard and a moustache, the same soul is worshipped in the form of Jagadamba after entering the body of the mother. So, which soul is the real Jagadamba? Just as it is said '*twamev maataa ca pitaa twamev*' only for Shiva, similarly, who should be called Jagadamba? Dada Lekhraj Brahma, the one who performs the task gets the name. If he doesn't perform the task, he doesn't get the name.

All the names in the scriptures are based on what? The names are based on the task performed. Ravan, the one who makes [others] cry is Ravan. Yudhishtir, the one who remains steady in the war till the end. *Deham vaa paatyaami, kaaryam vaa saadhyaami* [meaning] although the body is left, until the [old] world is destroyed, until the new world becomes ready, he is not going to give up doing his work. It is said: '*Arey!* Even if we die, we will become a ghost and do the task', isn't it? So, whose role is the role of Brahma in reality? Brahma itself means Jagadamba; *Brahm* means senior and *maa* means mother. *Jagat* means the entire world and *maa* means mother. The mother of the entire world; so, she is the senior most mother, isn't she? So, that is the role in the form of Brahma, which is praised in the form of the eight *shaktis* (female deities), in the form of the nine *devis*. Brahma is the soul and the body which is shown in the form of Jagadamba is the box. (A student: Doesn't the box have its own soul?) It certainly has its own soul but it didn't play the role of the power of tolerance that a mother should play. Who played that [role]? Brahma played it.

On this basis, does the importance go to the body, to the bodily being or to the soul who performs the task? The importance goes to the soul who performs the task. Just as Christ enters [after descending] from above, he establishes the Christian religion. He enters Jesus; so, is Jesus praised or is Christ praised? (A student: Christ is praised in Jesus.) Christ is praised in Jesus, but which soul is remembered? Is that deity soul Jesus remembered or do the Christians remember the soul of Christ? Whom do the Christians remember? (A student: Christ.) Do they remember the *saatvik* (pure) soul who comes from above or do they remember the *tamopradhaan* soul whom Christ enters? (A student said: The one who enters.) The one who comes from above is the *saatvik* soul and the one who is down (in the corporeal world) is a *tamopradhaan* soul; whom do they remember? They remember the *saatvik* soul. Similarly, the *soul* of Krishna alias Dada Lekhraj Brahma also enters Jagadamba. It is because the body is named Jagadamba, the soul is not named.

Does the world recognize someone in the form of a soul or in the form of a body? (A mother: In the form of a soul.) Does it recognize them in the form of a soul? (Everyone said: In the form of a body.) As for the soul conscious form, no one has a soul conscious vision at all, then how will they recognize [them in the form of the soul]? So, the world sees [everyone] in the form of the body. Even [in the case of] Christ who is being worshipped, who is that bodily being? (Student: Jesus.) He is Jesus. But who is the soul who plays the role? It is Christ. So, the soul of Christ is praised, they put his picture at a high place. (A student said: There is no picture of him. It is the picture of Jesus.) No, they do put up the picture [of Jesus] but the ones who put up the picture don't know who plays the role in this picture. Who played the role of Christ? They don't know this. And what about us children? What do we children see? Do we see the soul or the body? We children see the soul. So, the ones who see the soul will certainly be deity souls. And who are the ones who see the body? They are the demons. The deity soul and the demon soul, these are two different [souls].

Even when Shiva entered Dada Lekhraj Brahma, the ones who saw Brahma, **Dada Lekhraj**, who kept remembering his picture and face, who continued to take the pleasure of his lap are the *kukhvanshaavali*<sup>4</sup> demonic Brahmins. And the ones who followed the words that came out of his mouth, who followed the murli narrated through his mouth, loved the murli... [It is said:] Love for the murli means love for the *Murlidhar* (the Narrator of the murli)... they became the deity souls, the ones who have 84 births. What is their population? Nine lakh (900 thousand), 16 thousand, 108 souls emerge from among the world of five-seven billion [souls] who recognize the knowledge that came out of the mouth. Even among them, 4.5 lakh (450 thousand) are such who recognize it blindly, as if they are blind. This is why they are named Dhritraashtra, the ones who take the entire wealth and property under their control.

In the beginning of the *yagya*, all the power of the *yagya*, whether it is of the wealth or of the body and whether it is the power of the respect and position that is given in the *yagya*; who took it under his control? And for whom is it praised 'Alaf found Allaah (God), *Be* received the sovereignty; the telegram of Allaah came and he became a traveller in a train'? Alaf found Allaah and entire *Be baadshaahi* (the kingdom) was handed over to the partner . This praise is for whom? (A student: Prajapita.) Who handed over [the kingdom] to whom? Both were the partners. In the shop, both were the partners indeed, weren't they? One of them invested his wealth and the other one invested the [power of the] body [and] the intellect. So, this praise is for whom? *Arey!* (Students: Prajapita.) Alaf found Allaah. (Someone said: Sevakram.) Alaf means the one who stands in *purusharth* (spiritual effort). He was standing in the beginning; he remains standing in the middle as well as at the end. He is not the one who loses courage. And *Be* means horizontal line. (A student: Brahma Baba.) [The one who is] lying down. He lost courage. What does *heart attack* mean? Just as Baba says: When the destruction takes place, the big people of today's world, all the multimillionaires, billionaires will start to have a *heart* failure. Why will they have [a heart failure]? It is said in the murli: The *yogis* certainly don't have a *heart* failure. And they will have a *heart* failure.

So, is the *heart* of the *bhogis* (the pleasure seekers) weak or is the *heart* of the *yogis* weak? The *heart* of the *bhogis* is weak and the *heart* of the *yogis* is *powerful*. If someone said something, shot an arrow of words, we became wounded and died... like, it is famous in the scriptures; what do they say for Krishna? Krishna was **God**. What type of God? He waged

<sup>4</sup> progeny born on the lap, meaning the physical affection

such a great, massive Mahabharat war. He brought up a *revolution* in the entire world. His role was revolutionary; then what happened? What was the end [of the story]? A hunter (*baheliyaa*) shot an arrow, he was wounded a little in his foot and the game was over. Who made up such a big tale for Krishna? When does this *shooting* take place? (A student: In the Confluence Age.) Through whom does it take place? Who are the ones to perform the *shooting* of considering Brahma, Dada Lekhraj Brahma alias Krishna as God in the corporeal form? The ones who wrote the scriptures in the 63 births, they did it afterwards. But when the *shooting* of this *drama* takes place, the responsibility goes on the ones who do the *shooting* of considering a bodily being to be God. And who is that bodily being? He is the first bodily being, the first leaf of this tree like world; who is the first leaf? Who is the first bodily being of this world? The *soul* of Krishna; the *soul* of Dada Lekhraj. Baba says, all the bodily beings are the ones who make [others] fall. Then who is the one who lifts them high? Who is the one who lifts them high? When all the human beings of the human world are bodily beings, all are the ones who make others fall; then who is the one who lifts them up? (A student: Shivbaba.) The one who uplifts can't be called Shiva. Shiva means the Point of light, the name of My point is Shiva. A point can't uplift [someone]. A point uplifts [someone] only when it enters a bodily being.

So, in the world [consisting of] five-seven billion human beings, who is that bodily being whom He enters and makes the instrument to uplift the entire [human] world? And what quality does he have? There should certainly be some quality, a quality, a specialty which is not in the five-seven billion human beings. Which specialty is it? (A student: The incorporeal stage.) No, the incorporeal *stage* is Shiva's [stage], Shiva is *Sadaa Shiva* (forever beneficial). He (the one whom He enters) doesn't remain incorporeal forever. Is the one whom He enters forever incorporeal or does he become incorporeal only for a short period of time? (A student: He becomes incorporeal for a short period of time.) He becomes incorporeal for a short period of time otherwise, he does have 84 births. So he will certainly have to become corporeal.

So, this can't be said [to be the specialty]. (A student: He is the first seed.) Yes, the seed... all the souls are seeds anyway. Every star like soul has its own world enclosed in itself; so, all are certainly the seeds of their own world. Some are the seeds of a small world and some are the seeds of a big world. They certainly are that. But what is the specialty [in him] that the other seeds don't possess? (A student: He has 84 births.) All the 450 thousand [souls], nine hundred thousand [souls] have 84 births. (A student: He is unshakeable.) Unshakeable? (Someone said: He is the highest on high.) Yes, this is correct that the souls who remain steadfast with truth are number wise (are all at different degrees). Some remain steadfast with truth from the beginning till the end and some come under the influence of falsity. They adopt the very path of the false world. So, the story of one king is sung [about this]; [it is] King Harishcandra<sup>5</sup>. Another story sung is of Satya Narayan (the true Narayan). These are the stories of only one [and the same person], not of any other human being.

Lakshmi and Narayan both are worshipped in the temples. The name of Lakshmi is [said] first and the name of Narayan is afterwards. Then, Lakshmi should be true; why isn't there the story of *Satya* Lakshmi (the true Lakshmi)? There is the story of Harishcandra; why isn't it said the story of *Satya* Taaraamati<sup>6</sup>? Definitely, there is only one soul who remains firm with truth and all the other stars waver from truth. One [being] is proved to be true and

<sup>5</sup> A king in the mythological stories known for his truthfulness

<sup>6</sup> Wife of Harishcandra

the rest of the entire world is proved to be false. This is why it was said: There is one who takes [us] across and all the others are the ones who drown [us]. The truth of the one... from the beginning of the world, in the entire cycle of the 5000 years world, the truth of that one works [to keep the world going]. Truth is unshakeable and falsity shakes. It (truth) is firm means truth has true legs to stay firm and falsity doesn't have [those] legs. Falsity keeps slipping. A false man keeps saying lie after lie. The one who is true will always be true. This is why that one [being] becomes the instrument to establish the true abode.

This is why it was said: You children will bring down the Supreme Abode to this world. The Supreme Abode which is above, which is said [to be above], the Supreme Abode which is there all around the entire world, it is indeed there. It is an incorporeal world. But even on this world, even on the corporeal world the gathering of the incorporeal souls is assembled. [They are] incorporeal even while being in the corporeal [body]. So, Brahma is shown to be corporeal. There is not even a single picture of Brahma with an incorporeal *stage*. And Shankar is shown, just like all the religious fathers are shown to be incorporeal; similarly, Shankar is also shown to be incorporeal. Who is shown nearest to the Supreme Abode? Shankar is shown [nearest to the Supreme Abode]. So, the soul which becomes instrument to attain the *stage* of being incorporeal, vice less and ego less; who makes him the instrument? (A student: Shivbaba.) Shiv**baap** (the Father Shiva) makes [him the instrument]. Due to the colour of the company of the Father Shiva, due to entering him in a permanent way, that soul also [becomes] incorporeal, vice less and ego less. Until the work of *shooting, recording, rehearsal* continues on this stage like world, he becomes the instrument to play this role.

Then why was the name of Krishna inserted [in the Gita] [mentioning] that Krishna is God of the Gita? Why was Krishna considered to be the Creator? Who impressed his supremacy over the entire Brahmin world in the beginning of the *yagya*? And who were the ones to make him sit on the *stage* (seat) of governor? Who sat and who made him sit [as a controller]? There must be someone. Who were they? (A student: The one who made him sit [as a controller] is Prajapita.) Is Prajapita the one who made him sit? Did he go after making him sit or did a quarrel take place? (Someone said: A quarrel took place.) Was he the one who made him sit or did a quarrel take place in the beginning of the *yagya*? Whatever happened in the beginning happens in the end as well. And in the beginning, the child Brahma didn't step ahead, the child Krishna was not in front; who was in front? A mother became the instrument in the beginning as well. Whether it is shown in the form of the massive war of Mahabharat, whether it is shown in the war of Ramayana or it is shown in the form of the war between the deities and the demons (*devaasur sangraam*), who becomes the instrument for the war? (A student: Draupadi, Kaikayi, Diti.) Not Kaikayi, only Draupadi becomes the instrument. (Someone said: Lakshmi, Sita.) Sita becomes the instrument. Baba has said: [She] crossed the line of shrimat, so Sita went into the *jail* of Ravan. This is why a woman becomes the instrument.

Why did a woman become the instrument, why didn't a man become the instrument? Why was a woman shown as the instrument in the scriptures? A man was not shown as the instrument. Why does God come in [the body of] a man? Why doesn't He come in [the body of] a woman? What is the harm in coming in the body of a woman? It is said in the murli: All the virgins and the mothers are Draupadis, Sitas, Parvatis; [and] all the men are Duryodhan and Dushaasan. All are Duryodhan, Dushaasan. 'All' means who all? How many souls act in [the form of] Vishnu *Caturbhuj* (the four arms)? There are five Brahma; Brahma becomes

Vishnu. It means all the five souls become Vishnu from Brahma. They do become complete but before becoming Vishnu, who act in the form of Duryodhan, Dushaasan and who act in the form of Sita, Parvati and Draupadi? Who are they? (A student: Brahma enters Jagadamba and plays the role of Mahaakaali.) Brahma enters Jagadamba and...? (A student: ...plays the role of Mahaakaali.) ... plays the role of Mahaakaali, he plays the role of Candikaa *devi*. Is the role of Candikaa *devi* worshipped by elevated devotees or is it worshipped by sweepers, *camaar*<sup>7</sup>, thieves and dacoits? (Someone said: ...sweepers and *camaar*.) Why isn't it worshipped by the devotees of the elevated category? What is the base of worship? *Purity*.

There is the category of Brahmins, the caste of the *Kshatriya*<sup>8</sup> and there is the caste of the *Shudra*<sup>9</sup> as well. As far as *purity* is concerned, are the Brahmins considered higher or are the *Shudras* considered higher? (Student: The Brahmins.) The Brahmins are considered to be high. It is said *Braahman devtaa* (Brahmin [is] a deity). They (people) consider Brahmins to be deities and worship them, feed them food. They don't feed food to the *Shudras*. They give the leftovers of the Brahmins to the *Shudras*. The poor *Shudras* are not worshipped. What must be the reason? *Impurity*. It is also said in the murlī: Destruction takes place through *impurity* and establishment takes place through *purity*. What? *Unity* is formed through *purity*. *Unity* is formed through *purity* and diversity is formed through *impurity*. There is such a big world of five-seven billion [souls], the *unity* of the kingdom of Ravan is formed in [this] entire world. Is there the *unity* of the ten heads or not? It is. Had it not been so, then why would Ravan with ten heads have been shown in the pictures? It means he has definitely played the role of *unity*, hasn't he? Even today that Ravan is painted in the form of pictures, though he is not worshipped. This means he creates *unity* and shows it [to the world]. But he doesn't have the *unity* [of the] *purity* which deities have.

There is a vast difference between the *purity* of the deities and the *purity* and *unity* of the demons. There is the army of deities and there is the army of demons too. There is the army, this proves that there is certainly *unity* to some extent, isn't there? Otherwise, how is this army formed? There is certainly *unity*, but they don't have the *purity*, the *unity* [through *purity*] that God teaches. There is a difference [like] of the earth and the sky between the *purity* of God and the *purity* of the sages and the Sanyasis. God says: You have to become pure while living in the household and set an example. You shouldn't break the household [path]. The one with whom you have tied the knot<sup>10</sup> once, you have to maintain it lifelong. You obtain a *number* (marks) for *unity* by maintaining [the relationship]. If you maintained *unity*, it means you maintained *purity*. And if you divorced and accepted someone else, so, did you break the true *unity* or you maintained it? You broke it. So, God the Father comes and teaches the real *unity*. The *unity* of those Sanyasis is a *duplicate unity*. They leave the household [and] the world thinks: these ones have imbibed great *purity*. On one hand they leave the world and on the other hand they establish sects and form [another] world.

No one proved himself by becoming *kaamjiit*<sup>11</sup>. Did any Sanyasi, *udaasi*<sup>12</sup> prove himself by becoming *kaamjiit*? [If there was] he should be the one who gains victory over the world by gaining victory over lust. No religious father, no religious guru and no sage or

<sup>7</sup> Low caste Hindus who prepare leather products; cobblers

<sup>8</sup> the warrior class

<sup>9</sup> Untouchable; members of the fourth and the lowest division of the Indo- Aryan society

<sup>10</sup> A ceremony attending a Hindu marriage, in which the mantles of the bride and bridegroom are fastened together

<sup>11</sup> The one who gains victory over lust

<sup>12</sup> Those who become sad thinking everything is false and momentary.

Sanyasi was revealed in the form of *jagatjiit*<sup>13</sup> in front of the world. Why? It is because though they leave the household, the *indriya*<sup>14</sup> are inconstant. The *indriya* keep becoming inconstant, they are influenced by the *indriya*. There is a saying: the one who gains victory over the *indriya* will gain victory over the world. No one gained victory over the *indriya*. There is the praise for Shankar: he gained victory over lust, he burnt *kaamdev*<sup>15</sup> into ashes. He controlled the *indriya* to such an extent that the idol, the body like idol of Shankar is worshipped even today. In which form is it worshipped? It is worshipped in the form of a *ling*<sup>16</sup>. He has [controlled] the manners of his body, such that the *indriya* are not present even on being present. He listens to the defamation from the entire world through the ears; he listens to it in the *radio*, in the *television*, [reads it] in the newspapers, [hears it] through the people who come in contact, through the society, through the family and through the *alokik* Brahmin family as well.

The children who had written with blood in the beginning of the *yagya* [their commitment to Baba], those children also defamed him, left him and went away. They took the shelter of Brahma. Neither did Brahma care for the Father nor did the others who became Brahmins care for the Father. The mothers who are worshipped in the form of *devis*, even those souls didn't care [for him]. Whom did even the mothers *follow*? Whom did the mothers in the beginning of the *yagya follow*? Did they *follow* the Father or Brahma? They followed Brahma. Which Brahma did they *follow*? Did they *follow* the Brahma with a beard and a moustache or the first Brahma? (A student: The one with a beard and a moustache.) *Heh!* But he was a child! Who was the one to teach Brahma with a beard and a moustache and Jagadamba Saraswati Om Radhe as well? (Someone said: The partner.) So, were they the ones who followed the one who taught them or were they the ones who followed Brahma with a beard and a moustache? For whom will it be said? Everyone followed the first Brahma who became the instrument. Everyone adopted the very path he showed.

So, the entire world defames [the corporeal one]. It is said in the murli: The entire world will become [your] enemy but don't forget **the Father**. This wasn't said: Don't forget Shivbaba. What was said? Don't forget **the Father**. Who is this Father? (A student said: The father Ram.) Don't forget the father Ram? He should not forget himself? Don't forget the Father Shiva . Just as there are other religious fathers, they may be the religious fathers who establish whichever religion, all are seeds. They themselves are seeds. All those religious fathers are certainly corporeal, aren't they? They do have a birth in a body, don't they? So, all those religious fathers are the ones with an incorporeal seed form *stage* in the beginning. Similarly, what is Prajapita himself in the beginning? He is the one with a seed form *stage*. Which type of seed? There is a green (raw) fruit. The seed in the green fruit is *connected* to the fruit. The fruit is *connected* to the branch. The branch is *connected* to the tree, it is *connected* to the trunk and the trunk is *connected* to the roots. It means, all are linked with each other through connections. They are entangled in the body and the relationships of the body but when the seed ripens [meaning] when the fruit ripens, what *stage* does it attain? The seed detaches itself from the tree. Does it *detach* itself from the entire tree, does it *disconnect* itself from the fruits, flowers, branches, leaves, trunk, roots, and everything and become

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<sup>13</sup> The one who has gained victory over the world

<sup>14</sup> Parts of the body used to perform actions and the sense organs

<sup>15</sup> The deity of lust

<sup>16</sup> The symbolic representation of the male organ; in the path of *bhakti* it represents the incorporeal form of Shiva.

*nashtomohaa smritilabdhaa*<sup>17</sup> or does it have *attachment* with anyone? It doesn't have *attachment* with **anyone** [any more]. **Shivbaba** is an expert in teaching this knowledge. Which knowledge? The knowledge of *nashtomohaa smritilabdhaa*.

Who is an expert in **learning** that knowledge, the one who learns and **then** teaches others? Shivbaba makes *Shudras* into Brahmins after entering Brahma. Are the Brahmins high or are the deities high? Brahmins are praised as being high. Shivbaba made *Shudras* into Brahmins through the body of Brahma, Brahmins were born through him. The progeny of Brahma are Brahmins. If they *follow* Vishnu, they are called *Vaishnav*. In this way, one *maatras*<sup>18</sup> increased to mean "children of", to mean "*follower*", didn't it? Similarly, the ones who *follow* Brahma, they are called Brahmin. When are they called deities? Whose progeny are the deities? Who is the one who makes deities into deities? The one who makes doctors into doctors is a *doctor*. The one who makes engineers into engineers is an *engineer*. There is the study, isn't there? If there is an *engineering college*, who will be the ones to teach in it? Engineers. The one who teaches the profession to the lawyers will be a *barrister*. So, who is the one who makes the deities into deities? Who will make them so? Will Vishnu make them so? *Arey!* How are the four arms in Vishnu? (A student: They are different.) They are certainly different. The four arms down, up, right and left are certainly different. But are they the ones who move or are they the ones who make others move? Are the four souls in the form of four arms, the ones who move on their own or are they the ones who make others move? They **move**; it means the one who makes them move is someone else; who is he? (A student: Shivbaba.)

He is certainly there, the Point is certainly there. But above those four arms... with whom do those four arms cooperate? Do they cooperate with Shiva, the Point of light or do they cooperate with Prajapita in creating the emperorship of the world? (Student: They help Prajapita in creating the emperorship of the world.) Shiva certainly doesn't become the emperor of the world. He doesn't want to take the emperorship either. In fact, He has to go back. Then who is that corporeal [form] with whom those arms cooperate? It will be said for Prajapita, won't it? It is said in the murlis: *Next to God is Prajapita, next to God is Narayan, next to God is the Confluence Age Krishna*. So, *God* is Shiva and *next to God* Shiva is Prajapita, the one who becomes the master of the world. Who is the highest in the corporeal form? Prajapita. The one who is the highest in the corporeal form, only through him is there the praise of God of the Gita. Brahma is not the highest. The emperorship is not received and the inheritance is not received through the mother. The **inheritance** is received through the Father.

So, the father Prajapita, the one who is praised as the father of the entire human world, every soul of the human world accepts him, whether it is a Hindu, a Muslim, a Sikh or a Christian, everyone believes in that first man, the first father; he is Prajapita. He himself is revealed to the world in the form of the corporeal God of the Gita. He was the seed in the beginning as well as he remains as a seed in the end. This is why two arms are shown [to Jagannath] in the temple of Jagannath, the destructive power on the *left side* and the power which establishes and sustains on the *right side*, how are both arms shown? They are shown broken. It means such fallacious controversy spreads in the world through Maya that the corporeal God who plays the role in the form of God, the one who is the father of the entire

<sup>17</sup> Conquering all kinds of attachment and regaining the awareness of the self and the Father

<sup>18</sup> An intra-syllabic vowel symbol

world, the one who is the controller of the entire world, she breaks even his special cooperative powers. Who? Maya. This is why, what *title* has Maya received? [The title of] almighty (*sarvashaktivaan*). She makes everyone have a doubt at least once. (A student: The Father gave this title.) Is the Father true or a liar? (A student: True.) If He is a true Father, He will make some rules, won't He?

He makes the rule ... who surrenders himself first through the intellect? Did the 300-400 [virgins and mothers] *surrender* through the intellect in the beginning of the *yagya* as well? Did they *surrender* themselves before the intelligent Father who is the intellect of the intelligent ones? Did they *surrender* themselves in front of the Father in the beginning [of the *yagya*]? Or did they *surrender* just in front of the first Brahma? In front of whom did they *surrender* themselves? *Arey!* (A student said something.) In the beginning of the *yagya*? When the quarrel took place in the beginning of the *yagya*; the flames of destruction ignited from the *yagya kund*<sup>19</sup> along with the establishment, did they support the Father or the mothers? (Someone said: They supported the mothers.) They supported the mothers. No one supported the Father. Whatever happens in the beginning, the same exam takes place in the end as well. If there is no exam then, the beads of the rosary won't be said to be ready. It won't be considered as the rosary [of] number wise (set in different positions according to their spiritual effort) [beads]. Om Shanti.

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<sup>19</sup> sacrificial fire pit; here, it means the spiritual family that God has established