

**VCD No.2237, Audio Cassette No.2723,**  
**Dated 29.09.16, at Udaipur (Rajasthan) MM Part-1.**  
**Clarification of Murli dated 01.11.66 (Only for PBKS)**

A morning *class* dated 01.11.1966 was going on. On Tuesday, the topic being discussed in the middle part of the first *page* was: The One for whom it is said 'You are our Mother and Father, we are Your children', in Sanskrit it is said 'You alone are my Mother and Father' (*tvameva mata ca pita tvameva*). *Tvam* means You alone are my Mother. It was said for the One. Now, how will there be two in the One? So, it is said, there is just one *personality* but there are two souls who play a *part* in it. One soul has a male nature. Male means [he is] a tough and the other soul has motherly feelings, it never becomes strict towards the children. It is always tolerant. So this is about the nature and *sanskars* of both the souls. Both these souls enter the same body and play a *part*, for this it is said 'You alone are my Mother and Father'. But there is only one *personality*. There is just one *vyakt* (visible) body. *Vyakt* means that which can be seen though these eyes. *Avyakt* (subtle) means that which can't be seen through these eyes, meaning the soul. So, the *vyakt* bodily being, who is visible through these eyes, it was said about him that there is one more soul [in him] who unites these two souls.

For example, there is a seed of the household path, a dicotyledonous [seed]. A very minute point of light is shown which joins the two cotyledons<sup>1</sup>. That itself is Shiva. The main seed of this world tree, the seed of the household path, in whom two souls play the *part* in the form of the mother and the father, the ones who play the *part* of the *hero* and the *heroine* on this stage like world, He (Shiva) unites, harmonizes their nature and *sanskars* and makes them one. It is because we see in the world that if there are two souls who play a *part*, there will certainly be some or other difference in their vision, vibrations, actions and speech. And where there is a difference, we see in the world today that there is also a clash. But those two souls who are revealed in the form of the mother and the father of this world stage, their nature and *sanskars* unite and become one. It is said for one *personality*: 'Acyutam, Keshavam, Ram, Narayanam, Krishna, Damodaram, Vaasudevam, Harim. Sridharam, Madhavam, Gopikavallabham, Janakinayakam, Ramchandram bhaje'<sup>2</sup>. These numerous names have been given to just One *personality* according to His tasks and actions. The devotees keep singing. They keep singing hymns but don't understand anything at all because there are numerous praises and glories in the path of *bhakti*. Here, there is Baba and [we] receive His inheritance. So tell Me, is there one Baba or is the one who is called Baba two [beings] as well? (Student: He is just one.) Is He just one? If we call Him by His full [name], we say 'Shivbaba'. If we call Him with an incomplete [name], we say 'Baba' and there are many Babas (worldly gurus) in the world. So when we say 'Baba', do we call the Babas of the path of renunciation from within or do we call the Baba of the household path? It is the Baba of the household path. It is the household of the incorporeal One and the corporeal one; that Incorporeal One always remains in an incorporeal, vice less and ego less *stage*. When He is in the Incorporeal World, the world which is called the Abode of the incorporeal souls, the *Soul World*, He is incorporeal there as well. It is because the other souls that are present in the *Soul World*, when they come from there to play a *part* on this world stage, they definitely aren't incorporeal. They become corporeal from incorporeal. And He is the only Soul who is incorporeal in the Incorporeal Abode and when He comes in this corporeal world, even then

<sup>1</sup> Embryonic leaf in seed-bearing plants

<sup>2</sup> Praises sung in the name of Krishna in the path of *bhakti*

He remains just incorporeal. He doesn't take on the corporeal *stage* because He is the Father of all the souls.

The Father is called the seed. There is the most power in the seed. Among all the human souls on this stage, the souls who play a *part*, when He comes to this world, He is the only, unique Soul who is incorporeal, vice less and ego less. All the others can't be incorporeal forever. Incorporeal means the one with a soul conscious stage. Corporeal means the one with a body conscious stage. So, among the souls with a body conscious stage, meaning among the human souls, there is such a seed form soul, who is in the form of the father of all the human souls. The father means the seed. He is such a powerful seed, who plays such a *part* on the stage that there comes a *time* in the world, when He is *declared* as the *hero* actor. Now, there are two souls on this world stage, one is the Seed of the souls and the other is the seed of the human beings. What is the difference between both of them? The most elevated actor, the *hero* actor among the human souls is also a human being like the rest of the five-seven billion human beings. Someone is said to be a human being only when his mind is powerful. The word meaning is also the same, the one who thinks and churns (*mananaat*) is called a human being (*manushya*). Why is he called a human being? He thinks and churns, he has [positive] thoughts and negative thoughts, that is why he is called a human being. He is the *hero* actor of the world stage, but is he always revealed as the *hero* actor on this world stage? Is he? He isn't. He is revealed when the Father of the souls comes on this world stage and gives the complete *power* of knowledge and the complete *power* of concentration, meaning yoga to the children in the form of souls. All the children are actors (*paatradhaari*). It is a vessel that is called *paatra*. It means the vessel like intellect of all the children... some have a small and some a big [vessel], according to their capacity. So a big vessel will hold more knowledge and more *power* of yoga. What is the reason, that it holds more [knowledge and yoga]? Suppose a father has ten children. Which child is more *powerful*? (Students: The eldest child.) The eldest child is more *powerful*. Why? (Students: Purity.) Yes, that child is born with the *purity* of a long period. The children who are born later take little *power* of *purity* from the mother and the father.

It is the same thing [here]. The Father of the souls who is always called *purush* - *pur* means the abode like body and *sha* means to lie, to rest - when that Father of the souls comes on this world stage, after entering a permanent chariot like body, does He always remain happy or does He also become worried? He always remains happy. He rests in the abode like body. Who is He? He is Shiva. It is a rule, as a person is, he will make the others the same through the colour of his company. When He comes to this stage like world, He always remains happy. Does He ever become worried, even for a *second*? Does He? *Pareshan* (to be worried) itself means to be in the consciousness of others (*par*). The soul will be called *swa* (self) and what will this body made of the five elements be called? *Par*. So, that which is called *par*, *paraaya* (something that belongs to others), something that doesn't belong to us... There is this body; today we think, 'this is **my** body'. Is it certain that it will be mine forever in the future? It won't. So, is it *par* or *swa*? This is something that belongs to others. This body made of the five elements also belongs to others. Then what is our own? (Student: The soul.) The soul that plays a *part* in this abode like body, the actor who is the child of the Father. It is the child of the only one unique Father, the Father of the souls. As is the father, so will be the child. If the father is long like a snake, the child will also be long. If the father is like an ant, the child will also be like an ant. If the father is like an elephant, the child will also have the size and frame like that of an elephant. Now here, it is the speciality of the

Father. How is the Father? (Student: The Point of Light.) He is indeed a point of light; that is His form.

What is His special virtue? He comes to this world stage and takes (enters) a body made of the five elements; even then He is never influenced by the five elements of that body. He always remains happy and He teaches us children also the same. What? If you consider yourself a soul and not a body, what will the *result* be? You will always remain happy. Otherwise, if someone considers himself to be a body and if they get angry with someone, if they have a fight or quarrel, if they are threatened [by someone], they fear from within. What? What fear do they have? [They think:] ‘What if he murders me?’ They threaten to murder, don’t they? So, the feeling of murder that arises [in the mind] and those who become depressed because of that feeling, what does it prove? What do they consider themselves to be? They consider themselves to be a body. *Are*, if there is a murder, will the body be killed or will the soul be killed? The body is perishable, the soul is certainly imperishable. If we are stable in the stage ‘we are an imperishable soul’, will we have any kind of fear? We can’t. He is such a Father of the souls, who, even after coming to this world stage, this degraded world, after entering a sinful, degraded body plays such a *part* that He always remains happy. He also teaches us the same. Do what? (Students: Be happy.) When will you remain [happy]? If you consider ourselves to be a soul, you will always be happy and if you become body conscious, you will become sad and worried.

And it is definitely [true] that if you remain in the soul conscious stage, the *result* will be that you will be happy. So, this period when God comes as the *Director* on this world stage and plays a *part* behind the curtain... Tell me, does He play a *part* behind the curtain now or does He play a *part* on the stage, in front? (Students: Behind.) Behind? Doesn’t He play a *part* in front? (Students: [He is] in front of the children.) [He is] in front of the children and not in front of the people of the world? (Students: No.) And what happens when the children have a doubting intellect? What happens then? (A student: He disappears for them too.) He disappears [for them]? Then, what was the use? What will be said for Him? Is He on the stage or not? (Student: He is not in spite of being there.) No... He is not there in spite of being there? Either He is there or He isn’t there. It means, He plays a *part* behind the curtain; just like the soul isn’t visible to these eyes, it is incorporeal, it is inside the body, in the same way that Supreme Father, the Father of the souls, He too does come on this world stage; He does play a *part* in some permanent body but He isn’t always visible in a revealed form to anyone. We believe: ‘He is in front of my eyes’. So, is that visible to these eyes? Is it visible? Our own soul isn’t visible to these eyes; other’s soul isn’t visible either. So, how will something that is the subtlest be visible? The body in whom that *Director* enters staying behind the curtain, through him He fills us with such *power* of knowledge number wise and based on that knowledge - knowledge means information - based on that information, He gives us the introduction of our soul and the introduction of the Father of the souls, meaning His own introduction too. With the help of that introduction we can reveal our *part* for birth after birth in ourselves.

When? By remaining in the soul conscious stage. The soul conscious stage, to remember the soul, to remember the point of light in the *bhrikuti*<sup>3</sup> is the same as a king sits on a high throne in his kingdom. So, the soul is also the king of this body and where does it sit? It is called the *uttamaang*. The soul that sits in the most elevated (*uttam te uttam*) part of the

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<sup>3</sup> Place between the two eyebrows in the middle of the forehead.

body controls the entire body. It controls the *karmendriyaan*<sup>4</sup> of the body. It *controls* the *gyanendriyaan* (sense organs) as well. And the mind, the eleventh *indriya* that is very strong when compared to both the *karmendriyaan* and the *gyanendriyaan*, it controls that as well. Who controls it? The soul. Just as the soul controls this body, in the same way, the Supreme Father, the Father of the souls also comes in the permanent chariot and controls the horse like *indriyaan*<sup>5</sup> of that chariot and takes his mind and intellect in the form of reins in His hand like Intellect.

Does He take it by force, forcibly or according to his own will? How does He take it? What is considered to be good in the world? If someone takes something [of someone] with their own will (consent), it is considered good and if he takes it forcibly, he is a thief or a dacoit. So, God has come to end the world of thieves and dacoits or He has come to establish the world of deities. So He will definitely perform only elevated actions, won't He? Or will He do something forcibly? When He comes from above and after coming, He enters a permanent chariot, so what does He think before coming? Does He think? He is in fact *asocata*<sup>6</sup>. He doesn't have a mind at all. Still, call it a *drama* or a clock in the form of the world wheel, in this *drama*, the eternal *part* of many births is *naturally* recorded in every soul. So, does the *Supreme Soul* also have His *part* recorded [in Him] or not? He too, has His *part* recorded in Him.

Wherever the needle in the clock of the 5000 years goes, the *part* starts playing automatically. For example, big, round *gramophone records* were used earlier, a needle used to be placed on it. Wherever that needle goes, that specific song will be played. Other song can't be played. In the same way, the needle of time in the clock of the *drama* of the 5000 years keeps moving ahead and at that time whatever *part* whichever actors have to play at whichever place, that *part* starts playing *automatically* [there]. So, the *Supreme Soul* is also a soul. Is a *part* recorded in Him as well or not? A *part* is recorded in Him as well. So, when the needle of time reaches [a particular point], that Soul comes on this stage on its own. It does come, now where should it go? Won't it have to think to go [somewhere]? Where should it go, in whom should it enter? He doesn't have His own body. He is a Soul beyond the cycle of birth and death. So it is proved that the soul which is beyond the cycle of birth and death, will it be *trikaaldarshi*<sup>7</sup> or not? (Students: It will.) He is *trikaaldarshi*. Because of being *trikaaldarshi*, as soon as He comes on the stage, it comes in His intellect. What? Where I must go, which country I must go to and in which specific person I must play My *part*. Will this [thought] automatically come in His intellect or not? It will. So, the [thought] that arises: I must enter that specific person, so must there be some speciality of that specific person or not? There are five-seven billion (500- 700 *crore*) people, human souls. Why did He reach there itself? All the five-seven billion human souls have their own karmic accounts either of their past births or this birth. There is a meeting (connection) only according to the karmic accounts. Or is there a meeting without karmic accounts? There is a meeting because of the karmic accounts. So, will the *Supreme Soul* have karmic accounts or not? He will. What karmic accounts will He have? *Arey!* When He comes to this world stage, would He form the greatest relationship or the smallest relationship? (Students: The greatest relationship.) Be it any man, that man has a *part* in the family, he is called the head of the family. So, what does he do to become the head? He forms a relationship. What relationship does he form? Is it of a

<sup>4</sup> parts of the body used to perform actions

<sup>5</sup> parts of the body used to perform actions and the sense organs.

<sup>6</sup> The one who doesn't think.

<sup>7</sup> The one who knows the three aspects of time.

son, a daughter (*beti*), a sister or a daughter (*putri*)? What relation does he form? *Arey! Arey*, tell me! (Student: Of a father.) He will be said to be the father when he gives birth to a child. (Student: The relation of a husband is first.) Yes. First of all He makes someone His beloved (*maashuqa*). What does He make [someone]? He makes [someone] His beloved.

Because there is a lover, who is called *aashiq*. What is He called? *Aashiq* (lover). And the one with whom the *aashiq* falls in love is the *maashuq* (beloved). So, what do we see in the world? Whatever acts they perform to become a lover and a beloved... The human beings *act* and the animals, birds, insects and spiders, everyone acts. So, the *act* they perform to form a relationship in the form of [husband and] wife, who is the first one [to act] between the two? *Aashiq*. Is it the male or the female? It is in the form of the male. The same thing is written in the Gita as well, “*Mam vartmanu vartante, manushyaha paarth sarvashah*” [meaning] O, Arjun, all the men in this world follow My *part*. Everyone plays a *part* like the one I have played. So, what does God become as soon as He comes to this world? He becomes an *aashiq*. Then whom does He make His *maashuq*? Will the one whom He makes His *maashuq* have some karmic accounts from the previous births or not? Does He make Him [His beloved] without any karmic accounts? Even in the world, [whether] in the foreign countries or in this country, is the husband and wife relationship formed only when there is some karmic account from the previous birth or is it formed without any karmic account? There are karmic accounts.

So, as soon as that *Supreme Soul* enters this stage, because of being *trikaaldarshi*, a fact immediately flashes in His intellect. What? [A fact] of the previous births. What fact? What fact flashes [within] Him because of which He catches (enters) that very permanent chariot? *Arey*, He will see some speciality, only then [will He enter], otherwise there are others as well, aren't there? (Students replied.) Yes then, what is the speciality? *Arey!* Is there no speciality? It is a sinful body, the most sinful body in the world. He is the most sinful, lustful thorn. The world itself is sinful. So, this is a bad trait. Then does He see something [good]? Does He see any speciality or does He simply [enter him]? Will no one reply? (Student: He sees the future *part*.) Does He see the future *part*, that this one will become the *hero* actor? *Arey*, are the karmic accounts formed according to the previous births or according to the future? (Students: The previous births.) So, when He recollects the previous births (of Prajapita), what does He remember? He remembers: this is the only soul who will maintain [a relationship] with Me till the end and there is not a single [soul] on this world stage who isn't influenced by others.

And in the human world, is a human being a social being or not? He is a social being. When he lives in a society, he has to support the society. But does the *Supreme Soul* support society, human society when He comes to this world stage? Does He? Does He support it till the end? Does He accompany all the human souls on this stage until this world exists, the old world exists? Or does He complete His task and go back? (Student: He goes back after completing His task.) What task does He complete? Just like He came in the body of Brahma, narrated the knowledge and left. (Student: He accompanies them till the end.) Does He accompany them till the end? The five-seven billion [souls]?

He has a speciality. His speciality is that the other human souls maintain their relationship today and break it tomorrow but the ones with whom **He** forms a relationship, He maintains the relationship with them till the end. And are relationships based on the body or without the body? (Students: They are based on the body.) They are based on the body.

Relations are formed on the basis of the *indriyaan* of the body. So, He also comes to this world and forms relationships with the children. He also becomes a *sarvasambandhi*<sup>8</sup>. But those whose relative He becomes, will He become [their relative] in practice or in the air [just] to say ‘that Point is our Father [and] we point souls are His children’ that’s all, this is a father and child relationship. Is that sufficient? Will the [relationship be] formed with the form of a point? No. A relationship is formed through the corporeal body itself, isn’t it?

So look, He sees a speciality of the soul bearing the body that He enters. What speciality does He see in the soul? In a child, who is a true child of the father, who has the father’s blood [in him], he will definitely have a speciality. The speciality is obedience, loyalty, compliance and honesty. Relationships are of many kinds. If it is in the form of a wife, there must be loyalty. Should there be loyalty between a husband and a wife or not? If there is no loyalty, the relationship breaks. There is no faith in each another. So, [there should be] loyalty in the relationship of a husband and a wife. There should be obedience in the form [of the relationship] of a father and a child. And we should be compliant in the form [of the relationship] with a guru. When He takes on the form of the Guru, whatever order you receive, you have to follow it immediately. And you should be honest in the relationship with a *teacher*. Whatever lesson is taught, you should learn that *lesson* honestly and present yourself before the *teacher*. An honest *student* will attend the *class* honestly every day, he will be *regular* and will he come to the *class* on *time*, will he be *punctual* or not? He will certainly be *punctual*. If he isn’t honest, the *teacher* will come to the *class* first and the dishonest student will come later. He won’t maintain honesty with the *teacher*. So, is this *disregard* for the teacher or not? It is *disregard*. Now, if a child disrespects [the teacher] every day, will he receive the blessings of the *teacher*? He won’t receive any blessing. So, there is a shortcoming in the relationship between a *student* and a *teacher*, the relationship between a pupil and a *master*. It means, be it any relationship, there must be that virtue in the soul ‘we will maintain that relationship firmly with the Father’. So, the soul who has all these four virtues, He remembers that this particular soul maintained all these four relationships a *kalpa* ago as well, He catches that very soul. And all these four relationships can be maintained only when there is **complete** love. If there is no love, a shortcoming in the relationships will appear repeatedly.

So what is the important thing? The important thing is [to be] the *lover*, the beloved; love is [the important thing] in the relationship of a husband and a wife, such love that comes from both sides. Well He comes, He comes on the stage. The one who comes, the one who pursues [another], will he be called a lover or a beloved? (Student: A lover.) What is that *Supreme Soul*? He is a lover. And the one whom He enters is the beloved. Should that beloved be body conscious or not? Shouldn’t she? In the world... Just now it was said: God comes to this world and plays such a *part* that is definitely followed in the world. “*Mam vartmanuvartante manushyaha Paarth sarvashaha*”. All the human beings follow only My *part*. So all the females... God would also have played a *part* as a female, wouldn’t He? Did He play the *part* of a beloved or a lover? (Student: A beloved.) Did He play the *part* of a beloved? (Student: A lover.) Did He play the *part* of a lover? (Student replied.) Yes, when He comes, He comes as a lover. The one He loves becomes the beloved. So that beloved is the one who becomes the mother first, isn’t she? What is she? She is the one who becomes a mother. And is the nature of a mother, the nature of a woman body conscious or not when compared to a man? It is definitely body conscious. So, in the world of the five-seven billion

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<sup>8</sup> The one with whom we have all the relationships.

human beings, that one is the most body conscious soul. Who? The one whom He enters in a permanent way. That *Supreme Soul* who came as a lover, He [enters] that beloved... The body, which is a combination of the five elements, will it have flexibility or not? It will definitely have [flexibility]. That is called 'the *moulding power*'. What is it called? *Moulding power*.

You can make him bend to the extent you want him to bend. You can make him dance to the extent you want him to dance. ☺ The poets have called him a bow, *caap*. '*Shankar caap jahaaj. Jehi charhi utrehi paar nar.*'<sup>9</sup> What? That chariot like body is like a *caap* meaning a bow. When you pull the bow-string of the bow, does the bow bend or not? So, He can bend him to the extent He wants, as a man. So, will he develop the *moulding power* or not? (Student: He will.) He develops the *moulding power*. He is a bow as well as a ship. What? What does a ship do? The smallest ship is called a boat (*navaaya*); and if it is the biggest boat, what is it called? A ship (*jahaaj*). The same thing is said even among the Sikhs '*Nanak caap jahaj*'<sup>10</sup>. What? Nanak, who they have considered to be the *Sadguru*, his chariot like body is like a ship. Those who take the support of that chariot will go across this ocean of the world. They have said this. It is called the bow like *purusharth*. What? The bow like *purusharth*.

This bow which is praised in the scriptures, what did Ram do with it? *Arey*, what did Ram do with the bow? He broke it. So, in reality, he didn't break any bow. It is said, that bow was made from the bones of sage Dadhichi. What? From whose bones? It was made from the bones of sage Dadhichi. Who is sage Dadhichi? The name is certainly mentioned in the murlis. Who is sage Dadhichi? (Student: Brahma Baba.) Brahma Baba. Brahma Baba offered every bone in this *yagya*. So his bow like body is known as the bow made from the bones of sage Dadhichi. What did Ram also do to that bow? He broke it. It means, the *purusharth* (spiritual effort) that Brahma, sage Dadhichi made; who is the soul that crossed even that *purusharth* with his own *purusharth*? The soul of Ram. He even broke the bow of sage Dadhichi. It is said that Parashuramji came and became very angry. Why? He became angry [thinking] '*arey*, the paramount power of the world, Shiva; someone broke that bow of Shiva! I can't bear this'.

So, why was that bow called [the bow] of Shiva? *Arey!* It is because Shiva Himself enters Brahma as well as [the body of] the soul of Ram. Who is the one who enters the body of Ram and [the body of] the soul of Krishna and makes the parts of those bodies work according to Him? (Students: Shiva.) Which soul is it? (Student: Ram.) Oho! Be it the soul of Ram in the last birth, be it the soul of Krishna in the last birth, who is the one who controls their body? It is Shiva. Shiva came and in the body of Brahma He narrated the lullaby of knowledge, the Gita through his mouth. What? He gave the knowledge of the Gita. He gave the knowledge of the Gita through the mouth and saw the children in the form of His children through the eyes and played with them by taking them on His lap. What will a mother do? What will a mother do with the children? She will entertain them on her lap itself. So Brahma entertained the children on his lap. Did the Mother or call it the soul of Shiva play the *part* of a mother through the body of Brahma through all the *indriyaan*? Did He? *Arey!* Did He play a *part* through all the *indriyaan* or not? Or did He play a *part* through those *indriyaan* which were necessary in the form of the mother? *Arey!* He certainly didn't play [the part] through

<sup>9</sup> The bow-like body of Shankar is like a ship; all the men (*nar*) get across riding on him.

<sup>10</sup> The bow like body of Nanak is like a ship.

all the *indriyaan*. If it is the mother, He plays a *part* only in the form of a mother. So, which is the *part* in which He forms a relationship through all the *indriyaan*? It is because it has been said in the murli ‘you will have to offer your **complete** body’. What? It isn’t that we will do the task of the Divine (*ishwariya*) *yagya* through the hands, we will go with the legs wherever there is service and [we will go as per] the direction that is given [to us], we will listen only to God’s knowledge through the ears; our ears are surrendered for that very task. Through the eyes, we will see only those who become God’s children. What? Whose form will we keep in our eyes? Is it the demons or the deity souls? We will keep the deity souls.

So we must see, who is that actor who is praised in the form of God, who is praised in the form of [the Protector of] the 16,000 *gop-gopis* (cow herds and herd girls), for whom it is said, ‘If you want to ask about super sensuous joy, ask the *gop-gopis*’. How many *gop-gopis*? 16,000 *gop-gopis*; the *gop-gopis* who play a secret *part*. What? Does the world know? In the world there is a wedding, they play drums and cymbals, invitation cards are distributed, ‘Come for the wedding’. So, does the world know or not? It does. The nearby people, the neighbours know. Don’t they know? They do know. But the Father comes and forms such a relationship... with whom? Who play such a *part*, that based on that *part*, based on that task they are given the name? What name are they given collectively? *Gop* and *gopis*. So the *gop* and *gopis* who play such a *part*, who play a *part* of [forming] many kinds of relationships and the *part* of those relationships is played through the *indriyan* themselves. It is played through the *indriyan*, that is why it has been said: if someone considers himself to be surrendered or is surrendered, what is necessary for them? They have to offer their body completely. It shouldn’t be the case that [you say] ‘this can’t happen, that can’t happen’. Then the Father says, the Father complains: This is an interesting calculation of the devotees, all that is Yours is mine but don’t touch me! *Waah* brother! [They say:] ‘Your house is mine, everything of Yours is mine.’ What? He is in fact the Father of the world, He is the Husband of the entire world, He is also *Vishwapati* (Husband of the world). So, everything that is His is yours. And you refuse when He speaks about forming a relationship. Then what will be said? Has he offered himself completely or not? He hasn’t. So it was said that the bow like body must be so flexible. Flexible to what extent? That He may use it the way He wants. There must be such *moulding power*. So, that is called a *caap* (boat), a bow. That is also called a ship. (End of the VCD; continued in VCD 2238.)