

**VCD No.2159, Audio Cassette No.2645,**  
**Clarification of Murli dated 23.10.66 (for BKs)**

This is a morning *class* dated 23<sup>rd</sup> October, 1966, Sunday; [we have] the remaining small portion of the murli on the 10<sup>th</sup> *page*. The topic being discussed was: There is also a river along with this Ocean of Knowledge. Tell Me, which is the river that is always with the Ocean of Knowledge? Will it be a river in the high *stage*, in the medium *stage* or in the low *stage*? (Students: High *stage*.) So, which river is it? (Student: Brahmaputra.) The river Brahmaputra. It flows in a very high *stage*. It has been shown on the path of *bhakti* that it flows on the mountains. Where does it emerge from? (Student: From Guwahati.) No. It emerges from the Gyan Mansarovar. Call it the Gyan Mansarovar or call it the Ocean of Knowledge, [the place] from where Brahmaputri originates. What is the name? (Student: Brahmaputri.) Why? All the names mentioned in the scriptures, are they based on the tasks performed or are they simply given? (Student: According to the tasks.) So, why is the name Brahmaputri? *Arey?* Whose *putri* (daughter) is she? (Student: Brahma's daughter.) She is Brahma's daughter. When she became Brahma's daughter, is she *Candravanshi* or *Suryavanshi*? (Student: *Candravanshi*.) [She is] a *Candravanshi* river. Have you seen the Brahmaputri river in Kolkata? It *floods*, doesn't it? Many villages are submerged by that river; its name is Brahmaputra.

So, on that side is Brahmaputra and on this side is Patna. Which river? (Student: The Ganges.) The Ganges. There is a lot of water in that [river] as well. So, one comes from the East, the Brahmaputra and which river does it meet? It meets the river Ganges. So, there is a lot of water. This is also a big river of knowledge; but Baba says, 'No, it is Shivbaba Himself who narrates [the knowledge] to you children through **these ones**.' Through whom? The knowledge that is narrated to you children through the pure mouth, it is Shivbaba who narrates it through these rivers. Who is the Narrator? It is Shivbaba. For example Baba says, doesn't He? You children do service. You feel egotistic [thinking:] 'I served this soul', but actually, can a sinful soul do service or will a pure soul serve? (Everyone: A pure soul.) So, whatever service is done, it is Bapdada who does it. The children shouldn't feel egotistic. Yes, then what do the children do that they receive the fruit of service? Do they do anything? (Student replied.) Yes, the children show courage. "The children show courage and the Father helps them."

This is why the Father says: Who laid the *foundation* of showing courage? Who took the initiative to narrate knowledge? Did the one who shows courage take the initiative or when Bapdada gives power, the power of *drishti*, the power of *vibrations*, the power of knowledge to those who show courage, did the Father do service first or did the children do service first? (Everyone: The Father.) Did the Father do it [first]? Hadn't the child shown courage at all first, then would the Father have served? (Student: No.) So, who shows courage first? (Student: Prajapita.) It isn't Prajapita alone; all the beads of the *Rudramala* are the indication of taking a mouth. Are mouths made [on the Rudraksh seeds<sup>1</sup>] or not?

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<sup>1</sup> The berries of the tree *Elaeocarpus ganitrus* (used for rosaries)

(Student: They are.) Yes. There is also such a bead, in whom the one Father alone enters. That is the permanent chariot to give *shrimat*. Otherwise, how will you obtain *shrimat* from many? As regards the remaining beads of the *Rudramala*, do they have only one mouth or do they have many mouths? (Student: Many mouths.) It is an indication of what? Along with the Father, other souls of the other religions also enter them. The *Suryavanshis*<sup>2</sup> enter some. The *Chandravanshis*<sup>3</sup> enter some. *Islamvanshis*<sup>4</sup> enter some, in some the Buddhists, the *Christianvanshis*<sup>5</sup> and so on enter.

So, the Rudraksh beads have many mouths on them as an indication. This is why, Baba says, “**You** children show courage; so never remember My name.” What has been said? (Someone: You children show courage; so never remember My name.) Yes, never remember My name. What should you remember? *Arey!* Who is the doer? It is the children who show courage, but who does the service? (Student: The Father.) Remember Shivbaba alone. You have understood, haven’t you? It is something to understand; but remember us (*hame*). Why didn’t He say, ‘Remember Me (*mujhe*)’? Why did He say ‘us’? (Student: There are two.) Yes, ‘us’ means the combination of the corporeal one and the Incorporeal One is called Baba. This is why, remember us.

So, don’t remember the Ganges, Yamuna and Saraswati. No. Shivbaba controls all of them. Who are ‘all of them’? Who controls these Ganges, Yamuna etc.? Shivbaba controls them. We listen from Shivbaba. Now it shouldn’t come in anyone’s intellect that the rivers narrate knowledge to us. Why shouldn’t it come in your intellect? It is because all the rivers, whether they are the non-living rivers or the living rivers, are they the rivers of water or the rivers of milk? (Student: They are the rivers of water.) Why? Why are they the rivers of water? The Ganges, the Yamuna, the Saraswati, the Brahmaputra are so famous on the path of *bhakti*! They are the rivers of water because they don’t churn themselves and narrate new topics. They narrate only the topics that Baba has narrated. Are they the rivers of water or do they churn and bring out the essence of knowledge, the butter? They are the rivers of water. Whether they are non-living or living, they are [rivers] of water; so, whom should you remember? (Student: The Ocean.) Yes, remember the one Ocean of Knowledge. It should never come in your intellect that these rivers narrate to you. If it sits in your intellect that it is these *devis* (female deities) [like] the Ganges, Yamuna, Saraswati, Lakshmi, etc. who narrate to you, then what will happen? What will be the *result*? (Student: We will go into a stage of descending celestial degrees.) Yes, you will go into the stage of descending celestial degrees. Why will you go into the stage of descending celestial degrees? It is because the worshippers of the *devis* are those from Ravan’s community.

Well, someone may say that Krishna should come to the intellect of those who read the Gita. *Arey!* Still, the Gita... the intellect of those [who read] the Gita also... then in whose intellect should it come? It will come only in the intellect of you children that

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<sup>2</sup> Those of the Sun dynasty

<sup>3</sup> Those of the Moon dynasty

<sup>4</sup> Those of the Islam dynasty

<sup>5</sup> Those of the Christian dynasty

Krishna, the corporeal form of Krishna alias Brahma didn't narrate the Gita. Krishna alias Brahma isn't the corporeal form of God. It should come only in the intellect of you children that this is Bapdada. What has been said? Krishna won't be called Bapdada. Why won't he be called that? Krishna is in fact a child. Is *dada* the elder brother or a child? He is the elder brother. So, who are the souls of Bapdada? Shiva is the Father and *dada* is the soul of Ram. Through which relationship? Through which relationship is the soul of Ram *dada*? (Student: The elder brother.) Whose elder brother? (Student: Among the souls.) Yes. If it is said for the souls, then which soul is the elder brother? (Student: Prajapita.) Prajapita is the elder brother. And if it is said for the bodily human beings, in this world, then who is the elder brother? (Student: Brahma Baba.) The soul of Krishna. Who is the first leaf? The first leaf of this human world is Krishna. So look, Krishna won't be called Bapdada; who will be called [Bapdada] first of all? Shiva, and the one whom He enters first of all will be called Bapdada. Krishna won't be called that. No, His very name is Bapdada.

The Father says: "I enter these ones and narrate to you." Towards whom was a hint given by saying 'these ones' (*inme*)? I enter in Ram and Krishna, both of them and narrate to you. First I narrate the *basic knowledge*, then I narrate the *higher knowledge*. The name of this one is Prajapita, the one who narrates to even Brahma; and Shivbaba also narrates to you children by entering this one. Who? Who narrates to Brahma first of all? (Student: The soul of Ram.) Shivbaba narrates through the soul of Ram. So, they (*ye*) don't narrate any knowledge to you either. What has been said? 'They (*ye*)' refers to whom? (Student: Brahma Baba.) *Arey!* Is '*ye*' singular or plural? What is the difference between '*ye*' and '*yah* (this one)'? '*Yah*' and '*ye*'; so, towards whom was a hint given by uttering '*ye*'? Brahma and Prajapita. They don't narrate to you either; it is I who narrate. Who is the one who says this? The soul of the Father Shiva; and they also can listen and narrate. Who? (Student: Brahma Baba.) Brahma Baba and Prajapita can also narrate. They might be narrating, but He says, no. You come here, don't you? So, think that it is Shivbaba Himself who narrates to you; where? (Student replied.) In the Confluence Age? (Someone: Face to face.)

Yes, you come here, in Madhuban. Madhuban is the Father's home, isn't it? Whose home is it? It is Madhusudan's home, isn't it? Who is called Madhusudan? Madhuban is Madhusudan's home. And who is called Madhusudan? *Madhu* means sweet. He is very sweet; *sudan* means "the one who kills". Who kills this sweet demon? The Father Shiva. Which sweet demon? (Student: The vice of lust.) The vice of lust in the form of the sweet demon. So, Shivbaba Himself narrates to you, do this; so keep remembering Shivbaba. Remember that one... Only then does Baba say... What did He say? Don't remember this one, then what should you do? Should you take his *photo*? *Arey!* Should you take the *photo* of the soul of Brahma and Krishna? You shouldn't remember them, but should you keep their *photo*? What will happen if you take their *photo*? (Student: He will come to the mind.) Yes, either the corporeal Prajapita alone will come to the mind or Krishna alone will come to the mind. So, what will happen? Are they the souls that become sinful or are they forever pure? (Student: They become sinful.) So, what will we too become if we remember the sinful ones? We will also become sinful.

This is why, a *point* has been found in a Kannada murli: you have to remember neither the corporeal one nor the Incorporeal One; what? You shouldn't remember the corporeal one. You shouldn't remember the Incorporeal One either. Then whom should you remember? You have to remember the Incorporeal One within the corporeal one. *Arey!* Even a corpse is corporeal. Isn't a corpse corporeal? He is. So, whom should you remember? The corporeal one, the living corporeal one in whom the Father Shiva enters in a permanent form; you have to remember Him. But in order to remember Him, those who remember Him truly and firmly... for example the love of 'Laila-Majnu' is depicted, the love of 'Shiri-Farhad'<sup>6</sup> is depicted. If they see [each other] once in their life, can't they remember each other their entire life? They can. It is about the karmic accounts of the past births. Those who have karmic accounts of the past births, if they see [each other] even once; what? They may or may not remain together, in each other's company, even then, what will happen? They can remember [each other] throughout their life. Whose example will you give for those who say, 'we want the corporeal [one], we haven't met the corporeal one for many days'?

(Student: Jagdamba.) Jagdamba? She is the mother of the foreigners as well. The foreign mothers leave one [husband] and make another [man their husband]. For whom is this topic applicable, that she sees [Him] once, then even if she doesn't see Him throughout her life, she remembers [Him] throughout her life in the Confluence Age. (Student replied.) Janki Dadi! (Student: No, Sati Anusuya.) Sati Anusuya? Does Sati Anusuya remain together [with Him] for 21 births? (Student: The junior mother.) The junior mother remains together [with Him]. So, the junior mother who remains with Him, that junior mother does see [Him] in the beginning, but ever since the *part* is revealed from the year 76, she doesn't see Him even once and she doesn't see Him throughout her life. Have you seen the picture of Lakshmi-Narayan? Have you seen it carefully? What did you see? What is the difference between Lakshmi-Narayan and Radha-Krishna? Lakshmi-Narayan don't even look at each other with their eyes, they just remember [each other] through their *vibrations*. The example of the papaya was given. The papaya tree may be standing one or two miles apart, yet what happens? Despite not seeing through the eyes, despite not being close, they pull the pollen grains from each other. Similarly, the souls of Lakshmi and Narayan give birth to the children like Radha and Krishna through *vibrations*. Their *vibrations* are so powerful.

Finally, will anyone tell Me: what is the difference between the power of Radha-Krishna of the Golden Age and the souls that become Narayan from *nar* (man) in the Confluence Age? Is there any difference or not? (Student: There is a difference.) What is the difference? (Student: They give birth to children through *vibrations*.) Yes. The souls of Radha-Krishna, through the eyes of the body... is there body consciousness in the eyes to some extent or not? (Student: There is.) Hadn't there been body consciousness, hadn't the eyes been a part of the body, then would there be [the stage of] descending celestial degrees? (Student: There wouldn't.) They are perfect with 16 celestial degrees in the first

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<sup>6</sup> Laila Majnu and Shiri Farhad are names of legendry lovers

birth, then in the next birth [also] they should be complete with 16 celestial degrees, shouldn't they? But this doesn't happen. So, this is the special difference between the Confluence Age Lakshmi-Narayan and the Golden Age Lakshmi-Narayan, that the Confluence Age Lakshmi-Narayan are always [in the stage of] increasing celestial degrees and all the the Lakshmi-Narayan from the Golden Age are the ones in [the stage of] decreasing celestial degrees.

So, Baba says: Why do you take their (*inka*) *photo*? Whose? (Student: Of Brahma Baba.) Does '*inka*' mean 'of one' or 'of two'? (Student: Brahma and Prajapita.) Yes. You shouldn't take a *photo* of either of them. Even if someone does, he shouldn't be allowed to do it. If someone takes a photo, tell him, you are going to a stage of descending celestial degrees; you are going into the pit. So, what should you do? We aren't even allowed to take a *photo*! What should you do now? (Student: Remembrance.) If you want to reach [the stage of] the power of *vibrations*, then what should you do? You shouldn't even take a *photo*. You can't take a *photo* of Shivbaba at all, then why do you take a *photo* of these ones? Does Shivbaba come to this world and give power through His eyes or does He give the power of *vibrations*? (Everyone: He gives the power of *vibrations*.) The entire world gets the message through the main power of *vibrations*. The 500-700 crore souls of the entire world are pulled through *vibrations*.

Did you see the picture of the Tree? Did you see it carefully? (Student: The picture of Shankar.) Yes, in the picture of the Tree, above, the *photo* of Shankar has been shown. What is he doing? Is he giving *drishti* to each one through the eyes? The 500-700 crore souls of the world are uplifted through the power of *vibrations*. The one who uplifts (*uddhaar*) ... *Ut* means above, *har* means the one who abducts. The one who abducts and takes you above, the one who uplifts you, the one who brings true liberation to you, should he be corporeal or incorporeal? (Student: He should be corporeal.) How is the guru? The guru is a *dalaal* (middleman). So, when he is a *dalaal*, will he be corporeal or incorporeal? (Student: Corporeal.) He is corporeal. So, it is a waste to take a *photo* of these ones. It is totally waste. This is why, He doesn't allow anyone to take a *photo* of these ones. Who? Who doesn't allow anyone to take [photos]? (Student: Shivbaba doesn't allow anyone.) Why? Weren't numerous *photos* of Brahma taken? (Student: They were taken but...) Aren't they taking them even now? (Student: They are using the opinion of their own mind.) Yes, you children or Bapdada doesn't allow [anyone] to take a *photo*.

Someone said, 'Baba, we remember him (*inka*)'. At whom did the speaker point? (Student: Towards Brahma Baba.) He pointed at Brahma Baba. Someone may ask, 'why did the one who pointed say '*inka*'? Did he know, it is about two [personalities]?' He didn't; but he said '*inka*' because there is *regard* in his intellect; for whom? For Brahma Baba. So look, when someone said that he remembers him, then should you keep his *photo* or not? So, Baba said, "No, should you remember the soul or should you remember the body?" (Everyone: The soul.) Is the *part* of 84 births recorded in the body, is the *part* of the 84 births recorded in the body of the actor or is it recorded in the *record* like soul? (Everyone: It is recorded in the *record* like soul.) So, those who remember should remember the Father. They shouldn't remember a bodily being. You can simply remember

him, the bodily being. How? Can you remember him even without seeing him, even without the *photo* or not? You can remember him. He wasn't in the *photo*. Was He in the photo that you took? Does He exist in the *photo*? Well, that is *artificial*.

You used to remember Me. In whom? It was said to the Brahmakumar-kumaris and to those who follow the *advance* [knowledge] - even when those who follow the *advance* [knowledge] were in *basic* [knowledge] - whom did you used to remember? (Student: Brahma Baba.) Did you used to remember Brahma Baba? In Brahma Baba... (Student: We used to remember Shivbaba.) Yes, you used to remember Shiva. The soul used to remember the Father through its body. Someone said, 'Yes, Baba'. If you remember the bodily being, then the wrong actions (*vikarm*) won't be destroyed. It means, was Brahma a bodily being or was he incorporeal? (Student: He was a bodily being.) What is proved?

Was Brahma Baba a bodily being even till the end, till he lost his body or did he become incorporeal? (Student: He was a bodily being.) He was a bodily being. So, the *vikarm* won't be destroyed. Why won't the *vikarm* be destroyed? If you remember the corporeal one, the *vikarm* won't be destroyed. Weren't Brahma Baba's *vikarm* destroyed? *Arey!* Were the *vikarm* of the corporeal body destroyed or not? (Student: They were destroyed basically.) Okay, it may have been just *basically*. Will he have to clear the karmic accounts of the corporeal body through the corporeal body? Will Brahma Baba have to clear his karmic accounts through the corporeal body after leaving his body? He won't. So, were his *vikarm* destroyed or not? (Student: They were.) Those of the corporeal body were destroyed, but even if the *vikarm* of the corporeal body were destroyed, which bondage (*bandhan*) was created? (Student: Subtle.) The bondage of the subtle body was created, so did the bondage become tougher or lighter? (Everyone: It became tougher.) Why? It is because, is there more power in the subtle [body] or the physical body? The physical body doesn't have that much power. The subtle [body] has more power. So, the bondage became even tougher.

So, Baba said: The *vikarm* won't be destroyed. Yes, yes, it is correct that the *vikarm* won't be destroyed. Still, the *vikarm* are destroyed. Whose? Of the *soul* of Brahma. The *vikarm* are destroyed when he remembers Shivbaba. What has been said? (Student: The *vikarm* are destroyed when he remembers Shivbaba.) When does he remember Him? (Student: When he recognizes [Shivbaba].) Yes, as long as it remains in his mind, 'I am God of the Gita in the corporeal form, I am the soul of Krishna', then will the *vikarm* be destroyed or will the *vikarm* increase? (Everyone: The *vikarm* will increase.) When it remains in his intellect, 'I am God of the Gita', then will he apply the colour of his own company or will he apply the colour of Shivbaba? (Everyone: He will apply the colour of his own company.) So, did the sins increase or did he earn merits (*punya*)? The sins increase all the more. So, you will earn merits if you remember Shivbaba. By remembering any bodily beings you won't earn merits.

So, the Father, the same Father whom you used to remember... In whose body? (Student: In the body of Prajapita.) No. We are speaking about Brahma, aren't we? So, the one in whose body you used to remember... In whose body did you used to remember

Shiva? (Student: In the body of Brahma Baba.) You used to remember Him in the body of Brahma Baba. No! You certainly used to remember Him, but you didn't know anything. What has been said? What didn't you know? (Student: We didn't know in the *basic* [knowledge].) What didn't you know in the *basic* [knowledge]? Didn't you know that Shivbaba has come in the corporeal body of Brahma? Didn't you know? (Student: He is the *temporary* chariot...) Okay, it may be a *temporary* one, it is certainly Shivbaba's chariot. (Student: But the true remembrance will be through the permanent chariot, won't it?) No, you didn't know that this is your Father; what did you know? You used to remember the mother. Brahma is the mother. *Brahm* [means] senior, *maa* [means] mother. Brahma means the senior mother. So, it wasn't in the intellect at all that this one is the senior mother. What was in the intellect? What is in the intellect of the Brahmakumar kumaris even now? Who is Prajapita Brahma? They consider Brahma himself to be Prajapita and they consider Brahma himself to be the Father. And Shivbaba says, you receive the inheritance through Prajapita. And through Brahma? You don't receive the inheritance from the mother. And moreover, you see *practically* that Brahma left his body. Did anyone get the inheritance of *mukti, jivanmukti*? (Student: They didn't.) They didn't.

So, you didn't know anything. Now He gives His introduction... No. Baba said, 'now'; 'now' means it is a vani of 66, isn't it? 'Now' means, by giving the introduction in 66... Did the Father gave His introduction in 66? Did the Father give the true introduction of the Father in 66? Or did He give it from 76? (Everyone: He gave it from 76.) He gave it from 76. So, it was said, "no". Remember Me like this. What? He doesn't give that introduction now. Later on, when you study the *advance*, higher *knowledge*, when the intellect goes deeper, when you change from the one with a child-like intellect to the one with a matured intellect, then you will know what is meant by 'remember Me'. But He certainly doesn't say, remember this one. Whom? (Student: Remember Brahma.) Yes, He certainly doesn't say, remember this one. Did He give that introduction now? [The introduction of] the one whom we have to remember? Did He give the introduction in 66? He didn't. You have been remembering, we are souls. What has been said? What did you used to remember in the *basic* [knowledge]? You used to remember this much, truly, that we are souls. But you didn't know how the Father of the souls gives the inheritance in the form of the Father.

You didn't know how that Father sows the seed of knowledge, in which form He sows it. Did you know it in the *basic* [knowledge]? (Student: We didn't.) Did you know that the Father Shiva sowed the seed of knowledge in Prajapita in 36? You didn't. So, you have been remembering that you are souls and He is the Supreme Soul. You also know that you souls are subtle like a point. For example, there is a point, isn't there? If the pen isn't sharp, then the point [that you draw with it] will be big. If the *pen* is *pointed*, then how will the point [that you draw with] be? (Student: Subtle.) It will be subtle. So, continue making the subtle [point] subtler, continue making it subtler, [then] it will become an *atom*. What? Does an *atom* have more power or does a physical stone have more power? There is more power in an *atom*. The scientists have named it *atom* and you children have named it *aatma* (soul). The soul is subtle and the *atom* is physical.

So look, the soul is a *star* in the middle of the eyebrows (*bhrikuti*). You also know this. [Among you,] there are some, a few [who know]. Not everyone among you children know that the soul is a point of light, a *star*. *Arey!* Don't all those who follow the *advance* [knowledge] know that the soul is a point of light, a *star*? Had they known it, would they remember it to some extent or would they ask, 'Baba, how should we remember the point'? Will they ask? (Student: They won't.) They won't ask. This soul that is a *star* stays between the eyebrows. What? It isn't that it stays on the nose or in the heart. No. Where does it stay? It stays between the eyebrows. It means that it is the soul, isn't it? *Accha*, as regards the soul, it is correct that you certainly consider the soul to be small like a star. For example, is a star small or big? (Student: It is big.) It is big as well as small. The stars that are close appear big and those that are very far away will appear to be small. When you go up in an *aeroplane*, then do the buildings appear small or big? They appear small. Why? It is because they are very far away.

So, they don't know the Father. He spoke about which time? (Student: About 1966.) He spoke about the time when this *vani* was being narrated and even now, those who believe in that *vani*, [who think,] 'we will be uplifted only through this *vani*' - which *vani*? The *vani* that was narrated through Brahma, 'we will be uplifted only through that *vani*' - they don't know the Father. Why? It is because the Father is the Mother as well as the Father and He the unlimited *Teacher* as well as the unlimited Guru. All the three parts are through the same soul. There is only one permanent chariot (*mukarrar rath*). Why? Wasn't the one who was in the beginning of the *yagya* the permanent chariot? (Student: He was.) Was he? Was he permanent or did he perish? (Student: He perished.) So, how is he permanent? (Student: The *part*...) We are speaking about the chariot. Does a soul play the *part* or does the chariot play it? (Student: The soul plays it.) The soul plays it. So, it was about the chariot; was the one in the beginning the permanent chariot or not? Was he the Father, the *Teacher*, the Satguru or not? He was in the form of the Father. He wasn't in the form of the Mother. He wasn't in the form of the *Teacher*. And He wasn't in the form of the *Sadguru* who brings true liberation (*sadgati*). So, from when did He appear [in these forms]? From 76.

In 76, the Brahmakumar-kumaris of the *basic* [knowledge] also celebrated it grandly. What? (Student: The year of revelation of the Father.) The year of revelation of the Father. They did celebrate it. For example, people celebrate Holi<sup>7</sup>, *Deepawali*<sup>8</sup>, *Dussehra*<sup>9</sup>, they celebrate *Janmashtami*<sup>10</sup>, but do the celebrators know [the meaning]? They (the BKS) don't know anything like [the people of] the path of *bhakti*. So look, they don't know the Father. Then they do remember through their body, don't they? They remember through their chariot; whom? (Student: Shiva.) Do they remember Shiva? They remember the Point.

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<sup>7</sup> Festival of colours

<sup>8</sup> Festival of lights

<sup>9</sup> Festival commemorating the victory of Ram over Ravan

<sup>10</sup> Festival celebrated as the birthday of Krishna



This one is also the soul's chariot. Who? 'This one'; whom did He indicate? Brahma. This one is also the soul's chariot, isn't it? So, the soul doesn't know the Supreme Soul through its chariot. This soul doesn't know Him either. Who? (Student: Brahma Baba.) Brahma's soul. And when Brahma's soul himself doesn't know [Him] through his chariot, then do those who are sitting with Brahma know the Father through their chariot? They don't know Him either. So, the soul doesn't know the Supreme Soul through its chariot. It remembers like this: 'O Baba!' (Baba is looking upwards) (Student: In the air.) Yes. 'O God the Father!' They say on the path of *bhakti*, don't they? 'O Baba! O God the Father! O Shivbaba!' Okay, it's all right.

You also call Shiva the Supreme Soul, don't you? What has been said? Why was it said 'you **also** [call] Shiva'? Is Shiva the Supreme Soul or the Supreme Father? (Students: The Supreme Father.) He is the highest Father among the fathers. All the fathers in the world, there are fathers of the *lokik* body for many births and the founders of the religions are also fathers of the *followers* of their religions and what is Brahma as well for the Brahmakumaris? They did accept it, didn't they? 'This one himself is our mother and this one himself is our father'. This happens, doesn't it? There are many children in the world, who are asked, 'what is the name of your father?' and poor fellows, they don't know it at all. Their mother never told them that, out of shame. She didn't tell them, so will they utter only the name of their mother again and again or will they utter the name of their father? They will utter only the name of their mother. They say: 'She alone is our mother as well as our father'. They say this. He himself is Prajapita Brahma. He himself is our father as well as our mother.

So look, the soul remembers, 'O Baba!' And you too, not me... You too call Shivbaba the Supreme Soul, don't you? **You** say it. **I** don't say it. (Student: They say Supreme Soul out of ignorance.) Then who is the Supreme Soul? (Student: The one in whom the Supreme Soul enters.) Yes, when the word '*param*' (supreme) was uttered, then it proves that He is supreme when compared to whom? With whom was he compared? How was He compared? When we compare someone, do we compare him with equals or do we compare him with different kinds of people? You compare those who are equals.

So, who is the Supreme actor, *hero* actor among the souls that pass through the cycle of birth and death? (Student: Prajapita.) Prajapita is the supreme actor. Does the hero actor play his *part* from the beginning to the end, will he play a complete *part* continuously for 84 births or will he play a *part* for some time and won't play it for some other time? He plays a complete *part*; and what about Shiva? Is Shiva the supreme actor, the *hero* actor? Is He? (Student: No.) He isn't, why? Because for 5000 years He just lives above. So, **you** call Shiva the Supreme Soul, but you don't understand anything because you don't have the complete *knowledge* about Him. Whose? You don't have the complete *knowledge* of the Supreme Soul. (Student commented.) Do you have it? (Student: No.) Who is the Supreme Soul?

It has also been said in the Gita, in the Gita of the path of *bhakti* written by human beings that generally there are two kinds of souls. One is *kshar* and the other is *akshar*.

*Kshar* means those who are discharged, who become sinful and the other is the one who never becomes sinful. So, who is the one who never become sinful? (Student: Shiva.) Shiva. And there are numerous [souls] who become sinful. Prajapita is also included among the numerous [souls], but it has been said that even among those souls that become sinful, there is one [soul] who is the best. It has been said in the Gita: '*Parmaatmaa iti udaahritah*'. What is he called? *Parmaatmaa* (supreme soul). '*Udaahritah*' means 'he is called'; what is he called? Among the 500, 700 crore human souls, apart from Shiva, there is one more soul who is the best. Who is it? '*Parmaatmaa iti udaahritah*'. This is why it has been shown in the Shiva Mahapuran that Parvati asks Shivbaba: 'You sit in remembrance with your eyes closed; whom do you remember? I am anyway in front of you; there is no need for you to remember me with your eyes closed. So, whom do you remember? So, what did He say? (Student: Ram.) No.

He said: I remember Vishnu, the one who holds the supreme position. What? What do those who become Brahma become? (Student: Vishnu.) Brahma becomes Vishnu. So, someone will become Brahma first and someone will become Brahma later. So, the one who becomes Brahma at the first *number*, it has also been said for him in the scriptures, "*Gururbrahma Gururvishnu Gururdevo Maheshvarah*<sup>11</sup>. *Guruh saakshaat parambrahm, tasmai shri guruve namah*<sup>12</sup>." I bow to that Guru, that corporeal [being]. I don't bow before any other Brahma. Not even before Shankar; Shankar is the greatest lord in this world. *Iish* means governor. He is the master of the entire world, but I don't remember him. Why? *Arey*, if he is the master of the entire world, then why shouldn't we remember him? *Arey!* (Student: He too remembers Shiva.) Yes, he too is remembering someone, isn't he? Whom is he remembering? (Student: Just now it has been said that he remembers Vishnu, the one who holds the supreme position.) Those who become Brahma themselves become Vishnu. Is Brahma the name of one [person] or of many people? Whatever number of souls become Brahma, so is the number of arms shown for Vishnu. They are also the forms of Brahma.

Suppose, someone holds the hand of Vishnu and if he is asked, 'whose hand did you hold?', then what will he say? 'I have held the hand of Vishnu.' Isn't it so? It will be called just the hand of Vishnu, won't it? So, the arms are also hands. Here, some are *righteous* (those on the right side) and some are *leftist* (those on the left side). Some are on the top and some play a lower *part*. It is possible that they are numberwise (at different levels), but the position of Vishnu is the supreme position. This is why, it is shown that whenever Shankarji gets trapped somewhere, who comes to help him, to uplift him? (Student: Vishnu.) Vishnu comes. Sometimes he comes taking on the form of Mohini, sometimes he comes in some other form. When Bhasmasur trapped him (Shankar), who uplifted him? (Everyone: Vishnu.) Yes, he alone uplifts him. So, whom does Shankarji remember? He remembers that very supreme position, which is his supreme position (*param pad*). This is why it was said: Is Narayan's position the supreme position or not? Which Narayan? The one who becomes Narayan from *nar*.

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<sup>11</sup> Brahma, Vishnu and the deity Mahesh (Shankar) are gurus.

<sup>12</sup> The Guru incarnate Supreme *Brahm* is even the Guru of those gurus, I bow to that Guru.

So look, the soul remembers. It remembers like this, ‘O Baba! O God the Father! O Shিবbaba!’ Okay, it does remember. You also call Shiva the Supreme Soul, don’t you? I don’t call [Him that]. Who does? (Student: The ignorant children.) The ignorant children call Shiva the Supreme Soul, but as they don’t have the complete *knowledge*, they don’t understand anything at all. Well, even now it is the same case. Baba says, ‘now...’ means when? It is about 1966, isn’t it? Even now, it is the same case, isn’t it? You are a soul, aren’t you? This Baba says: Are you a soul or the Supreme Soul? (Student: A soul.) At that time the soul of Ram... at that time in 1966 the soul of Ram, whom Baba used to bring forth [in front of Him] and speak, did that soul used to consider itself to be a soul or the Supreme Soul? (Student: A soul.) At that time, he too was a soul. Did he have the *knowledge* of the Supreme soul? [Did he know,] I am the one who takes on the *title* of the Supreme Soul? No. Well even now it is the same case.

So, just as you used to remember the Supreme Soul earlier... but you didn’t know Him. Whom did Baba *introduce* by saying ‘you’? Would He have introduced only the soul of Ram or did He speak about all the children of the *Rudramala*? He spoke about all the children. Earlier - ‘Earlier’ refers to which time? The time when this murli was being narrated, meaning in the *past* - You didn’t know him, the Supreme soul. Now you have been given the introduction, remember Him that way. So, what is the importance of this body? Is there any importance of the body? Of **this** body. Of which body? (Student: The body of Brahma Baba.) What is the importance of Brahma’s body? Is there any importance [of Brahma’s body]? There isn’t. *Accha*, remembrance, love and *good morning* from the Father to the very sweet, long lost and now found children. Om Shanti.