

**VCD No. 219, Dated 24.04.2005 at Bangalore (Karnataka)**  
**Clarification of Murli dated 15.06.1966**

Today, it is the morning *class* dated 15<sup>th</sup> June, 1966. ‘Om Shanti’, who said this? Om Shanti; who said it? (Student: Shivbaba said it.) He says it twice: Om Shanti, Om Shanti. Shivbaba said it once and Brahma Baba said it the next time. It is about 1966. Who said ‘Om Shanti’ twice? Brahma Baba and Shivbaba said it. These Bap [and] dada are combined, aren’t they? There is the Father as well as the *dada* (the elder brother). So, both of them should say ‘Om Shanti’. Now, who said it first? And who said it afterwards? First, Shivbaba said ‘Om Shanti’. Why? Why did Shivbaba say ‘Om Shanti’ first and why did Brahma Baba say ‘Om Shanti’ [later]? (Student: Shivbaba is always the Embodiment of Peace.) Shivbaba, not the Father Shiva. Shivbaba means the Point of Light Shiva along with Baba in the corporeal [form], *grandfather* is called Baba. The personality in the beginning of the *yagya* was Baba. He was even Brahma’s Baba. That Shivbaba said ‘Om shanti’; He said it first. And Brahma Baba said it later. Why did he say it? The meaning of Om Shanti mentioned was: I the soul, am an embodiment of peace. So, who becomes the embodiment of peace first? (Students: Shivbaba.) There is no question of the Father Shiva [becoming that] at all. Why? Because He is Always Peaceful. It isn’t about His saying it or His doing it. The concept of saying or doing is for the souls. In addition, the one who is the *supreme soul* among the souls, the one who plays the *part of supremacy*, the one who is the *hero actor*, he is Shivbaba. It is because Shiva enters him and he is also the corporeal father of the human world. This is why he is Shivbaba. He is Shivbaba in the beginning as well as in the end. Then, who said ‘Om Shanti’ first? Shivbaba said it [first] and Brahma Baba said it later. Brahma Baba means Krishna’s *soul*. Shivbaba means the souls of Shiva and Ram. So, does the *soul* of Ram or the *soul* of Brahma Baba become the embodiment of peace first? The *soul* of Ram becomes that first. This is why it was said for Ram that that soul is called the father Ram. The [topic of] child Krishna comes later. The father should become the embodiment of peace first. He should experience: I the soul, am the embodiment of peace. And later on, Brahma Baba [will experience it].

So, both of them should say that. First, Shivbaba said ‘Om Shanti, I am the Ocean of Knowledge’. And who said it afterwards? The soul of Baba said it. He reminds the children ‘Om Shanti’. ‘I am certainly soul conscious’. Who said this? The Father Shiva said: I am no doubt soul conscious, there is no need for Me to say ‘Om Shanti’. I never become body conscious. There is only one Father who always stays soul conscious. It won’t be said for Brahma, Vishnu and Shankar; what? They are the embodiment of peace forever. Neither Brahma, Vishnu, nor Shankar are always soul conscious. It means all the three become body conscious. Brahma, Vishnu as well as Shankar become body conscious. *Arey*, Vishnu is certainly a complete deity. Is Vishnu a complete deity or not? (Students: he is.) Then, how does he become [body conscious]? This is why it is said in the murli: even Vishnu and Shankar **can** become body conscious. What? If they have to test someone ... The *tribunal* is held, isn’t it? So, if they have to test someone, they can become body conscious. They are certainly deities. Vishnu is a complete deity. Shankar is Mahadev. Still, according to their allotted duty, they too can become body conscious. You know that Brahma, Vishnu and Shankar have a subtle form. ‘They have a subtle form’ meaning those souls are the ones who stabilize in the subtle form. Their characteristic isn’t to stabilize in body consciousness. They have a subtle form.

So Shiva, the One who doesn’t have a body is the One who says ‘Om Shanti’ first. This Father teaches you nicely. And He says, ‘I come only once’. Where? I come only once in the corporeal world. Doesn’t He go back in between? When I come, will I return after

completing My task or will I return leaving the task incomplete in between? It is said in the world as well: an elevated person either doesn't start a task or if he starts it, he leaves after completing it. Unless his task completes... A man who leaves his [task] in between isn't considered to be good. Either he shouldn't start a task or if he starts it, he should complete it. The Father explains to you nicely: I come only once and don't return in between either. I return after completing My task. I am always soul conscious. And I don't have rebirth. This is *wrong* to say that I am beyond birth and death. I don't face death at all. I don't die at all. Through what does someone live and die? He lives and dies either through the body - it is about the limited world - or he lives and dies by means of [having] a faithful and a doubting intellect. If someone has faith: I am a soul and I am the soul who plays *part* in so and so *group*, I am a *Suryavanshi*, *Chandravanshi*, *Islamvanshi* or the one belonging to any dynasty, the one playing the *part* in any *group*, if he comes to know at least this much, [it means] the soul came to know something about his *part* i.e. he became the one with a faithful intellect. When he has a faithful intellect, it means he is born. And if he has a doubting intellect, it will be said that he has died. This is why it has been said: the one with a faithful intellect becomes victorious and the one with a doubting intellect is destroyed. Regarding what do we have a faithful intellect and a doubting intellect? The first thing is to have a faithful intellect towards the Father. In the world too, when a child is born, he has to have a faithful intellect for his *laukik* father, doesn't he? Or has he seen who is going to become his father? Does anyone see [his father before he was born]? He doesn't see through these eyes at all. He wasn't even born at all. Then, there is no question of seeing him at all.

So, in the beginning of the *yagya* too, no one knows who and when the seed of knowledge was sown for the procedure of creating the new world. No one knows it? No one knows it? (Student: the Father knows it.) It isn't about the Father. (Student: the mother knows it.) Does the mother know it? Sometimes, it also happens that the mother becomes unconscious. Does she become [unconscious] or not? She does. Then, she too doesn't know it. It means that the father who sows the seed, the father who sows the seed of knowledge himself knows him. No one else except him knows who the father of this human world is. No child knew him in the beginning of the *yagya* either. Had anyone known, he would have told others as well. The same happens in the world too. Either the father or the mother knows about the procedure of the child's creation, nobody else knows about it. Even if someone else comes to know about, it is considered vulgar, it isn't considered good. So, the task of the creation of the world also took place in the same way. The father sowed the seed in the beginning of the *yagya*. This is why it was said: the father is called Ram. The father is secret and when the child is born, he is revealed. As long as he is in the mother's womb, he is hidden. So, is the day of birth celebrated when the soul enters the womb or is it celebrated when the child comes out [of the womb]? When the child comes out, the day of his birth is celebrated. However, what rumour was spread in the world of Brahmins? 'Brahma Baba had visions and Shivbaba entered him.' Anyhow in the world, Tulsidas, Surdas, Meera and many devotees certainly had visions. But none of them said that the Father Shiva or God Shiva entered them. To enter [someone] and to have visions are two different concepts. The Father Shiva entered Brahma's stomach like intellect. No one can tell when He entered. Just as no one comes to know when a soul enters the womb. Later on, the mother comes to know about it. She [comes to] know when there are some movements. Similarly, Brahma Baba had a little faith, 'the Father Shiva enters me. And the knowledge that He comes and narrates wasn't in my intellect'. When He narrates the knowledge, he comes to know: this is Shivbaba's task as I have never heard such concepts [before] in the path of *bhakti* at all. So, Shiva, the *Supreme Soul* stays hidden. And in the womb of that mother... The children are born number wise through the stomach like intellect. Nevertheless, the children don't know their form. Why? It

is because all the names in the scriptures are based on the tasks performed. As was the task someone performed, he was named accordingly. If he performed a demoniac act, he was given a demonic name. If he performed a divine act, he was given a divine name. Some play the *part* of a deity and some play the *part* of a demon. The souls certainly aren't born. This is in fact the identification of the souls. On what basis? On the basis of the acts they [performed]. Now, those acts are being recorded in the Confluence Age. Whether it is [the part] of speech, actions, the mind or vibrations, every soul is recording its *part*. Just as the features of a child are developed in the womb, in the same way, every human soul who becomes a Brahmin, the child of Brahma is revealing his face through his characteristics [and] his actions in this *Purushottam Sangamyug*. Now, very little *time* is [left]. It is the *time* for the revelation of all the parts the souls in the form of children are going to play. Just like, when the *advance* knowledge started, [Baba] started saying about the three personalities that you will receive three prizes: the *first*, *second* and *third*. *Didis* and *dadis* will give the prize for the decoration of the physical exhibition. And Bapdada will give the prize for the decoration of the living exhibition, the exhibition of living faces. When the time comes, they will automatically be revealed who the *first* number, the *second* number and the *third* number is.

So, the *part* of all the three personalities was revealed in the *advance* [knowledge]. On what basis was it revealed? [Was it revealed] on the basis of visions? Not on the basis of visions. Those three parts were revealed in the world of Brahmins on the basis of their actions, words, vibrations i.e. the *power* of their mind and the *force* of their vision. In front of which Brahmins were they revealed? [Were they revealed in front of] the small children who are studying the *basic knowledge*? No. [They were revealed in front of] those who are studying the higher studies, whose *class* has been transferred. When we are transferred from the *basic knowledge* or the *junior high school*, the place as well as the *teachers* change. So, the *teachers* as well as the place of those who came in the *advance* [knowledge] changed. Well, do we have one or many teachers? Has our teacher's place changed? Hasn't it changed? It has certainly been said in the *avyakt vani*. It has been said in the *avyakt vani*: the father Brahma has changed the field of service. Just like you children change your field of service, don't you? In the same way, the father Brahma has also changed his field of service. The *part* of Brahma with thousand arms is fixed from the beginning till the end. Until the task of establishment has completed, Brahma's *part* can't end. And he is called Brahma only when Shiva enters him. It was also said: suppose, this Brahma goes away, then whichever body He enters has to be named Brahma.

So, how many Brahmas are there? There are many Brahmas, aren't there? This is why, it is believed that there are five Brahmas in the path of *bhakti*. Brahma is called *Panchanan*, *Chaturan*; '*anan*' means mouth. It means he speaks with these many mouths. In addition, he is called Brahma only when Shiva enters him. This is why many have the name 'Brahma'. Nevertheless, only one has the name 'Prajapita Brahma'. In the beginning of the *yagya* we certainly didn't come to know who Prajapita Brahma is, who is [known as] '*aham biij pradah pita*' (I am the Father who sows the seed). However, when we receive the *advance knowledge*, the deep knowledge, the one [who plays] the *part* of *supremacy*, the actor who plays the *super part* among the souls is revealed first of all. He is the first personality, the number one highest actor. If we remember the highest of the high, what will we become? We will become the highest. This is why among the three abodes that are shown in the subtle world, Mahadev's personality is shown in the highest *stage*. And Vishnu's personality is shown in the second *number stage*. And Brahma is shown in the lowest *stage*.

So, these three personalities are revealed at first in the *advance party*. If the knowledge of Trimurti Shiva has been revealed in someone's intellect, he is the child with a faithful intellect. If the knowledge of the three personalities hasn't been revealed in his intellect, he isn't the child with a faithful intellect. It is because it isn't said 'one *murti* (personality) Shiva, two *murti* Shiva'. What is said? Trimurti Shiva. It is because all the three personalities come together in this world. Shiva doesn't come alone. Shiva's *soul* doesn't come alone in this world. It comes with the three personalities. They come as well as are completely revealed in this world together. What does it mean? It means the children are still having faith and doubt in their intellect. The *percentage* is different. Someone would be the one with 100% faithful intellect [regarding the topic] who the three personalities are. There is no question of shaking. Then, some will also be number wise. Not everyone has the same kind of faithful intellect. So, the one with a faithful intellect wins. It means the more we have a faithful intellect, the more we win. Why? The basis of [having] a faithful intellect is knowledge. And the basis of knowledge is the murli. What is the basis of the life of us Brahmins? The murli. No bodily being is the basis of our life.

'Brahmin' means the one who follows Brahma. He who follows Brahma is a Brahmin. Someone is followed in two ways. One is to *follow* the actions. The Brahmin who performs actions the way Brahma did is [known as] *Brahmacaari* Brahmin. And the other thing is to follow his directions. This is why it is said in the murli: follow Brahma in actions but listen to **My** words. What does it mean? We children have to perform actions the way Brahma Baba did but when the question of following directions arises, we should follow the directions that the Supreme Soul Shiva gives after entering the permanent chariot. It means even if Brahma says [something], we don't have to listen to his words. If someone says, 'we will certainly follow Shivbaba's as well as Brahma Baba's directions', then is it following the directions of two or one? It is duality. 'Duality' means the beginning of the Copper Age. The kingdom of Ravan begins. This is why we have to become '*Ek Naami*' and the one who remembers the One. Listen to My words but perform actions the way Brahma did. This is why it was said: My glory is unique. I don't have rebirths. It means the body which the *Supreme Soul* Father enters and plays the *part* of the Father doesn't come in the cycle of doubt and faith. All the other human souls continue to come in the cycle of having a faithful and a doubting intellect to some or other extent until the Sun of Knowledge is revealed. My glory is unique. I am certainly called the Incorporeal Supreme Father Supreme Soul. What do they say? How is the Supreme Father? The Incorporeal Supreme Father.

There is My *yaadgar* in the temples. What was My *yaadgar* in the Somnath temple? (Someone said: Shivlinga.) No. The diamond embedded in the Shivlinga. It was the *yaadgar* of the Incorporeal One. The diamond which was placed in the form of a point was My *yaadgar* i.e. the *yaadgar* of the Incorporeal Shiva. And the round stone in which that diamond was embedded, that round red stone was the *yaadgar* of Prajapita, the permanent chariot. So, it was said: they call Me the Incorporeal Supreme Father. What kind of father? The Supreme Father. It means the supreme actor among the fathers. No one else has a greater *part* than the Father in the form of the father. Why? Doesn't Prajapita have it? Prajapita definitely has a *part*. However, whom does even Prajapita consider as his Father? He considers the Father Shiva as his Father. Why does he consider Him [that]? In fact, he himself is the father of the human world. Then, why does he consider the Father Shiva as his Father? (Student replies.) He is the highest? Why? (Student: in narrating the knowledge.) Yes. It is because it is the *Supreme Soul* who gives the introduction of the knowledge, the introduction of the Father to the souls and even to the soul of the *hero* actor. Whether it is the soul of Ram or the soul of Krishna, they don't know their *part*. This is why it is also said in

the Gita: O Arjun, you don't know about your births. I tell you [about them]. The Father doesn't come and tell each and everyone's birth but He tells the *formula* of knowledge: All these are the formulas on the basis of which you children can recognize your *part*.

So, His name is the Supreme Father Supreme Soul. First, the Supreme Father and then, the Supreme Soul. Why? What if we say 'the Supreme Soul Supreme Father'? (Student replies.) Yes, the Supreme Father who plays the highest *part* among the fathers is the Father of everyone. He is the Father of Prajapita as well. And the Supreme Soul is the supreme actor among the souls; he is Prajapita, the hero actor. This is why the Supreme Soul is [said] afterwards and the Supreme Father is [said] first. Just like 'Shiva-Shankar'; who is first? Shiva. And who is afterwards? Shankar. Why? Why don't they say 'Shankar-Shiva'? It is because the Father who is elder should be placed first. And the child should be placed afterwards. Moreover, both of them are also combined. They combine Shiva [and] Shankar. They won't combine Shiva [and] Brahma. They won't say 'Shiva-Vishnu'. What will they say? (Students: Shiva-Shankar.) Why? Doesn't the Trimurti include Vishnu's personality? Doesn't it include Brahma's personality? When they say 'Trimurti Shiva', do they remove the personalities of Brahma and Vishnu? Then, why don't they combine the name of Shiva with Vishnu or Brahma? (Student: It is only Shankar who attains the stage equal to the Father.) Yes. It is because only that one [soul] emerges as the one who attains the stage equal to the Father 100%. It is because the Father says: when I come, the knowledge which I give you children is to become equal to the Father. As is the Father's *stage*, so should be the children's stage.

So, the Father's *stage* is incorporeal, vice less and egoless; He is certainly Forever Shiva. This is why, He always has that *stage* but the one in whom the Father comes to teach in the Confluence Age, when that study gets completed, there must be a child who attains that *stage* first. So, the child who attains that *stage* is given the title, the highest deity among the deities [i.e.] 'Dev-Dev Mahadev' and the name of that very child is combined with that of Shiva. Otherwise, people ask in the exhibition in the *basic knowledge*: you say that Shiva and Shankar are different, whereas Shiva and Shankar are believed to be the same in the path of *bhakti*. Then, who is false and who is true? Why did they combine and make Shiva and Shankar one in the path of *bhakti*? So, the seekers who come [in the exhibition] issue a show-cause notice. And those who don't take the *advance knowledge* become tongue tied or else they say: this one belongs to the Shankar *party*. So, they should at least give them a solution. Whichever question arises, there is certainly a reply to it. So this is the solution: among the 330 million deities, no deity except Shankar attains the *stage* equal to the Father first of all. This is why the one who acts first is Arjun, [he is] the number one. So, the one who stands first, his very name is combined with that of the Father.

It is said Shiva-Shankar Bholenath. What is said? Shiva-Shankar *Bhole Bhale*. Who is along with Bhole (the Innocent One)? Bhale. Even in the *title*, *Bhole* is first and *Bhale* is next. Shiva is first and *Bhala* is next. Shiva *Bhola Bhala*. So, Shiva's *title* is *Bhola*. He is very innocent and Shankar's *title* is *Bhala* (lit. means a spear). In addition, which weapon is shown in his hand? A *trishul* (trident); there are three prongs in it. What does 'spear' mean? For example, there is a thorn. However, that is small and how is the thorn in a spear? It is thick and big. Baba says: I come in the biggest lustful thorn. I don't come in any small lustful thorn. In whom do I come? In the biggest lustful thorn. The more someone is *vicious* in the 63 births, the harsher he will speak. This is why the arrows of Ram are very famous in the path of *bhakti*. Whose arrows? The arrows of Ram. When the doctors give medicines, when they give good and effective medicines, they will say: this medicine will work like Ram's

arrow (*Ramban*). It will work efficiently. So, in the task of world transformation, the very arrows of Ram do the work of hurting the demons and reforming them. Those demons aren't going to *change* through the sweet murlis, the sweet tunes of Krishna.

It was said: that one's name is Shiva. That one's; whose? That one's. Not this one's. It means the world isn't going to be benefitted through the *part* which I play through this one. That one's name; the entire world is going to be benefitted through the *part* which I play through that one. Shiva means beneficial; He never comes in [the consciousness] of the body. Shiva certainly enters a body but He doesn't come in the consciousness of the body. It means He doesn't become body conscious. *Accha*, come below it to the subtle world [where there are] Brahma, Vishnu and Shankar. Brahma's name and form aren't visible. What is this? Brahma, Vishnu and Shankar who are in the subtle world, their name and form... Whose [name and form] are visible in the world, in the path of *bhakti*? In the path of *bhakti*, Brahma's temples aren't built, Brahma's idols aren't prepared. His pictures are made. However, He is certainly incorporeal. He never becomes corporeal. The Incorporeal One Himself is worshipped. What? What is the basis of worship? (Student: *purity*.) *Purity* is the basis of worship. The more a soul remains stable in the incorporeal *stage* in the Confluence Age, the purer it will be considered to be. And the more it has body consciousness, the more impure it will be considered to be. So, whether you call Him incorporeal or pure... In addition, the Incorporeal One Himself is worshipped.

So, the children have the entire knowledge in their intellect. You have certainly done *bhakti*. The children have seen the pictures. You know that neither the pictures nor the Formless One (*Vicitra*) is revered in the Golden and the Silver Age. No one worships the Point form [i.e.] the Incorporeal One nor do they make His pictures and worship Him. Where? In the Golden and the Silver Age. You know the pictures of the path of *bhakti* very well. The pictures which are given very big names... It comes to the intellect that the Supreme Father Supreme Soul is formless. There is no such form of Him which can be called the Purifier of the sinful ones. Why? It is because the Incorporeal One Himself is the Purifier of the sinful ones. When He assimilates the incorporeal *stage*, the Father is revealed in the world. If He doesn't assimilate the incorporeal *stage* through the permanent chariot, no one can recognize Him in the world at all.

He is praised: the Remover of Sorrow, the Giver of Happiness, the Purifier of the Sinful, the One who brings happiness, the World of Happiness, the One who removes sorrow and who purifies the impure ones. You won't call any other form as the Purifier of the impure ones. There is no human being who has this concept in his intellect. Brahma, Vishnu and Shankar are the residents of the subtle world. So, the one who stays in the first abode of the subtle world or the second abode of the subtle world; who is the highest? There are three abodes, aren't there? The first abode is the highest, the second abode is in the middle and the third abode is the lowest. Then, who is the highest of the high? The One who resides in the Supreme Abode is the highest of the high but there is no personality there. No personality is shown over there. The Supreme Father Supreme Soul... The subtle world is the abode in the second place. It means the Supreme Father Supreme Soul is the highest of the high; it is about the incorporeal *stage*. The One who has the incorporeal *stage* Himself is the Purifier of the sinful souls. And as long as He is in the *stage* of the subtle world i.e. the *stage* of thinking and churning, it is the *secondary stage*. Even that *secondary stage* doesn't purifies the sinful ones. There is the corporeal bodily being in the *third* abode. You shouldn't be confused in these concepts. No one else except the Supreme Father Supreme Soul can explain these concepts.

The Supreme Soul is the only Incorporeal One. What? If we derive the meaning of 'the only Incorporeal One' as a point, what are the insects and spiders too? They are points. What are the animals and birds? They too are points. All the 5-7 billion human souls are points. This way, everyone is incorporeal. So, is one [soul] incorporeal or are all [the souls] incorporeal? In fact, all the souls are incorporeal but it is about stabilizing in the incorporeal *stage*. There is only one who stabilizes in the incorporeal *stage*, who plays an all-round *part*. The Supreme Soul is the only Incorporeal One. What was said? He didn't say, 'The Supreme Father is the only Incorporeal One'. The Supreme Soul i.e. the soul who plays the supreme *part* is the only Incorporeal One. You should assimilate all these concepts in the intellect nicely. The Incorporeal One is the highest of the high and the subtle world is in the middle. There is no creation there. The World of Souls is above. It is called the Incorporeal World. The world of us souls is the *Incorporeal World*. Then we souls come in the *corporeal world*. There are the souls there and here, there are the living souls. What kind of souls? The living souls. And there? The souls are certainly present there but they are inert like someone lying dead. The one who speaks and moves around is called 'living'. The person from whose mouth voice comes out, who moves around, whose eyeballs move, what will he be called? The living [soul].

So, it was said: there is no world there. There is the World of the Souls, it won't be called the *corporeal world*. It is about here. You should have this in your intellect: we are certainly the children of the Incorporeal Baba. The souls. We. Whose children are we? Of the Incorporeal Baba. Why didn't He say that we are the children of the Incorporeal Father? We are the children of the One who is the combination of the corporeal and the Incorporeal One. *Accha*, aren't the 5-7 billion [souls] His children? (Student: no.) Why? Why aren't they that? It is because those children are never face to face with the Father. Those who are face to face are the Father's children. Those who aren't face to face, those who turn their face opposite [to the Father] all the more since the Copper Age, those who *convert* to other religions since the Copper Age, how are they the children of the corporeal Baba? They say, 'this one isn't the father's child,' don't they? It means he isn't the child of his own father, someone else's blood has mixed in him. If he has the very blood of someone else, is he a true child or the step-child? He is a step child.

So, we are the children of the Incorporeal Baba. We were also incorporeal earlier and we used to stay near the Incorporeal Baba. We used to stay near the Incorporeal One! When is it about? The souls reside in the Incorporeal World itself. The souls who reside in the Incorporeal World continue to come to play their *part* till now. The souls are still coming in the corporeal world from the Incorporeal World. They come in the corporeal [form]. So, that is the abode of the Incorporeal Father. We are souls. So, you should have this elation. You should have the elation of the imperishable thing, shouldn't you? Elation of what? You should have the elation of the thing which is imperishable. We are the imperishable souls who have 84 births on this stage like world. We don't have even a single birth less. This is why ours is the imperishable *part*. So, you should have the elation of this. You shouldn't have the elation of the perishable things. It means the other souls, the souls with fewer celestial degrees who descend from the Supreme Abode, who don't become complete with 16 celestial degrees, are they perishable or imperishable? They are the perishable actors and we are the imperishable actors. So, you shouldn't have the elation of perishable things. Those with the bodily elation are called the body conscious ones. It means those who don't become complete with 16 celestial degrees have body consciousness to some or the other extent. And those who become complete with 16 celestial degrees, who have complete 84 births, what are they? They are the imperishable souls, the imperishable children of the Imperishable Father.

This is why it is praised for them: nine lakh stars. In fact, those are the stars of the sky and we are the living stars of the earth. They are also praised in the form of the *naulakha haar* (necklace with nine lakh gems). There are such nine lakh special souls who become the Father's necklace. That is the biggest garland.

The souls are imperishable, the body is perishable. The soul says: I take 84 bodies. We souls are the residents of the Supreme Abode. We were along with the Father. We have come here from there to play our *part*. The soul says: o Baba! The corporeal Baba in the corporeal world. What? The corporeal Baba in the corporeal world and the Incorporeal in the Incorporeal World. What is this? It has certainly been said in the murli: the combination of the corporeal one and the Incorporeal One is called Baba. Then, where did 'Baba' come from in the Incorporeal World? In fact, a *grandfather* is called 'Baba'. (Student: it is about the incorporeal stage.) Yes. The meaning of 'the Incorporeal World (*nirakari shrishti*)' is... '*Shrishti*' means that which gives shelter. There is no *shrishti* in the Supreme Abode. In fact, this is... You children will bring down the Supreme Abode in this world. It means such a gathering of the Brahmins will be ready at Mount Abu where all the nine lakh souls will be stabilized in the incorporeal *stage*. Our Incorporeal Baba will be present there. Our Baba in that *stage* will be incorporeal, there won't be the need for Him to come in the corporeal [stage].

These are very simple concepts. We souls reside in our Incorporeal World. We live there. Then, where do we have to play our *part*? Where will we come number wise from the Incorporeal World? We will come in the corporeal world. From where will the corporeal world begin? (Student replies.) Yes, on the earth but from where will it begin? (Student: in Bharat.) Where in Bharat? (Student: Delhi.) On the banks of Yamuna. Such a place will be ready on the banks of Yamuna at Delhi where we souls will continue to come number wise to play our *part*. There isn't any *part* in the subtle world. What? In the subtle world, there isn't the *part* of service either. The soul of Brahma who is an actor now, who is playing the *part* of establishment, where does he play that *part*? He plays it in the corporeal world. There isn't any part in the Incorporeal World and there isn't any *part* of service in the subtle world either.

They have shown the physical body for Brahma, Vishnu as well as Shankar who are the residents of the subtle world. What is the reason behind this? In the path of *bhakti*, they say: Brahma, Vishnu and Shankar are the residents of the subtle world. They call them the residents of the subtle world still they have shown their pictures, they also show their physical pictures. What is proved by this? It is proved that they also come in body consciousness in the corporeal world. When it is necessary, they come in body consciousness and when it isn't necessary, they don't come in body consciousness. And what about the human beings? The human beings definitely become [body conscious]. All the human beings are body conscious and the deities are soul conscious. And the deities who are the residents of the subtle world belong to the Confluence Age; the very meaning of 'Confluence' is combination. What? The combination of both, body consciousness and soul consciousness. [The place] where there is the combination of both of them is called the subtle world.

Human beings don't have any knowledge. Well, Brahma is called Prajapita Brahma. Then, Prajapita Brahma is certainly present here, isn't he? It means will Prajapita Brahma be with the subjects or will he be the resident of the subtle world? He should be with the subjects. There aren't any subjects in the subtle world. So, the subjects as well as Prajapita Brahma are present here. It is said in a murli: ask those Brahmins, 'When you call yourselves

Brahma *mukhvanashaavali*, where is your Brahma?' They will say: [he is] the resident of the subtle world. *Arey*, you are being born here and your father is the resident of the subtle world! How is this possible? It means they don't know it. You know this firmly that you are the children of Prajapita Brahma and your Prajapita Brahma is also present in a corporeal [form] in this world. Om Shanti.