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**Clarification of Murli dated 24, 25.07.67 (for bks)**

Om Shanti. Fourth *page* of the *vani* of 24<sup>th</sup> July 67; the first *line*. [To become] Narayan from a man (*nar*) and Lakshmi from a woman (*naari*) is a great examination (*imtihaan*). You shouldn't show the slightest negligence in this. What will happen, if you show negligence? (A student is saying: We will become prince from a man.) The Father gives *shrimat*, so you have to follow it. You mustn't violate the laws and regulations because you become elevated only with *shrimat*. The destination is very high. Keep your daily account. Check in the account: Did we earn or did we bring loss? How much did we remember the Father? To how many [souls] did we show the path? It is because only you are a stick for the blind, aren't you? Those ones are blind, the progeny of the blind. There is a story, isn't there? The blind Dhritarashtra<sup>1</sup>. He was blind due to the darkness of attachment. As for you, you have received the third eye of knowledge. So much *knowledge* comes in you because of this eye. You understand that if you remain pure in this life, you will remain pure for 21 births. You shouldn't do any opposite actions (*vikarma*). You shouldn't do any sinful action after becoming the child of the Father who is the Purifier of the sinful ones. For this reason Baba says: As much as you can, also try to save your children.

If the daughter can't follow [the knowledge], then it is considered, she has to be married so that she does not become adulterated. Otherwise, if the daughter understands [the knowledge], the question of having her married shouldn't arise at all. If the daughter is ignorant, it is understood that she doesn't have it (the sovereignty of the world) in her destiny. Some become very sorrowful after being married. Then they say: We didn't even believe the words of the Brahma Kumaris. They repent and come back again. The daughters also go to them.

So the children should become [the ones with] a merciful heart (*raham dil*). Even though someone falls, we have mercy on them [and think:] we should go and uplift them; let they become the residents of paradise after making *purushaarth* (spiritual effort); it doesn't matter if they don't obtain a high status. You should also become *kalyaankaari* (the one who brings welfare), [and the ones with] a merciful heart. You have to *follow* the Father. You have to show the path to everyone. Remember the Father, then your opposite actions (*vikarma*) will be destroyed. First of all, explain that Shivbaba says: Remember Me. If you remember only Me, many sins of yours will be burnt to ashes. Not everyone remembers Krishna. In fact, Krishna is corporeal. So you have to remember only the one incorporeal Father. That Father Himself comes and says: Remember Me. It is because you call Me alone '*Patit Paavan*' (the One who purifies the impure ones). There is no one else in the world, who would purify the impure ones. Only by remembering Me will your *vikarma* be destroyed. The *vikarma* won't be

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<sup>1</sup> The father of the Kauravas in the epic Mahabharata.

destroyed by remembering others. It is also written in the Gita: remember Me alone. They have only made this difference, that they have inserted the name of a bodily being. But this one is *Bhaagirath*<sup>2</sup>, isn't he?

All these are Brahma Kumar - Kumaris. *Adhar kumaari* (females who are married and lead a pure life), *Kumaari kanyaa* (virgins), these temples are also made here as memorials. But **you** are the *adhar kumaari* and *kumaari kanyaa* in practice. You are that number wise (according to your *purusharth*). What does it mean? (A student: After coming to the knowledge.) Yes, who is *adhaar kumaari* after coming to knowledge? And who is a *kumaari kanya*? After coming to the knowledge, after belonging to the one Father, if she became adulterated, she is an *adhar kumaari*. The Father says: I make even the mothers into virgins (*kumari*). If she remains a virgin, she is called *kumaari kanyaa*. Now you are *adhar kumaari* and *kumaari kanyaa* in practice. No one will be able to *copy* this. Even though there are many of such ashrams of people dressed in white clothes, this idea won't come to anyone's intellect. All the Brahma Kumar - Kumaris are the progeny of Prajapita Brahma.

They consider themselves to be [Brahma] kumari and then also perform *gandharv vivaah*<sup>1</sup>. But there is a lot of hard work involved to remain together for such ones who perform *gandharv vivaah*. There should be so much effort involved that the eyes never become *criminal*. Some have a bit of a *criminal eye*, then they control themselves and stand up [in spiritual effort]. The human beings say: This is *impossible*. It is the eyes which deceive. It is your *promise*: Baba, we will never leave you. Baba says: If you want to see great unfortunate ones (*kambakht*), who divorce even such a Father, see them here. Even while living with Baba, they try [and ask]: Baba, give us something, so that we would stay separately. There are such ones too. Great fortunate ones (*bakhtaavar*) are here as well as great unfortunate ones are here. If someone gets less rice [to eat] or received clothes with delay, they will immediately say: It is better to go home than [to suffer] this. All these examinations take place.

The Father says: You children should remain [in] the same [stage] in sorrow, happiness, loss and profit. It doesn't take long to become unfortunate instead of becoming fortunate. If someone said something, then that's it! They get ready to go [and say:] We will go home. Maya gives such a punch. All of you are *gaj*. There is the fight between a *gaj* and a *graah* (crocodile). *Gaj* means 'elephant' (*haathi*). All of you are *mahaarathis* (great warriors). You are in the water of knowledge. The crocodile Maya catches your foot like intellect. Maya gobbles up the elephant. *Acchaa*. To the sweet, long lost and now found, spiritual children, remembrance, love and *good morning* from the spiritual Bap and Dada. Om Shanti.

This is a morning *class* of the 25<sup>th</sup> July 67. Everyone should sit in a soul conscious stage. The Supreme Father Supreme Soul is narrating to us souls through this body. So, in

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<sup>2</sup> A mythological character who performed deep meditation (*tapasyaa*) to bring the river Ganges down to earth; it means a fortunate chariot.

order to listen from the Supreme Father Supreme Soul, it is necessary to sit in a soul conscious stage. You sat in a body conscious stage for 63 births. You children have understood, how Shiva's *jayanti* (birthday) takes place. How does it take place? Shiva is revealed in this world through the corporeal body. So it is considered to be a birth in the form of revelation. Just like when a child is born, he comes outside. He remains hidden before he is born. In the same way, until the Supreme Father Supreme Soul is hidden (*gupt*) in this world, it is as if He is in the womb of knowledge. When He is revealed in the world, it is as if He is born. He is the highest on high God; His name is Shiva.

They celebrate only *Shivajayanti* (the birthday of Shiva). They don't celebrate *Rudrajayanti* (the birthday of Rudra). They don't say the other names. They just say *Shivajayanti*. Only Shiva is called the Supreme Father Supreme Soul. He is *kalyaankaari*, isn't He? He is *kalyaankaari* to all the human beings. He is called the Purifier of the impure ones, the Father of everyone. And all the souls certainly are brothers. Later, when the world is created, we become the progeny of Prajapita Brahma [i.e.] brothers and sisters. You know, we are brothers [amongst ourselves]. Then, we became brothers and sisters through Prajapita Brahma. All say: We are Prajapita Brahma Kumar- Kumaris, the progeny of Shivbaba. So, did you see the birth of Shivbaba? Without Him being born, we don't come to know about His *occupation* at all. When the birth in the form of revelation takes place, the world will know about His *occupation*. The birth of Shivbaba is *alokik*. He Himself says: I enter an ordinary old body. Then, I name it "Brahma". Whichever body He enters, it will have to be named "Brahma".

So how is Brahma born? How is Krishna born? Krishna is certainly a child. Krishna is born from his mother and father. How is Brahma born? The name of the one in whom the Father Shiva enters is revealed as Brahma. So it is a birth, isn't it? But no one knows this. Why? Why doesn't anyone know this? Just like, when a soul enters the womb, we don't come to know at all when it entered. In the same way, when Shiva enters the body, we don't come to know about the *time* of [His] entrance at all. They don't celebrate the birth of Brahma in Bharat, because they don't come to know at all. They don't celebrate the birth of Shankar either. Do they celebrate Shankar *jayanti*? No. They celebrate the birth of Vishnu. They say: Ram is the incarnation of Vishnu. Vishnu himself is Lakshmi and Narayan. They celebrate the birth of Narayan. They don't celebrate [the birth] of Radhe. Probably, those from Radha's group would know [about her birth]. They do celebrate the birth of Krishna. Krishna himself is Narayan. So, the *part* of Vishnu is the main. The one who remained is Lakshmi, who is Radhe at first and later on she is Lakshmi. So, all these things are to be understood.

Now, you children receive the secrets (*ant*) of God too. The children should indeed know the *actors* of the *drama*. Many say: Such and such one was born from the wind, such and such one was born from the nose. For whom do they say this? Hanuman (a monkey faced deity) was born from the wind. Nasik? There was a sneeze and Nasik (a place in Maharashtra)

emerged. The turtle incarnation, the fish incarnation ... well, it is not about animals at all. Nonetheless, the real ones are certainly revealed. Shivbaba is also revealed. He is the Supreme Father Supreme Soul, isn't He? He is praised as the Ocean of knowledge, the Purifier of the impure ones. It is the soul that is praised. The body does perish. The soul of Nehru was a *Prime minister* through the body. So the glory is of the soul. You know this. Those people sing the praise of the body. Regarding Shivbaba, He doesn't have a body at all. He is the Ocean of knowledge. It will be said: The soul of Nehru also was very good. He was very wise. But nothing can happen without a body, [can it]? The soul is praised along with the body itself. People of the world have only the topics of the body in the intellect. Now you children have to become soul conscious. The main soul is worshipped. The souls who play ordinary roles are not worshipped. When they build temples of Shivbaba, they also make *shaaligraam*<sup>3</sup> along with it. They are worshipped. When the worship of *Rudra* takes place, the worship of both Shivbaba and the *shaaligraam* takes place together. It is because at this time I too am doing spiritual service, am I not? *Tat tvam* (so are you). You are also doing spiritual service.

We have to consider our self to be a soul and do *service* through the body. The Father is incorporeal, then He has to come in the corporeal [form]. Baba says: I have to take a real body (*saakaari tan*). Now you have come to know about the birth of Brahma as well. Also when we say Trimurti, we should know [about their birth] as well. Shivbaba comes. And it is explained about Shankar; there is also a picture, but he doesn't **do** anything. The picture is a reminder of what? (Students: Of the character.) He has played a character. So, what character has he played when he doesn't do anything at all? It won't be said that the Supreme Soul (*Paramaatmaa*) destroys or brings about destruction either. The Father will certainly not destroy the children or bring about [their] destruction, because if there is someone who gives such a suggestion, to destroy or bring destruction, then the giver of the suggestion himself will be caught.

So the Father explains: Why should Shankar be loaded with so much [burden of] sins? He opens the eye and destruction takes place. This cannot happen. This is also a gossip. What? (Students are saying: That he opens the eye and destruction takes place.) Is it about these physical eye? (Students: No. The eye of knowledge.) Yes. When the real eye of knowledge open, we understand that whatever we see in this world through these eyes has already finished. But it doesn't sit in the intellect just by saying it. It should be experienced in *practical* acts. What? Whatever we see through these eyes, all that is going to be finished. So look, 'he opened the eye and destruction took place', this as well is a gossip. All these are the numerous pictures of the path of *bhakti* (devotion). And all these pictures are *wrong*. Then, what is *right*? The Father also explains the *right* pictures.

They say, Shiva Shankar. Whose name was combined with Shiva? The name of Shankar was joined. When the birth of Shiva took place, Shankar's [birth] also took place along with Him, didn't it? Then do they celebrate the birth of Shankar? (Students: No.) Why?

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<sup>3</sup> Small round stones considered sacred in the path of devotion.

They say Shiva Shankar together. [There is] the birth of Shiva, then along with the birth of Shiva, the birth of Shankar should also take place. Then why don't they celebrate it? (Student said: Both are one.) Both are one? Are Shiva and Shankar one? (Students: No, the soul is ...] How is the soul of Shiva and Shankar one? The soul of Shiva is separate and the soul of Shankar is separate. (Students: The personality is one.) Shankar sits in remembrance. Does God need to remember? Shiva is God; Shankar is a deity. (Student: But he is equal to God, he is equal to the Father.) Yes. He makes *purusharth* and remembers so intensely that he becomes equal to the Father. So when he becomes equal to the Father, the soul is revealed in the form of the Supreme Soul in the world. No difference remains between Shiva and Shankar. Still, they won't celebrate the birth of Shankar. Whose birth do they celebrate? They celebrate Shiva's [birth]. It means that Shankar is the body and Shiva is the soul. The birth of the soul will be celebrated.

They show Shankar and Parvati. Baba has explained this too. All of you are Parvatis. They have shown **one** Parvati with Shankar. The Father says: All of you are Parvatis. You are listening to the story of immortality (*amar katha*) from Amarnath (the Lord of the immortal ones), aren't you? Well, Shankar isn't Amarnath, who narrates the story to Parvati. Who narrates [the story] to you children? Does Shankar narrate it or does Shivbaba narrate it? (Students: Shivbaba.) Why? Why doesn't Shankar narrate it? (Students: He remains in remembrance.) Yes. Had he been the narrator, if that story of 84 births was in his intellect, why would he sit in remembrance? Now you are listening to the *amar katha* from Amarnath. So Shankar is not Amarnath. Shivbaba narrates it to you children. So, what should be in your intellect? (Students: Shivbaba.) Neither Brahma nor Shankar narrates it to us; **Shivbaba** narrates it to us. So, the remembrance of the soul was in your intellect, wasn't it? The [idea of the] *difference* of souls sat in the intellect, didn't it? Does the soul of Shiva narrate it or does the soul of Shankar narrate it? (Students: The soul of Shiva.) Shiva narrates it.

They have given the name Shiva Shankar. If Shiva narrates it, why have they given the name of both? (Student: There is the body.) It is because He will narrate it only through the body, won't He? How will an incorporeal soul narrate it? There is **one** Amarnath. The name is certainly not Shiva Shankar. What is the name? In fact, the name is Shiva. The name Shiva Shankar has been given by the devotees. On what basis did the devotees give the name? When is it the reminder of? (Students: Of the Confluence Age.) Certainly, it is the reminder of the Confluence Age. But both Shiva and Shankar are separate. Shiva's *act* is different and Shankar's [act is] different. Shiva is incorporeal, Shankar is subtle. If he remains in remembrance... so, the one who remains in remembrance to whatever extent, will his intellect become sharp [to that extent] or not? (Students: It will be sharp.) If it becomes sharp, his intellect will work as well. If the intellect works, the *stage* becomes subtle. So it was *wrong* to keep [the names] of both together, wasn't it? That One is incorporeal and that one is subtle. The Father says: Understand these things properly. What should be understood properly? That soul is in the *stage* of thinking and churning ... which soul? (Students: Shankar.) Shankar. He is the one who thinks (*soctaa*). The One who is the Supreme Soul Supreme Father, does He

need to think? (Students: No.) The knowledge of all the three aspects of time is always contained in Him.

This idea comes in your intellect. Shiva is truly separate; He is incorporeal. Shankar will never be called incorporeal, the Ocean of knowledge, the Purifier of the impure ones. Then what will he be called? Shankar is not the Purifier of the impure ones. Shiva is the One who purifies the impure ones. But the body? The body belongs to Shankar. So, is the body the Purifier of the impure ones or is the soul the Purifier of the impure ones? (Students: The soul.) The soul is the Purifier of the impure ones. **That One** also takes us along [with Him]. Who? (A student: Shankar.) Shankar takes us along [with him]? Who is the one who also takes Shankar along [with Him]? (Students: Shiva.) **That One** also takes us along [with Him]. **This one** doesn't take us along [with him].

Second *page* of the *vani* of 25<sup>th</sup> July 67. Then what does Shankar do? Shivbaba purifies the impure ones as well as He takes [us] along [with Him]. Then what does Shankar do? (Students: He remains in remembrance.) But they have made a picture, then, it must be a reminder of some character, musn't it? The reminder of which character? (A student: Of becoming equal... equal to Shiva.) As the reminder of remaining immersed in the remembrance, in the *love* of Shiva, Shankar is *mostly* shown sitting in remembrance. So, as the memorial of this they have made a picture. Baba has also explained this: We should say 'Trimurti Shiva'. We shouldn't say 'Trimurti Brahma'. We shouldn't say 'Trimurti Vishnu' either. What should we say? (Students: Trimurti Shiva.) We should say 'Trimurti Shiva'. Why? What is bad if we say Trimurti Shankar? Shankar is the one with a subtle stage. Shiva is incorporeal. The incorporeal Shiva comes and is revealed with three personalities (*murti*).

No one knows the birth of Vishnu, when Vishnu was born. The birth of Vishnu is the birth of Krishna. Radhe must have been born four-five years before Krishna. It must have happened four-five years before? The birth certainly takes place from the mother's womb. What is the name of Krishna's mother? (Students: Yashoda.) They say, Yashoda. The name of Devaki [as his mother] becomes *wrong*. Now, in the path of *bhakti*, they go with whoever said whatever. So now the children should use their intellect. As for the rest, there is no question of the eighth child. They have defamed Krishna in this way as well. What? [Saying] that his mother gave birth to the eighth child, [Krishna].

All these are the dirty topics of the path of *bhakti*. For this reason, the Father says: The path of *bhakti* is the path of degradation (*durgati*). Then, why did He raise the topic if it is the path of degradation? What is the need to raise the topic of the path of *bhakti* that is *wrong*? [If] the eighth child was Krishna, who were the remaining seven? (Students: The seven Narayans.) Yes. Certainly, there are other seven children, who don't reach the *stage* complete with 16 celestial degrees. So, the Father says: They keep saying "true, true" to whatever human beings say. They don't accept your words. You say true words, they don't believe them, [and] when

the gurus of the path of the *bhakti* narrate false topics, they believe them. People say: Then, where did they bring this knowledge from? *Arey!* It is the Father who is the Ocean of knowledge, who has the *knowledge* of the beginning, the middle and the end. No one else knows these things at all. If someone knows the Father, he would know the entire creation too. He would know the *biography* of the Creator and the creation.

The Father is the unlimited Master. All the rest are brothers. Even among them ... among whom? Even among those who are brothers, the Sanyasis are called “high”. Why? Why do they (people) bow their head before them? It is because they remain pure. The scholars and so on read a lot of scriptures. But even those scholars don’t know who the Father is. The Father Himself comes and says: I am born in this way. You children have also come to know how Brahma is born. How is he born? (A student is saying: From Vishnu’s navel.) Is he born from the navel of Vishnu? Who is Vishnu [and] who is the navel? (Students are saying: ... at the beginning of the *yagya*...) Who is Vishnu at the beginning of the *yagya*? (Student: Om Radhe.) Om Radhe is Vishnu? Om Radhe is after Brahma. (Students: Radha *bacci* [daughter Radha].) Yes. The couple that was at the beginning of the *yagya*, they themselves are... (Students: ...Vishnu.) Their *sanskaars* matched with each other. That is why, they were the form of Vishnu. They were [Vishnu] at the beginning [of the cycle] as well as they are the form of Vishnu in the last birth.

And from them, 10 years later ... the navel is certainly long, isn’t it? In the path of *bhakti*, when they show Brahma [emerging] from Vishnu’s navel, they show the length of the navel, don’t they? So then after 10 years, Brahma was born again. It did take *time*, didn’t it? So, the Father Himself comes and says: I am born in this way. (A student is asking: Baba, what does it mean? After 10 years, the birth...?) The name Brahma was revealed from the year 47. Before that, no one knew. Did anyone know this Brahma Kumari Ishwariya Vishwa Vidyalaya before? Before, the name was Om Mandali. Or was it Brahma Mandali? It was Om Mandali. Later, when the murlis were narrated through Brahma [and] the Brahma Kumari Ishwariya Vishwa Vidyalaya was revealed, people came to know that the Brahma Kumari Ishwariya Vishwa Vidyalaya was established through Brahma, [that] this is Brahma.

So you know how Brahma is born. The Supreme Soul Shiva entered him; so He gives the name Brahma to the one whom He enters. No one else can say [this]. Go to Ajmer (a place in Rajasthan) and ask; what? ‘*Aj*’ means he-goat and she-goat, and ‘*merh*’ means sheep. So, go to the country of goats and sheep and ask. Ask what? (Students: How Brahma is born.) Who gives birth to Brahma? Who gives [him] birth? Is Brahma corporeal or incorporeal? Brahma is corporeal. So will the one who gives birth to the corporeal one be corporeal or incorporeal? (Students:Corporeal.) He will be corporeal. So who is the Father (*janmdaata*) who gives birth to Brahma? (A student: Shivbaba.) Shivbaba? When? (A student is saying: In the beginning of the *yagya*.) Yes. He himself couldn’t understand the visions he had. Even his guru was unable to tell him [about its meaning]. The scholars, pundits, teachers of Varanasi couldn’t tell him

about it either. So who made it sit in his intellect? Who fitted the seed of knowledge in his intellect? (Students: Prajapita, the partner.) The one through whom this seed of knowledge was fitted [in his intellect], he himself is his father.

He also asks: Who is the father of Brahma? So go to Ajmer and ask this. What? Go and ask those people in the country of goats and sheep: When was Brahma born? How did it take place? Who is Brahma's father? They will say: Baba, the Point. Now, Brahma is corporeal, that One is incorporeal. How will a corporeal one be born from the incorporeal One? Then they will just say: Trimurti Brahma. What? All the three personalities are of Brahma himself. Brahma himself becomes Vishnu and he himself becomes Shankar. That's it. They will say: He (Brahma) is the creation of God (*Ishwar*). But we should also know how he is created. There is no work of Shankar at all. As for the rest, [Prajapita] Brahma has a birthright. The incorporeal Father says: I enter these ones and name them Brahma. "These ones"; why did He make it plural? (Students are saying: ... Ram and Krishna.) Certainly, there are two souls whom He enters and then He names them "Brahma". One is Brahma and the other one is Prajapita Brahma.

Brahmins should be of the highest rank (top-knot Brahmin). If they are of the highest rank, only then will they become deities. If they are Brahmins of a low rank, they will not become deities. How many categories are there of Brahmins? (Students are saying: Nine categories.) Nine categories are praised; one higher than the other. So the Brahmins of a high category become deities. Those who belong to the rank of the Shudras<sup>ii</sup> can't become deities. They are Shudras. You are Brahmins. But He adopts those very Shudras and makes them into Brahmins. What? He doesn't *adopt* the Vaishyas (those belonging to the merchant class) and make them [into deities]. He doesn't *adopt* the Kshatriyas (the warrior class). He adopts those who become Shudras and makes those very ones into Brahmins. The children of Prajapita Brahma will certainly be the mouth born progeny (*mukhvanshaavali*). Brahmins? Of which family line? (Students: The mouth born progeny of Brahma.) The Brahmins also are of two types. One is those who only take the lap; they take only the happiness of the lap. They don't understand the topics of knowledge. And the others? [They are] those who are the mouth born progeny, who understand the words of knowledge that emerged from the mouth [of Brahma] and explain it to the others.

The Father says: I make this one Mine through the lotus mouth of Brahma. "This one" means who? The Father narrates: I make this one Mine through the lotus mouth of Brahma. "This one" means who? When he used to say "this one", towards whom did he hint? (Students: Brahma.) I make this one, this Brahma Mine through the lotus mouth of Brahma. So, He belonged to both, didn't He? Or did He belong to Brahma alone? 'Both' means He belonged to Prajapita and Brahma, didn't He? The inheritance is of Shivbaba. It is not of Brahma. At the very end of the last birth of many births, the Father has entered this one. 'Many births' means how many? (Students: 84.) The last birth of the 84 births... At the end of even the last birth of the 84 births; when will it be? (Students are saying something: ... 76.) At the end, the Father

entered this one and He gave him the name “Brahma”. Well, it is said: Brahma *so* Vishnu. Krishna himself becomes [the one with] an ordinary body again after 84 births. How? Krishna himself becomes [the one with] an ordinary body again after 84 births. Whose body should be called ordinary? Should the body of Dada Lekhraj Brahma be called ordinary? (Students: Of the Confluence Age Krishna.) Yes. This is about the Confluence Age Krishna. The Confluence Age Krishna, who is praised in the scriptures, who is worshipped in the temples, that Krishna himself, after 84 births becomes an ordinary bodily being again. Baba enters in those ones (*unmein*). Why was it said, “In those ones”? It should be said, “In that one” (*usmein*). Because both the souls [i.e.] Ram and Krishna are present in him. Still, He enters the body of the first soul. What? It is not that He enters the body of the second soul. So who is the first soul? And who is the second soul? (Students are saying: Ram.) Prajapita is the first soul of the beginning of the *yagya*. And Krishna, Dada Lekhraj is the later one, the second soul.

He doesn't explain only to this one (*inko*). Whom? (Students: Brahma.) How is it possible that only this one listens? He makes a sound. Who? He makes a sound through the mouth of this one, this Brahma. You listen [to the sound] as well as this one listens [to the sound]. There is one main thing. What? This one does listen to [the sound] as well as you listen to [the sound]. But, what is the main thing? Both are listeners. You listen as well as this one listens [to the sound]. But there is one main thing. He is indeed Baba, isn't He? Who? We receive the inheritance from that One (*unse*). (Student: The soul of Ram...) Yes, we don't receive it from this one (*inse*). No one receives the inheritance from Brahma or Christ. Just as there is the *list* of Abraham, Buddha, Christ; similarly, Brahma was also added into the same *list*. We don't receive the unlimited inheritance from Abraham, Buddha, Christ and we don't receive the unlimited inheritance from Brahma either. We receive the inheritance from that One. His chariot is [the one that gives the inheritance]. This is Brahma's [chariot].

We are Brahmins. We are learning Raja Yoga from the Father. If there are Brahmins, from whom are they learning Raja Yoga? (Students: From the father.) From which father? Is it from the Father of the point souls or from the father of the human beings? (Students are saying: From the father of the human beings.) From the father of the human beings? (Students: From the Father Shiva [*Shivbaap*].) From the Father Shiva. We certainly have to remember the Father. We certainly have to remember the One from whom we are learning. [Not that you] start remembering this Brahma. God Shiva taught Raja Yoga. He doesn't teach Raja Yoga through this Brahma. He didn't teach it even to Krishna. There is no question of teaching in the Golden Age at all but in the Confluence Age also, He didn't teach Raja Yoga even to Krishna's soul who is at the end of the 84<sup>th</sup> birth. Did he know the secret points? Had he known it, why would He say: Baba calls Brahma “*baby*”? I narrate to you, this one just listens in between; meaning you are intelligent, I narrate to you. I don't narrate to this one.

He entered Krishna's soul which has become impure in the last birth of many births. Then He changed his name. So, there should also be a *list* of the ones whose names were

changed. At the beginning of the *yagya* also, the names were changed. Are the names changing even now or not? (Students: They are.) Are they? At the beginning also the names were changed, then He stopped changing the names. Are the names changing even now or not? (Students are saying: They are not.) Are they not? So, how is the name Jagadamba given? How was the name “Shankar party” given? Even now the names change. So there should be a *list* of that too. The names of 250 [souls] came. That *list* should be kept hidden. Why? Is there anything secret in that? That *list* should be kept hidden. If you have a birth after dying alive, the Father will certainly give a name. He **will** give it. (A student is asking: 250 names were mentioned.) Yes. (Student: Which ones are they?) They [i.e.] the *didis* and *dadis* have the *list*. He also said: That *list* should be kept hidden.

If you have a birth after dying alive ... so, did those BK's have a birth after dying alive? What is the meaning of having a birth after dying alive? (Students are saying something.) We should live the life in such a way that we don't see even while seeing, we don't listen [to anything] even while listening. For this reason, the Father is also called Bhragu Rishi (one of the seven great sages) because He knows your horoscope, doesn't He? He is also the One who gives names, isn't He? Do people celebrate only Shiva *jayanti*, or do they also celebrate the birth of the other deities? They celebrate the birth of Krishna, they celebrate the birth of Ram, they do celebrate the birth of the other deities too. So, since they celebrate the birth [of the deities], they are certainly the ones with names, aren't they? When are these names of deities revealed? They are revealed in the Confluence [Age]. So who gave the names? *Arey*, there will be someone who gives names, [won't there?] *Acchaa*, who gave the name Brahma? Who gave the name Shankar? Who gave the name Vishnu? Who gave the name Jagadamba? Though, He gives [the names] in hints. He doesn't say it face to face in practice. He is the one who gives the names. But then He saw that they didn't stay. They move away. Today, they are present and tomorrow they fly away. So He stopped giving names. It is not nice if they go away and become Shudra after becoming Brahma Kumar-Kumari. For this reason, He stopped making the rosary. Whose rosary will be made? Whether it is the rosary of the 8 [souls], whether it is of the 108, whether it is of the 16108, whose rosary will be made? Those who become the heirs, those who belong to the family of the king and queen after learning Raja Yoga will become the heirs. So, when He saw that they went and became Shudras, He stopped making the rosary, because not all became heirs. They became the heirs, they left the household and became [the children] of Baba after coming... the ones who did the *bhatti*<sup>4</sup> were given names.

If they say now: Give us a name, still He doesn't give them names. Yes, if someone is very firm... What? If someone is very firm... in what? If he is very firm in the topics of knowledge and he asks [for the name], he may be given a name. Was anyone given a name? Wasn't anyone given a name? (Students: It was given.) Who? (Students: Yogini.) The name Yogini? The name Yogini existed already before. There is Yogini in the *basic knowledge*, isn't

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<sup>4</sup> An intense course of yoga and knowledge for a period of seven days following strict norms

there? This is in an unlimited sense. It is about the time when this vani was narrated. If someone is very firm and asks, he may be given a name. But who should be trusted? *Acchaa*, if He doesn't trust anyone, didn't He give a name? (Students: He gave it.) Whom did He give [the name] to? (A student is saying: The 250 [souls].) No, the 250 [souls] is the previous topic. That is the old topic. Now from the time the murli is narrated... it was said about the time around the year when the murli was narrated, that if there is someone like this, if he is very firm and he asks, then he may also be given a name. But who should be trusted?

He narrated the previous story again: The ones who lived for 10 years [in the *yagya*] ... they went into trance and taught the *drill* [of remembrance] to even Mamma and Baba. They used to sit as the heads. Baba used to enter them and give directions. They commanded so much respect! They commanded so much respect that, even Mamma-Baba, who were sitting in front of them in the year 67, used to learn from them. From whom? (Students: From those living for 10 years [in the *yagya*].) They used to learn from them. Even they are not present today. Why aren't they present? Why didn't they stay? What happened? At that time, there wasn't so much of this knowledge. How much? As much knowledge has emerged now... meaning till the year 67. At that time, there wasn't so much of this knowledge. And now? Now that knowledge has emerged. So, will they break off now?

They broke off before, because there wasn't so much knowledge. A knowledgeable soul needs the food of knowledge. There wasn't that food of knowledge. The topics of the path of *bhakti* were practiced at that time. They used to sit and narrate the meaning of the old Sanskrit Gita. They played the sound *Om, Om, Om, Om*. Now it is certainly not about *bhakti*. You have also received the knowledge of the Ladder, of the 84 births now. **You**. You have also received the knowledge of the Ladder of the 84 births now. Who? **You**. Had you received it before, had you received this knowledge before, you would have prepared the [picture of the] Ladder at that time. The Ladder wasn't made at that time. As the knowledge was received, the pictures were made accordingly. So many pictures will be made after this one as well. Now, all these topics are in your intellect. The soul of Krishna has now become impure after having 84 births. After having how many births? After having 84 births, it has become impure now. He was impressed (influenced). Who? The soul of Krishna. So this one (the soul of Krishna) became his. He was impressed. So this one... Who? Brahma. [He] became his. Whose? Of the one who was the main actor at the beginning of the *yagya*, of the one whose directions he followed; he became his. So Baba gave up the name Dada Lekhraj [received] in the vicious birth. He was given the name of the birth without vice. Om Shanti.

<sup>i</sup> *Gandharv* vivah – marriage by mutual agreement, without any marriage ceremony.

<sup>ii</sup> *Shudra* – a member of the fourth and the lowest division of the Indo-Aryan society.