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Clarification of Murli dated 21.08.68 (for bks)

Om Shanti. The vani of the morning *class* dated 21st August 1968 was in progress [and we were] in the second *line* of the third *page*. Now, you children explain: in this world this and this religion is being established and the religion which is being established continues for this long. Prajapita Brahma is the *great-great grandfather*. The other religious fathers will not be called the *great-great grandfather*. There are certainly *great fathers*. They are indeed great religious fathers but they are not the greatest. Nobody knows about the *occupation* of the one who is the *great-great grandfather*. The *great fathers* [like] Abraham, Buddha, Christ and so on also don't know [about it]. They just say: Aadam, Adam. It is said among the Jains, Adinath, it is said among the Hindus, Adidev.

Yes, they have made the cosmic form (*viraat ruup*). But in that cosmic form they have removed Prajapita Brahma as well. The top knot of a Brahmin... the highest peak (*coti*) of a mountain is called the top knot (*coti*), isn't it? Just like it is said, *ever east*, the Everest peak. Why is this name given? The name of the world's highest peak [is] the Everest peak because it is the symbol of the highest on high civilization. It is the symbol of the eastern civilization. When God, the Sun of knowledge Father comes, He establishes the highest on high Ancient Religion. But the world forgets the one whom He makes the *media*. So, also in the picture of the cosmic form that the devotees have made, they have removed the top knot of the Brahmins and they have also removed Shivbaba. They don't know [them] at all. The Father, the first Brahmin and the other Brahmins that are along with Him with the highest on high *stage*, they (the devotees) don't know those Brahmins properly at all. This is why they have removed the top knot of the Brahmins from the cosmic form.

The No.1 Brahmin who becomes a Deity from a Brahmin, who establishes the No.1 religion (*Allaah avvaldiin*) - the religion is called *diin* - they don't know him at all. Among the Hindus he is also called Adidev; [it is said:] "*twam adidevah purushah puraanaah*¹". He is the oldest man (*purush*). So, the Father sits and explains: I am the living seed form of this tree like human world. The *Banyan tree* is [just] the memorial in Kolkata, because, where is the biggest metropolitan city of India situated? Is it in north, south, east or west? It is situated in the east. So, the *Banyan tree* which is the memorial of the tree like human world is also shown [to be situated] at the sea shore in Kolkata. But, that tree is inert; because of having an inert intellect, it can't recognize its form. But the seed of the tree like human world is living; because of having a living intellect, he recognizes his form, the form of the entire tree, the form of all the religions [and] the beginning, the middle and the end of the entire world first of all. Because, who is the first seed of the tree like human world? The one who is the first seed recognizes it first. And this tree like human world is shown upside down.

It is also written in the scripture Gita, "*uurdhva muulam adhasaakhah*²". Its (the tree like human world's) roots are spread upwards and the branches are spread downwards. They are the other religions in the form of branches. Those branches are turned towards which side? They are facing the earth. They are not facing upwards. Yes, the roots of this tree like human world are shown upwards, meaning they stay in a high *stage*. They stay in a high

¹ You are the first deity and the first man.

² The roots in the world tree are facing upwards and the branches are facing downwards

stage of thinking and churning. When the *foundation* of the new world is laid, they remain in a high *stage* also at that time. When the new world becomes ready, they are in a high *stage*, in a soul conscious *stage* in the divine world too, and when the degradation of the world begins from the Copper Age, the dualistic age, there too they become famous in the world as the *manishis* (thinkers) who think and churn. They become *shaastrakaar* (writers of the scriptures). So, does their intellect remain in a high *stage* or in a low *stage*? It remains in a high *stage*. So, this is the upside down tree of the human world and in this upside down tree the Father who is true, living, who is the Ocean of Knowledge, the Ocean of Bliss is praised. What? Will the true One be praised or the false one? Falsehood shouldn't be praised at all.

So, in this world, in this tree like human world all the souls who are actors are *sattpradhaan* (consisting mainly in truth) [i.e.] *satopradhaan* at first and in the end they become *tamopradhaan* [i.e.] false. By the arrival of the Iron Age, by the arrival of the land of falsehood (*jhuutkhand*) they become completely false, they become degraded. But there is one such unique soul who is always true, always living, whose intellect never becomes inert at all. He is always blissful; He is the embodiment of happiness. Even when He comes in this world, He is the embodiment of truth, life and bliss. So, actually He alone is the One who is praised. The other human souls are not praised at all. The soul is certainly living, isn't it? So, the One who is living and who is always conscious, who never becomes unconscious, who never becomes false is called *Sadaa Shiva* (forever benevolent). If the soul doesn't exist, no one can even walk. When will someone be called living? Who will be called living? The one who speaks and walks is called living. If someone doesn't speak, doesn't make any sound and doesn't move either, how will he be called living? So, whatever consciousness there is, it is the consciousness of the soul.

In the womb also, when the fetus of four-five months of a child is prepared, it is first of all a non-living fetus. After four-five months, the living soul enters it. So, the mothers experience: Yes, some movement is taking place. This consciousness is experienced. The soul enters, doesn't it? It is only then that the movement takes place. Now, in the murli was the topic of the Supreme Father Supreme Soul being discussed or was the topic of some ordinary souls being discussed? The topic being discussed was of the Supreme Father Supreme Soul: He is the Ocean of Knowledge. He is the embodiment of truth, life and bliss. He is forever benevolent. Then, why is He being tallied with the souls? Certainly, when that Supreme Father Supreme Soul is revealed in this world in the Elevated Confluence Age, the body in which He is revealed, the stomach like intellect in which He is revealed is a non-living fetus at first. It means, is there the knowledge in him or not? Does the non-living fetus have knowledge? Does it have life? It doesn't. Later, when [the Soul] enters, it comes to life. The mothers of the *yagya* experience that some movement has started in the *yagya*.

What is He indicating? Which time did He indicate? (A student: 76.) Before 76, the mothers of the *yagya* come to know it first of all, that some movement, which their intellect had never experienced before, has specially started in the *yagya*. So this is also [included in] the *drama*. And when the Supreme Father Supreme Soul also enters the non-living fetus like intellect, the intellect is non-living at first and after He enters, it starts making movements. So, the movement which takes place is in the womb, isn't it? The mothers indeed experience it. That was about the mothers of the *yagya*. But in the fetus, the movement in the form of thinking and churning starts taking place.

From when does it start? The entrance of the soul is one thing and the revelation of the soul after being born is another thing. Are both the topics different or are they the same?

(Students: They are different.) They are different. The soul enters, it entered the womb; the people of the suburb, the villagers, the people of the world don't know anything. Only the mother and the fetus in which it entered, in which the movement took place experience it. No one else knows about it. So, here it is being tallied with the soul of the Supreme Father Supreme Soul. When the Supreme Father Supreme Soul enters the *yagya*, in some earth like intellect, it will be about which time? The fetus which He enters was non-living at first, meaning, the thinking and churning was not taking place and as soon as He enters, that thinking and churning begins.

The thinking and churning of that soul especially in whom He enters begins. Not of everyone. The world does say that God is omnipresent. If He is omnipresent and is revealed by being omnipresent, then the thinking and churning should take place in everyone, [but] that certainly doesn't take place. In whom does it take place? There is one soul like this, for whom the indication was given now, in the beginning. Who? The one who is the seed of the entire human creation, in that seed form soul of the human creation, the Supreme Father Supreme Soul Shiva, who is ever benevolent, who is always true, living and blissful enters and after entering [him] the thinking and churning begins, the movement starts. So, this is about which time?

(Someone said: The beginning.) When about the beginning? (Someone said: 76.) 76? 76 was celebrated as the year of the revelation of the Father. The revelation of the child is a different thing and the entrance of the soul is a different thing. Or is it one and the same? First does the soul enter the womb or is it revealed? (Students: It enters.) It is revealed later. The revelation is celebrated as the day of the birth, and before the revelation, the movement which takes place in the womb... [It takes place] just within, it takes place inside the stomach, doesn't it? That is the physical stomach [but] here, it is about which stomach? In the stomach like intellect, the movement takes place. All the near ones understand it. The mothers of the *yagya* are nearer.

So, it is about the time when Brahma leaves the body. In the *yagya*, the soul of Brahma who was an instrument in the form of a mother, the one who managed the *yagya*, the leader went away. So, this is a *jungle* like world. In the *jungle* like world, if one lion, the controller goes away, then another lion comes. Does a *jungle* remain empty? No. So, as soon as Brahma leaves his body, the soul of Krishna who was playing a *part* in the form of Brahma leaves the body, the soul of Ram enters the *yagya*.

But, just by entering the *yagya* or just by taking the *basic course*, does anybody's thinking and churning begin? For the 84 births of the soul? Does it begin? It doesn't. Many Brahmakumars must have taken the basic knowledge. They must have taken the *basic course*. But no one's thinking and churning took place. Which soul, whose thinking and churning starts, becomes an instrument first? And it does start, not because he takes the *course* and a *force* comes in him, no. [It starts because] that Supreme Father Supreme Soul Shiva, who is forever benevolent, who is true, living and blissful enters [him]. Just like a soul enters the womb, the Supreme Father Supreme Soul Shiva also enters. He is not revealed as soon as He enters. The movement [in the womb like intellect] persists. The intellect starts working fast.

So it was said, after the completion of four months this movement starts. [Sometimes] it is also shown [to start] after five months. When four to five months are complete, He is revealed. It means... Brahma left the body in 69 and it is compulsory for that soul to enter in 69 itself. It enters the permanent chariot. Although the world says He is omnipresent, when

the subject of Raja Yoga, of remembrance, of concentration comes then [the belief of] omnipresence cannot help the intellect to concentrate. When can it [concentrate]? It is when the Supreme Father Supreme Soul is revealed in this world by being present in one [being]. So, who is that 'one'? About it, it is said in the murli: That 'one' can be only he who is the seed of the entire tree like human world. That seed was also present in the beginning of the *yagya*. For him Baba has said... this sentence comes in the murli many times: The Father is called Ram [and] the child is called Krishna. It means, the first leaf in the form of the child of the tree like world who is shown in the pictures as Krishna arriving on a *Peepal* leaf³, [it is about] that soul of Krishna. But who is the **seed** who gives birth to that leaf? Is the seed first or the leaf first? The seed is first.

So, in the beginning of the *yagya*, the seed who gave birth to Krishna in the form of a leaf was the same soul from whom the soul of Krishna, meaning the soul of Brahma got the *clarification* of his visions. But Brahma Baba couldn't understand that He is the seed form father of the world. "*Aham bijj pradhapitaa*" that has been said in the Gita, I am the father who sows the seed of the human world. He couldn't understand either that He is the form of the Father, the *Teacher* and the *Sadguru*. What did he think? What did Brahma think? He thought: In this tree like human world I myself play the *part* of the Father, the mother, I myself am the Teacher, the *Sadguru* [and] I myself am the corporeal God of the Gita. So, this is certainly not right. This is the *foundation* of the path of *bhakti*. In order to lay the *foundation* of the path of knowledge, the Supreme Father Supreme Soul has to enter that same soul through whom the seed was sown in the beginning of the *yagya*. For example, the father sows the seed in the mother. The mother is called the earth and the father is the one who sows the seed. So, does the world know it? Do the children know when the father sowed the seed in the mother? The **father** knows it.

So, the father who knows... was the knowledge in a complete stage at that time, in the beginning of the *yagya*? Was there the complete knowledge of the world cycle? No. The knowledge was in the form of a seed. This is why it was said: Why did Ram *fail*? It is because in the beginning, the intellectual souls, the seed form souls didn't get the complete food for the intellect, this is why they broke away [from the knowledge]. It is seen in the *yagya*, in the *basic* [knowledge] now as well: The souls who are more intellectual, if those intellectual souls don't get the answers to their questions, then after some time they leave the knowledge and [just] sit back. So, 'Ram failed' means the soul who played the *part* in the form of the father left the *yagya* and went away.

The same soul and his *followers*, for whom it is said in the murli: Those who leave the body after becoming Brahmins, does their life of being a Brahmin (*Braahmanatva*) go to waste? No. They are born again and they come with the *sanskaars* of being a Brahmin. So, the soul of Ram also brings with it the *sanskaars* of being a Brahmin from its previous birth itself. It doesn't matter whether those souls get help from the *yagya* or not, those souls go ahead in knowledge, yoga, *dhaarna*⁴ and service. They go ahead. Or do they lag behind? They go ahead. It is not just about one soul of Ram. It is not about one seed of the tree like human world. It is the tree of a *variety* of religions. For example, there is a tree. In it the *neem* [plant] also grows, the *peepal* [plant] also grows, it is a banyan tree anyway, the mango [plant] also grows from it. Many types of trees grow in a single tree. In the same way, this is also a *variety* tree of the tree like human world. In this tree a *variety* of seeds are also present.

³ Leaf of the Holy Fig tree.

⁴ Putting virtues into practice.

There are not [just] one type of seeds. There are a *variety* of roots and a *variety* of seeds. So, the seed form souls of the beginning leave their body and go away following the soul of Ram. They come back to the *yagya* when Mamma - Baba leave their body.

First the soul of Ram has to come and Shiva has to enter him. Why does He have to enter? He has to enter [him] to prove [him to be] the permanent chariot. Otherwise the Brahmakumar-kumaris do narrate this to the world, that God is not omnipresent. They narrate this, don't they? And the people also listen to them. They nod their head and say: Yes, you are right, [God] is not omnipresent. But does any Brahmakumar say that if He is not omnipresent, then where is He present in one being? Does anyone explain [this]? (Students: No.) When they don't explain [this], then it is not proved that He is not omnipresent. Otherwise, they should say where He is present in one [chariot]. So, they don't have the knowledge of His being present in one [chariot] and they will not have this knowledge until God Himself comes and enters some permanent chariot and gives this knowledge: what am I? I am playing a *part* in which form? Whatever I am, however I am and the form in which I play *part*, nobody other than Me can give that introduction of Mine at all. Brahma cannot give it either. Why?

All the *vanis*, the *vedvaanis* were narrated through the mouth of Brahma. The *vedvaani* is considered to be the highest vani of God. So why can't even the *vedvaani* give the *clarification*? It is because whatever God the Father narrated through the mouth of Brahma, was it the knowledge of the Gita or was it the **nectar** of the knowledge of the Gita (*Gitagyaan amrit*)? Did the deities become deities, immortal by drinking the nectar or did they become immortal just by drinking the knowledge? They became immortal by drinking the **nectar**. This is why it has been said in the murli through the mouth of Brahma: Now it won't be called the nectar of knowledge. What? It won't be called the nectar of knowledge **now**. Why will it not be called so? The knowledge of the Gita which came through the mouth of Brahma is certainly present now, but why will it not be called the nectar? It is because the nectar, the butter or essence comes out when the churning is done. Nectar cannot come out without churning.

So, the task of churning, the main task of the Brahmins begins through the seed of the human world, Prajapita. That soul of Ram comes in the *yagya* after Brahma leaves the body and as soon as it comes in the *yagya*, the thinking and churning on the great versions (*mahaavaakya*) of the murlis begins. The churning on the *shlokas* (hymns) of the scriptures doesn't take place. On what does the churning take place? The knowledge was certainly narrated through the mouth of Brahma, but did Brahma just listen to it or did he also understand after listening to it? (Someone said: He just listened to it.) He just listened to it. Mamma, who used to take every *point* of knowledge in details, was more intelligent than him. She is still called the goddess of knowledge, Saraswati. Brahma is not called the deity of knowledge. Had he been called the deity of knowledge, he would have been worshipped, his idols would have been made, temples would have been made. But he is neither worshipped, nor are his idols and temples made.

So, those who **become** Deities from Brahmins after thinking and churning, after making *purushaarth*... because the very work of the Brahmins is to think and churn the knowledge, to listen to the knowledge and to narrate it to others after thinking and churning over it, to assimilate it themselves and to make others assimilate it. So, to complete this task, the Supreme Father Supreme Soul enters the seed form soul of the tree like human world Prajapita and that churning continues for many months. While churning, as soon as [the year]

75 is complete, that Supreme Father Supreme Soul... it has been said in the avyakt vani: This year is the year of the revelation of the Father. Which year? 76.

In 76 that Father is revealed through the permanent chariot through [his] voice. Before that he doesn't speak; the thinking and churning takes place within. For example, it is praised in the scriptures that Ganga certainly came. Ganga descended from above, but what went wrong? (Someone said: She immersed in the hair locks of Shankar.) Yes, she wasn't used for the benefit of the people of the earth. Why? It is because she started wandering in the hair locks of Shankar. Well, she doesn't wander in the hair locks. It is about the topics of knowledge, which wander in the intellect. So, this topic has been shown in the scriptures, that the thinking and churning keeps taking place in the stomach like intellect and when that soul reaches some clear *result* in a firm way with a faithful intellect, then that knowledge starts coming out through the voice and the Father is revealed. That is called the year of the revelation of the Father.

But that year of the revelation of the Father which was celebrated in 76 is it about Bharat or is it about the foreigners? (Someone said: The foreigners.) At that time, this topic was also spoken in the avyakt vanis: The foreigners reveal the Father. The *Bharatwaasis* (the residents of India) aren't able to reveal the Father. They are neither able to recognize Him nor are they able to reveal Him. In fact, the *Bharatwaasis* become more *tamopradhaan*. Do the foreigner souls come later or before from the Supreme Abode? They come later on. So, will the soul that comes later on play the *part* of being *satopradhaan* till the end or will the soul which came previously play the *part* of being *satopradhaan*?

The foreigners who come later on keep a pure intellect till the end. For example, [the souls who] discover, invent new things in the world, their intellect works very deeply. In the same way, they think and churn about the Supreme Father Supreme Soul deeply and reveal the Father. Is it about the worldly scientists or is it about the foreign seed form souls of the Brahmin world? (Someone said: In the Brahmin world.) In the world of Brahmins the seed form souls of the special, main religions like the Islam [religion], the Buddhist [religion], the Christian [religion] and so on recognize the Father first. And after recognizing the Father they reveal Him in Delhi first, in the year 76.

This is why it was said: The soul who is imperishable plays an imperishable *part* at first. What kind of an imperishable *part* of knowledge does it play? The other souls who come in the *advance* [knowledge] now will listen to the knowledge and narrate it to the others. They can also have a doubtful intellect after some time, but that soul cannot have a doubtful intellect. The imperishable knowledge is filled in him, which can never be destroyed. So, the soul needs knowledge first of all, but who will give that knowledge? Who will give the knowledge to the souls? Certainly the Supreme Father Supreme Soul will give knowledge to the souls.

What name was given? The Supreme Father Supreme Soul (*Parampitaa Paramaatmaa*). Why is it not said: The Supreme Soul Supreme Father (*Paramaatmaa Parampitaa*)? For example it is said Shiva-Shankar. Why is it not said Shankar-Shiva? What is the reason? The reason is that the One who is more powerful, the One who is big, His name comes first. The Father's name comes first and the one who is in the form of a child, who is small, his name comes later on. So, the Supreme Father (*Parampitaa*), the one who doesn't have any father is first and the supreme soul (*paramaatmaa*) comes later on. Among the souls, the supreme actor, the *hero* actor is the supreme soul (*paramaatmaa*). What? What

kind of a soul? The supreme soul (*param aatmaa*). All the souls are actors, aren't they? But [he is] the supreme soul among the souls who play a *part*. The *Supreme Soul* (Shiva) also plays a *part*. Does He play [a part] or not? But will He be called the *hero* actor? He won't be called that. Why? Why will He not be called so? He will not be called so because the *hero* actor plays a *part* from the beginning till the end on the stage and the *Supreme Soul* (Shiva) [doesn't play a part] from the beginning till the end, from the beginning of the Golden Age till the end of the Iron Age at all.

So in the form of the *hero* actor, it is not about the *Supreme Soul* (Shiva). He is not seen to be the Supreme Soul [in this way]. This is why it often comes in the murli: The *Parmaatmaa* (supreme soul) itself means the *Param aatmaa* (supreme soul). It means both the words were separated, supreme is separate and soul is separate. It means [it is] the soul who plays the *part* of *supremacy* among the souls. He is indeed an actor. He is not the *director*. Who? Between the supreme soul and all the souls of the human world there is no one who plays the *part* of the *director*. Who is the *director*? The One who always remains behind the curtain. Who remains [behind the curtain]? The Supreme Soul Shiva, the One who is called the Supreme Father, who is the Father of all. It means He is the Father of even Prajapita. Prajapita is the father of the entire human world but, He is the Father of even him. Who is He? The Father Shiva. So that Father Shiva... The word Supreme Father comes first and the supreme soul... the one who is the *great-great grandfather*, the *hero* actor, the word supreme soul was used for him.

So, who will give the knowledge of the soul first of all? Who will give the knowledge of the first actor among the souls? Who will give knowledge to the first soul among all the 5-7 billion (500 - 700 crore) souls, who are actors? (Someone said: He himself will give it.) Yes, there is no one who gives knowledge through the mouth to him in a corporeal form. Someone may say: Isn't there Brahma Baba? Didn't He give knowledge through Brahma's mouth? The knowledge certainly came out from Brahma's mouth, but it was not understood. It came just up to the speech. It came to listening and narrating, but, it didn't sit in anyone's intellect. It will sit [in the intellect] only when the thinking and churning takes places through the intellect. This is why Shankar is given the third eye of the intellect. And what name do they give to that third eye? (Students: Shiva *netra*.) *Sadaa Shiva*. He is *trinetri*⁵ indeed, but is that third eye shown to be in a vertical position or is it shown to be lying in a horizontal position?

(Everyone said: It is shown in a vertical position.) Why? It is because Ram and Krishna are the eyes of God. Who are the eyes of Shiva, the *Supreme Soul*? Ram and Krishna (pointing at the left and right eye respectively), these are the eyes of God, through which He sees the world. Does He see through the soul of Krishna or not? (Someone said: He does.) Did He come and see the world through Brahma or not? He did. He comes and sees [the world] through the soul of Ram too. These two are indeed the eyes of God, but they are the eyes that are lying (horizontal). They do not always remain standing (vertical). And the third eye is always shown in a vertical position. What does a vertical position mean? He is knowledgeable. He is always alive in knowledge. He never becomes unconscious in knowledge.

So, he is revealed in the world in the form of the permanent chariot. There is just one soul who supports the Supreme Father Supreme Soul Shiva from the beginning till the end. It

⁵ the one who has the third eye

attains a *stage* equal to Shiva, to the Father in soul consciousness first of all. So, only the name of the one who attains a *stage* equal to the Father first of all is combined with that of Shiva in the path of *bhakti*. Otherwise there are 330 million deities. Among the 330 million deities, no one's name is combined with that of Shiva. Is Brahma's name combined with that of Shiva? Is Vishnu's name combined [with Shiva's]? No. There isn't any soul whose name is combined with that of Shiva, but, Shankar's name is combined with Shiva's and after combining it, they combine both Shiva and Shankar and make them one.

The Brahmakumar-kumaris explain the basic knowledge to people of the world. They say: Shiva and Shankar are separate. They do explain, don't they? They do explain that Shiva and Shankar are separate, but, how did Shiva and Shankar, who are separate souls, combine and become one? There must be some reason for this as well. Should there be some reason or not? Why did they combine only them and make them one in the path of *bhakti*? Why didn't they combine some other deity with Shiva and make them one? Ask anybody in the world, do they consider Shiva and Shankar to be one or do they consider them to be different? (Someone said: They consider them to be one.) It means both of them must have attained an equal *stage*, mustn't they? Shankar **attained** the *stage* equal to Shiva. Until his *stage* becomes equal to Shiva, Shankar will be shown sitting in meditation. What? He is sitting in remembrance, isn't he? Will the one who is sitting in remembrance remember someone who is higher than him or will he remember himself? (Many said: The higher one.) He remembers the One who is higher than him. He remembers, does it mean he is incomplete or he is equal to Shiva? He is incomplete.

As long as he is incomplete, he remembers [Shiva], and when he becomes complete, his pictures, his characters that are shown in the pictures and scriptures - there are many stories of Shiva -, all those stories are the memorial of his complete form. For example he drank poison. Why weren't the other deities shown drinking poison? Is anybody shown [drinking poison]? No. Why is only that deity shown drinking poison? It is because he is shown to perform action by becoming one with the Supreme Father Supreme Soul Shiva, in His remembrance, and by performing actions in such a *stage*, sins are not attached [to him]. Just like it is written in the Gita: A person who is firm in the form of the self (soul conscious awareness) will not be stained with any sin even if he kills the entire world. In the same way, the soul who becomes equal to Shiva is shown in the scriptures in the same form: the churning took place and what emerged first of all from that churning? (Someone said: poison.)

The poison emerged first of all. The other gems emerged later. The poison, deadly (*haalaahal*) poison emerged first. So, is this work of drinking the poison of Shankar, who himself sits in remembrance or is it of Shiva? It is of the soul of Shiva, who is forever benevolent, who is always living. Shankar doesn't drink that poison. Who drinks it? Shiva drinks it. The human souls who have become vicious and poisonous, by coming in the colour of the company of those poisonous souls... Will He come in the colour of [someone's] company only through some corporeal chariot or will He come as wind? (Students said: In the corporeal chariot.) He will come in the colour of the company only through the corporeal chariot. But that colour of the company is of many types. It is not of one type.

Whichever *indriya*⁶ there are, do they take the colour of the company or not? All the *indriya* take the colour of the company, but the *indriya* of the other deities are considered to

⁶ Parts of the body.

be like the Lotus flower. [They are praised as:] Lotus like eyes (*kamal nayan, kamal netra*), Lotus like feet (*kamal paad*), Lotus like hands (*kamal hast*), Lotus like face (*kamal mukh*). When they worship, they worship the other deities in this way. But only the *ling* of Shiva is worshipped. Why? Why is the worship of Shiva shown only in the form of the *ling*? Certainly, the work of the organ of lust (*kaamendriya*) on the basis of the *ling*, that task of drinking the poison... human beings don't have [such] power, that even while coming in contact and connection with that *indriya* they don't lose their energy. It is Shiva alone who is always shown to be in the colour of the company in the temples. The *jalaadhaari*⁷ is below and the *ling* is shown on it. So, the *jalaadhaari* is the memorial of a female body. Not experiencing degradation even while staying in the company of a female body is called *acyutam*.

People sing this hymn (*kirtan*) in the temples “*acyutam keshvam ram narayanam*⁸”, don't they? They say the word ‘*acyut*’ in it, don't they? What does that *acyut* mean? *Cyut* means to fall down and what does *acyut* mean? Not to fall down. All the other deities will certainly fall down by coming in the colour of the company of the organ of lust, but there is such a praise for Shiva, that He cannot fall down, He cannot become sinful, His power cannot reduce. This is why He is not affected by the colour of the company either.

Otherwise in the Brahmin life you can ask any Brahmin: in the life, the days when your vision, vibration and actions become vicious - it certainly becomes your *potaamail*⁹, doesn't it? - So during those days do you feel as if the knowledge has vanished from the intellect or does the knowledge wander [in the intellect]? (Someone said: It [feels as if it] has vanished.) The knowledge vanishes. The topics of knowledge don't come in the intellect even if we wish. Even if we wish to narrate knowledge to someone, we aren't able to. It is as if we forget everything. So, this is the sign. The other human souls become *cyutt* (i.e. they fall down), they become degraded by coming in the colour of the company. Through Shankar, through the permanent chariot, it is the *part* of Shiva alone that never comes in the colour of the company.

So it was said: The Father comes and makes [us] *realize* the *part* of the Father. Now, is the *realization course* going on or not? (Someone said: It is going on.) Earlier, it was the one week *course*. What is it now after the one week *course*? It is the *realization course*. Now, *realize, realize* your own *part* and *realize* the *part* of the Supreme Father Supreme Soul as well, which is played through the permanent chariot. What should be realized? *Realize* what the truth is. Earlier [we] knew. What? That the Supreme Father Supreme Soul is omnipresent, and what about now? Now [we] know that He is not omnipresent, if we consider Him to be omnipresent, no one's intellect can ever concentrate.

We know it now that the Supreme Father Supreme Soul is present in one [being] and the *proof* of His being present in one [being] is: that soul is not the One who is coloured by the company. He **will** influence the others but He will not be influenced by the others. **He** will narrate the knowledge to everyone but there is no one who can narrate the knowledge and explain to Him. Or can there be someone [who can explain to Him]? There cannot be anyone because it is the *part* of *supremacy*. These religious fathers [like] Abraham, Buddha and Christ will also come in the end. It is said in the murli: They will salute [the Father] and

⁷ The cup that holds the lingam.

⁸ Names used to praise God.

⁹ A letter to Baba containing the accounts of the secrets and weaknesses of one's mind, body and wealth.

go. So, will they go by bowing down or will they argue? They will bow and go. They will also be influenced and go. There are 5 billion subjects. It is because their name is also included in the 5 billion subjects. Although they are religious fathers, *great fathers*, they are indeed the subjects of that father.

The subjects of which father? He is the one who is called the father of the human world. He is the father of the entire human world. He is not the father of some particular *generation*, the father of the Christians, the Muslims or [the people of] the Ancient Religion, no... or that he is the father of the Brahmakumaris, no. He is the father of everyone. So, the Father comes and makes [us] *realize*. Earlier, you didn't know that the soul is such a small point. Now it has sat in your intellect that the soul is very subtle. You have received the knowledge of the soul **now**, that the soul itself plays a *part* and it plays different parts.

The *part* of one soul can never match with that of another soul. Or does it match? It doesn't match. The face and features of one soul can never match with that of another soul. This proves that the soul is also a seed. For example, a sack full of wheat is kept [and] the entire sack is spread in a field. Plants will grow out of it. Will the shape of one plant match with that of another? Or will they all be different? All of them will be different. So, in the same way all these seed like souls are different. There are different types of *sanskaars* filled in everyone. But those seeds are still physical, they are big. Although it is the seed of the Banyan tree, it will at least be visible, [but] this seed is subtle to such an extent that it is not visible through these eyes.

Someone may say: if it is not visible, why do you believe in it? *Arey*, as far as the topic of being visible is concerned, is the bacteria of malaria visible to these eyes? It is not visible. The doctors see it through their device; it is then that they come to know that there are these many bacteria in one drop. There are many bacteria. So, they cannot deny it? They cannot deny it because the light which is seen in these eyes is present as long as the soul is present. As soon as the soul leaves, the light of the eyes also vanishes. This proves that the soul is a form of light. The soul is very subtle and the soul is also a form of light and the *sanskaars* of many births of different types are filled in each and every soul.

We souls are actors. We have played our parts taking on different bodies for many births. So, the actor who doesn't know his *part*, is that actor stupid in the eyes of the *director* or is he an intelligent actor? (Someone said: Stupid.) He is a stupid actor. So, what are all of us? We all do accept that we are souls, we are indeed a subtle seed soul, a living soul, we agree with this, we do accept this, but we [don't know] the parts of our many births, the different clothes like bodies we have taken in the previous births, we don't know them. So, as long as we don't know, we are stupid. We have not become the children of the Supreme Father Supreme Soul, who is the intellect of the intelligent ones.

Arey, it is still fine if we don't know of our 84 births, of our many births, but the special birth that the Supreme Father Supreme Soul gave us by coming in this world, the first birth, that birth will be the most praise worthy birth, won't it? Let it be the birth of any deity, it is praise worthy birth, isn't it? We should have the recognition of at least that [birth]. If we do not have the recognition of even that first birth, "in which *number* we are the children of the Supreme Father Supreme Soul"... The memorial is shown. The memorial is shown that these are the No.1 children of the Supreme Father Supreme Soul, who are made to sit on the head. Do they show this or do they not? How many are they? (Someone said: Eight.) Eight.

The eight children are No.1. “Among those eight No.1 children what is our position?” Have we realized this with a faithful intellect? We have not realized it. So, have we imbibed just the basic knowledge or have we also imbibed the advance knowledge? What will be said? Do we have the *special* knowledge? We don’t have it. It will be called the *special* knowledge when we know this firmly with a faithful intellect: What our position among the eight [deities] is, ok, very well, if not among the eight [deities] what our position among the 108 [beads] is. The rosary is rotated in every religion, isn’t it? Is there any theist religion in which the rosary is not rotated? Everyone, the people of all the religions remember the beads of the rosary, the beads like souls, but nobody at all knows where their position among those beads is.

So, the Father reminds you now: Children, you are souls, you knew this *basically* (in the basic knowledge). What are we? We are souls. But which soul? Do we have this knowledge? Do we have [the knowledge]? (Someone said: no.) We don’t have it. So, are we stupid actors or intelligent actors in the eyes of the *director*? We are stupid actors. We should know about our form as soon as possible by making intense *purushaarth*. So that we are proved to be the elevated children in the eyes of the Supreme Father Supreme Soul.

So, the Father comes and makes [us] *realize* this: *Who am I?* In the *basic* [knowledge] they will say: *Who am I* means... (Someone said: I am a soul.) ... We are a soul, a point soul. But this is not the real introduction. What is the real introduction? [The real introduction is:] Which child of the Supreme Father Supreme Soul am I, who plays a special *part* on this stage like world? What *part* do I play? This topic should sit properly with a faithful intellect in the intellect, so that we understand it ourselves and make others understand it too. This is why it is said in the murli: The Father will not come and give anybody’s introduction; He will not tell you the *part* of you souls, He won’t say it by writing on a *board*, a paper. Every soul itself will reveal its *part* in the world on the basis of its *quality*, vision, vibration, and actions.

What? Will Prajapita, the soul of Ram tell everybody? No. Or will Shivbaba in Prajapita tell everybody? Or will the *soul* of Brahma tell everybody by entering Dadi Gulzar? No. Every soul will first **recognize** its form and it will recognize [its part] with **proof**. Why? It is because it is said: The intelligent children of the intelligent Father are not ready to accept anything without *proof* and evidence. So, we are the intelligent children of the intelligent Father; what? We are the ones who take the kingship of the world. We become kings by learning Raja yoga. No religious father in the world teaches this Raja yoga, no one makes [us] a king. The Supreme Father Supreme Soul makes us kings and goes back. What type of a king? [A king] who doesn’t become anybody’s subordinate. He makes others subordinates [but] he doesn’t become anybody’s subordinate himself. So, it was said, it is the Father who comes and makes [us] *realize* what the soul is. Does the Father make [us] *realize* this or do we have the *realization* of our soul ourselves? We ourselves have our *realization* automatically. So, we have received the knowledge of the soul now, that an imperishable *part* is filled in the soul.

That Supreme Father Supreme Soul also is indeed a soul but He is called the **Ocean** of Knowledge. Who? What is the *part* of the Supreme Father Supreme Soul? He is the **Ocean** of Knowledge. So, is there one ocean or are there many oceans? Is there only one? Why? Is there not the Atlantic Ocean? Is there not the Pacific Ocean? Is there not the Indian Ocean? Is there not the Arabian Sea? There are seven oceans, aren’t there? There is not [just] one. So, from the time these foreigners come, they divide the one ocean into many parts. What? They spread dualism. Many forms of the ocean are made. The world is divided into seven oceans

and the entire world is divided into the seven continents. That Father comes and makes the soul realize: what is **your** name among the different kinds of oceans which are praised in the world? You play the *part* of which ocean? There will be a soul who plays the role of the Atlantic Ocean too, the Atlantic Ocean in which there is a place named Bermuda triangle, which is the center of ghosts and spirits.

The scientists are scared to even go there. The big ships, aero planes and submarines have been lost there. Till today there is no information about them at all. Do the scientists know what the reason for it is? Someone says something and someone else says something else. They have protected that very place. They cross it over. They will go from here and they will go from there. Nobody goes crossing the Bermuda triangle. Such is the Atlantic Ocean which makes people blind. Will there be someone in a living form or is it just inert? (Someone said: There will be someone in the living form as well.) There is someone who plays the *part* in a living form as well.

So, it was said, a soul cannot make another soul realize [this]. The Pacific Ocean is very big. So, can the living personality who plays the *part* of the Pacific Ocean give his knowledge to the other oceans? Can he speak about the life story of the other oceans? No. No soul can give the others the knowledge of the *part* of another soul. Every soul will have the knowledge of its *part* itself. It will [have the knowledge] on the basis of its *purusharth*, on the basis of the *practice* of its own concentration. This is why the Father says, consider yourself a soul [and] remember Me, the **Father**. If you remember Me, the Father, that power will come in you automatically. Just like that power comes in the first seed of this human world, [such] that he comes to know of his form. Which soul? (Someone said: The soul of Prajapita.) The soul of Ram. The Father is called Ram.

Just like he realizes his form with a faithful intellect... if someone tells him, you can't be [this], then, he may accept this from outside, "alright, I am not [this]" but will his faith shake from within? There is no one in the world who can shake his faith from within. In the same way, every soul has to realize its form. When he realizes [his form] in a firm way, then no matter how much the world shakes him, he will not shake. So, no one other than the Father knows what the soul is. Om Shanti.