

# TRIMURTI (ADVANCE COURSE)

(Only for Prajapita Brahmakumar-kumaris)

Presented by

Adhyatmik Vishwa Vidyalaya

The four pictures that Baba had prepared on the basis of the visions of the *sandeshis* (trance messengers) are the Trimurti, the World Drama Wheel, the Kalpa Tree and Lakshmi-Narayan. All these old pictures were about 30X40 inches in size. Among them the main one is the picture of the Trimurti because Baba has said in the murli:

- \* “First of all you have to explain only on the Trimurti. [...] First of all you have to give the introduction of the Father.” (Mu.05.11.71, end of pg.1)
- \* “When someone understands [this] one thing, then you have to explain further.” (Mu.05.11.71, middle of pg.2)
- \* “The first main thing is to give the introduction of the Mother and the Father. [...] The main thing is to give the introduction of the Mother and the Father. Well, if you have understood, then write [it], otherwise, it means that you haven’t understood anything. You should explain from the heart and then ask them to write. Truly, these are *Jagatamba* (World Mother) and *Jagatpita* (Father of the world). They should write that they certainly receive the inheritance from the Father. [...] **You should explain completely on the one picture of the Trimurti only.** You have the faith that this is your Mother and Father; you have to receive the inheritance from this one.” (Mu.12.03.87, end of the middle part of pg.2)
- \* “**The first main thing that you should fix in the intellect is who God is.** Until this thing has sat in the intellect, explaining anything else will have no effect.” (Mu.25.04.90, middle of pg.1)

These pictures have been prepared on the directions of Shivbaba. In the murli dated 01.01.75, in the middle of pg.1, Baba has said: ✦ “These pictures etc. are prepared only on the directions of the Father. Baba used to have the pictures prepared through divine visions (*divya drishti*). Some keep preparing pictures according to their own intellect as well.” The drawings in the pictures also have deep meanings, for which Baba has said in the same murli, in the middle of pg.3: ✦ “All these pictures of yours are meaningful. None of the picture is meaningless. No one can understand them until you explain to them. The one who explains is the one Father Himself, the Intelligent and Knowledgeable One.” For the purpose of explanation there are also inscriptions in these pictures. Baba has said in the end of pg.2 of the murli dated 30.04.71: ✦ “*Arey*, the Father Himself has prepared these pictures. If you remove the inscriptions from the pictures, you appear to be damn fools.”

## THE ADVANCE KNOWLEDGE

The majority of the Brahmakumar-kumaris think that the murlis of Shivbaba are easy and have simple meanings. There are no deep secrets in them, such that it would be necessary to churn the ocean of thoughts on them. On one side, Baba has given common knowledge (the primary knowledge) in the murlis, whereas on the other side, in the same murlis He has also given special knowledge (the advance knowledge). For this reason, Baba says in the end of the murli dated 11.02.75: ✦ “The Unlimited Father explains only the unlimited topic.” Only those children who think and churn the great sentences (*mahaavaakya*) of Baba can understand the unlimited topics. Baba gives direction in the murlis: “Children, sit in front of the pictures of the Trimurti, Lakshmi-Narayan, etc. Churn the ocean of thoughts on them every day at *amritvela* (the early morning hours), then many new *points* will keep emerging in the intellect.” At the end of the third page of the murli dated 22.03.74, Baba has said: ✦ “If you develop a habit of churning the ocean of thoughts, many *points* will keep emerging”. Baba said in the murli dated 31.08.73, in the end of the middle part of pg.4: ✦ “The children should read and listen to a murli five to six times, only then will it sit in their intellect.” **The essence that emerges, the deep secret that is revealed after churning the ocean of thoughts on each sentence of the murlis and the avyakt vanis and comparing them with the inscriptions and the drawings in the pictures itself is the advance knowledge or the new knowledge.**

## THE SHRIMAT (ELEVATED DIRECTIONS)

According to the advance knowledge, the first and main topic in the picture of the Trimurti is that of ‘the shrimat’. Baba has described what shrimat is on pg.20 of the avyakt vani dated 21.01.69 itself: ✦ “The body of Brahma is the chosen one; so, only the murli that has been narrated through his body is the murli while the *service* that is done through the *sandeshis* (trance messengers) for a short period, this isn’t called murli. There is no magic in that murli. There is magic only in the murli of Bapdada. This is why, whatever murlis were narrated, they all have to be revised.”

**Only the certified murlis of Shivbaba narrated through the mouth of Brahma from Abu will be called shrimat.** It is the shrimat of the Supreme Soul Shiva through Brahma. He is our mother Gita and if that mother Gita also enters Dadi Gulzar and is revealed, narrates the vani (words, speech) of divine virtues, then those are also elevated directions for us. It is not that the vani of Brahma narrated through Dadi Gulzar are not acceptable to us. They are acceptable, but they are beyond our comprehension. Until the Supreme Soul Himself comes and clarifies them, it is not shrimat for us because it has been said about shrimat in the murlis as well: ✦ “The Father comes face to face (*sanmukh*) and gives shrimat.” (Mu.08.03.83, middle of pg.3) So, where is shrimat face to face for us? *Sanmukh* means in front of the face. So, the shrimat that the Supreme Soul gives by coming face to face, He gives it [to us] in the form of the Teacher and the Sadguru. This is why it has been said in the vanis: ✦ **“You have to follow the shrimat at every step.”** (Mu.03.03.77, middle of pg.1) What is meant by every step? It means that whatever steps you take in order to perform any task in your life, you should obtain the shrimat of the Supreme Soul Father before performing each of those tasks. When can this be possible? You can obtain the shrimat only when the Supreme Soul is present in this world face to face; otherwise, how will you obtain [shrimat]?

A question arises: in the absence of *saakaar*<sup>1</sup> Baba, whose directions should we Brahmakumar-kumaris follow? The straightforward answer to this is: “on the directions of the murlis”; because the murli itself is our *laathi* (walking-stick); with its support we have to walk.

- \* “The murli is the walking-stick (support). If there is any shortcoming, it will be corrected with the help of this walking-stick. This support itself will take us to our home and our kingdom. But [read the murli] with an aim, not [just] as a rule, but with affection. [...] **A true Brahmin will be assessed through the murli. Affection in the murli indicates a true Brahmin; if he has less affection in the murli, it means that he is an incomplete (half-cast) Brahmin.**” (A.V.23.10.75, end of pg.220)
- \* **“You receive an explanation for everything in the murli, so you should *note* it down. The children certainly don’t take notes from the murli, then, they sit and ask about the same things to Baba.”** (Mu.08.10.72, middle of pg.2)
- \* “Everything is definitely based on the murli. If you don’t get the murli, where will you take shrimat from?” (Mu.11.02.76, beginning of pg.3)
- \* “Only the murli of *saakaar* [Baba] is the murli. Only the shrimat that is received from Madhuban is shrimat. You can’t meet the Father anywhere else other than at Madhuban. [...] If [it is said that] Baba’s part is played through a *sandeshi* during the time of *bhog* (offering food) etc. somewhere, it is completely *wrong*.” (A.V.11.04.82, middle of pg.365)
- \* “The shrimat is of the one Father. [...] It will not be said the shrimat of *dadi* [or] *didi*.” (A.V.31.03.90, end of pg.206)
- \* **“To listen face to face [from the Father] is *no.1*, to listen to the *tape* [recorder] is *no.2*, to read from the murli is *no.3*.”** (Mu.27.01.73, end of pg. 3)
- \* “God teaches [you], so you should give a lot of *regard* to Him. You should study well. There are many children, they have no interest in studying. [...] Sweet children, the Father requests: study well, then you will attain a good status. Save the honour of the Father.” (Mu.26.04.85, end of pg.2, middle of pg.3)
- \* “If you have any *question* or face any problem, you receive the solution [for it] through the murli.” (A.V.18.02.94, middle of pg.168)
- \* “Maya is born out of the weakness of the soul. The reason is our own weakness and the solution to it is the daily murli. The murli itself is fresh food, powerful food.” (A.V.14.10.81, end of pg.61)

That is why Baba has said on pg.1 of the murli dated 20.05.77: ✦ “The solution to all problems can be obtained through the murlis.” ✦ **“Love for the murli means love for the Murlidhar (the narrator of**

<sup>1</sup> In a corporeal form

**the murlis)” (A.V.18.01.07, middle of pg.5).** The Murlidhar Shiva first comes to this world in the form of a mother. Our murlis are that mother. It is clear that there is no need to wander about to some bodily guru to find a solution even to our personal problems. ✦ “The very name is shrimat. Shri means elevated (*shreshtha*).” (A.V.24.09.92, beginning of pg.13) ‘Shrimat’ means ‘the elevated intellect’. So, whose intellect will be elevated? So, who will have an elevated intellect? Definitely, no one’s intellect can be more elevated than that of the Supreme Soul. He Himself is the Intellect of the intelligent ones, the Giver of Knowledge. In the murli dated 02.06.73, in the middle of pg.3, Baba has said: ✦ “The shrimat (the elevated directions) is of only the one Supreme Father Supreme Soul. [The directions of] all the others are demonic directions through which only demons are created.” In the murli dated 17.03.68, at the beginning of pg.1, Baba has said: ✦ “You have to learn only from the One, God Himself. You have to study whatever the Father teaches *orally*.”

\* “Each one has to ask Baba individually about himself because the *circumstances* of each one are different.” (Mu.17.05.76, beginning of the middle part of pg.2)

### **THERE IS BENEFIT IN FOLLOWING SHRIMAT AND LIKEWISE THERE IS HARM IN NOT FOLLOWING IT**

\* **“If you take every step according to shrimat, your mind will never be dissatisfied. There won’t be any kind of tumult in your mind. There will be *natural* (real) joy when you follow the shrimat naturally. [...] There will be commotion in the mind of the one who acts according to his own thoughts. The one who acts according to shrimat will always be light and happy.” (A.V.29.05.77, beginning of pg.194)**

\* “Nobody can become righteous without shrimat.” (Mu.01.11.78, middle of pg.3)

\* “Whatever you do without the support of shrimat, you do a lot of *disservice* [through it]. If you act without shrimat you will just keep experiencing downfall. Baba has made the mothers the instruments (*nimitt*) from the beginning.” (Mu.03.01.76, end of pg.1)

\* “You children should never believe in hearsay either. Ask the Father: This one says this. Is it true? The Father will tell [you]. [...] Baba knows, things like this happen a lot. [People] narrate wrong things and upset your heart. This is why you should never listen to false things and follow it internally. Ask: Did such and such person say this for me? It should be cleared. People develop enmity even on hearsay. You have found the Father, so you should ask the Father, shouldn’t you?” (Mu.18.08.70, beginning of pg.3)

For this, there is a *shloka* (verse) in the Gita as well:

***Yadaa te mohkalilam buddhirvyatitarishyati.***

***Tadaa gantaasi nirvedam shrotavyasya shrutasya ca.*** (Ch.2, *shloka* 52)

When your intellect goes beyond the mire like attachment to the words narrated [to you] and the words you have heard, you will achieve supreme detachment.

### **WHO IS THE REAL FORM OF THE SUPREME SOUL, THE ONE WHO GIVES SHRIMAT?**

Now the question arises: who plays the corporeal part of the Supreme Soul in practice, the one through whom we have to take shrimat at every step and study orally? It is because the Supreme Soul is shown to be formless in the picture of the Trimurti. The Point of Light, towards which the rays of remembrance of the three personalities (*muurti*) are shown, is incorporeal. No picture of the incorporeal One can be taken. Therefore, how will the One who has no picture, no form, give directions? It is because only the corporeal one has a picture. This is why, Baba says in the end of pg.1 of the murli dated 20.08.78: ✦ **“I am the Ocean of Knowledge; but how can I, the incorporeal One, teach through inspiration while I am sitting above? Teaching never takes place in this way. Would a *professor* sitting at home be able to teach the students through inspiration? He will definitely have to come to the *school*, won’t he?”** That is because it has been said in the end of pg.3 of the murli dated 08.08.76: ✦ “If yoga and knowledge were to be taught through inspiration, then the Father says, ‘Why would I have come to this dirty world?’ Inspiration, blessings, all these are the words of the path of *bhakti* (devotion).”

\* “You will say: We are on the directions of God. There is no question of inspiration at all. There is a world of difference between the inspirations of God and the directions of God. There is no meaning in the inspirations

at all. Inspiration means thought. We follow the *direct* directions of God; that's all." (Mu.25.06.68, middle of pg.1)

That is why Baba says at the beginning of pg.3 in the murli dated 16.03.75: ✦ **"Now (in the Confluence Age) I am face to face. I too become a trustee and then I make you trustees. Whatever you do, do it after asking. I am alive, am I not? Baba will continue giving advice for everything."** It is clear [that] unless the incorporeal Father Shiva is face to face [with the children] in a corporeal chariot, how can He give advice? How will the children be able to ask Him and then act accordingly? How will they study orally? That is because Baba says clearly in the middle of pg.3 of the murli dated 30.06.75: ✦ **"How will the Father speak without a body? How will He hear? A soul hears and speaks when it has a body. Baba says, 'How can I hear, see and know if I don't have [sense] organs at all?'"** So, the incorporeal Father Shiva is revealed in this corporeal world through a *saakaar* (corporeal) male body. He comes face to face [with the children] and gives *shrimat*, gives the teachings and shows the path to true liberation (*sadgati*). That is why Baba says in the murli: "You children shouldn't just say *Shiv jayanti* (the birthday of Shiva)", because it is the corporeal one who has a birthday. The one who has no physical form or shape can't have a birthday either. This is why Shivbaba says: Three *muurtis* (personalities) are connected with My birth (*jayanti*). It means, when My revelation like birth takes place, I don't come alone but the three *muurtis* are with Me at that time. All the three *muurtis* have been shown in the picture: Brahma, Vishnu and Shankar. It has been mentioned in the Gita as well:

**"...bhuutabhartri ca tajgyeyam grasishnu prabhavishnu ca." (Ch.13, shloka 16)**

"[That Supreme Soul] is considered to be Vishnu, the sustainer of all the living beings, Shankar, the destroyer and Brahma, the creator."

It has been said in the beginning of pg.3 of the murli dated 27.09.75: ✦ **"The Trimurti Supreme Father Supreme Soul Shiva Himself is the Giver of Knowledge and the Giver of True Liberation to everyone. Brahma, Vishnu and Shankar, all the three are born together. It isn't just *Shiv jayanti*, but it is *Trimurti Shiv jayanti* (the birth of Trimurti Shiva)."** *Trimurti Shiv jayanti* (Trimurti Shiva's birthday) is famous. You children shouldn't say just *Shiv jayanti* (Shiva's birthday); it is wrong'. It is wrong because a birthday is only of a corporeal person. There can't be a birthday of someone who doesn't have a shape or a form. [That is why] three personalities (*muurti*) are connected with My birthday, meaning, when My birth in the form of revelation takes place, I don't come alone; there are three personalities with Me at that time. So, those three personalities are shown here: Brahma, Vishnu and Shankar.

These three personalities are also shown at the three levels of the subtle world. The abode of Brahma (*Brahmapuri*), above that is the abode of Vishnu (*Vishnupuri*) and above that is the abode of Shankar (*Shankarpuri*). Why have these levels been shown one above the other? It is definitely the stage of the intellect that has been shown. The stage [of the intellect] of Vishnu is shown to be higher than that of Brahma and the stage of the intellect of Shankar is shown to be even higher than that of Vishnu. Otherwise, how can the stage of the intellect be shown in the pictures? This is why it has been shown in the form of the three abodes. Actually, all the three personalities of Trimurti Shiva play their part on this very stage like world, but they are revealed before the children at different times (*nambarvaar*). Brahma, Vishnu and Shankar, these three deities are considered to be successively greater than each other. It is said in the path of *bhakti* as well, **'Dev, Dev, then Mahadev (Brahma is a deity, Vishnu is a deity and Shankar is the greatest deity); Brahma Devataay Namah (I bow to Brahma, the deity); Vishnu Devtaay Namah (I bow to Vishnu, the deity) then they say: Shiv Parmaatmaay Namah (I bow to Shiva, the Supreme Soul)'**. So, this itself proves that among these three personalities, the true form of the Supreme Soul isn't revealed to the world even through Brahma. Had the form of the Supreme Soul been revealed through Brahma in the world and had the entire world bowed before him, then there would have been temples of him too, he too would have been worshipped in the temples and there should be idols of him too. However, neither his temples are found, nor are there idols of him, nor is his worship mentioned anywhere in the scriptures and nowhere in the scriptures has he been shown to be worshipped. As regards Vishnu, we have been told that Vishnu is not a separate personality having four arms. In fact, it is the combination of the inclination, nature and *sanskaars*<sup>2</sup> of four souls. This Vishnu is a deity of the Golden Age too. He isn't a personality who is revealed as God in the Confluence Age, because when Brahma becomes Vishnu in a second, at that time he will be in the form of a deity. Deities are present in the Golden Age and human beings are present in the Confluence Age. However, what is the form of the Supreme Soul then?

---

<sup>2</sup> Personality traits

The Supreme Soul is incognito (*gupt*). Among these three personalities, the personality of Mahadev (the greatest deity) himself is the eldest son of the Supreme Father Shiva or the Supreme Soul. And in our Indian tradition, it has always been the tradition among all the kings in the past to give the kingship to the eldest son. It is because when compared to the other children, the eldest son is born through more power of purity. The first child is born through the power of celibacy (*brahmacharya*) of a long period. So, he possesses more power; he has more power of purity. That is why the system of handing over the kingship to the eldest child has been in practice since the very beginning. Shivbaba comes in the Confluence Age and lays its foundation too. That is why it has been said in the murli: ✦ **“There is one God, there is one son of God as well. It is said Trimurti Brahma. Who is the highest among the deities? Shankar is called Mahadev.”** (Mu.10.02.72, middle of pg.4) So, who is the eldest child? Shankar is Mahadev, the highest deity among the three deities. And the same deity is revealed in the world as the Father of the World, the Lord of the World (*Vishwapati*) or the Master of the World (*Vishwanath*) in the Confluence Age, in the Confluence Age world of Brahmins. For example, there is a song, ‘*Har Har Mahadev, Shambhu Kashi Vishwanath Gange*’ (various titles of God Shiva).

It has also been mentioned in the Shrimad Bhagwad Gita –

***Upadrishtanumanta ca bharta bhokta maheshwarah.***

***Parmaatmeti capyukto dehesminpurushah parah.*** (Ch.13, *shloka* 22)

It means, the *Param Purush* (the Supreme Soul) who resides in the body of this Prajapita Brahma, the One who observes closely, the One who permits tasks to be performed, the One who sustains the children of the *yagya*, the One who experiences the pleasures of the offerings is called the great *Ishwar* (God) Shiva and the Supreme Soul in the form of the Supreme Actor meaning the Hero Actor.

The meaning of this according to the *shloka* of the Gita is that Maheshwar, meaning Shankar himself is the Supreme Soul, isn't he?

First of all the personality of Brahma (the senior mother), who gives the primary knowledge is revealed before the children and later on the personality of the Father, the Teacher and the Sadguru, who gives the advance knowledge, is revealed.

### **BRAHMA - THE FIRST PERSONALITY OF THE TRIMURTI SHIVA**

Only this much is said about the picture of the Trimurti in the primary knowledge, that the Spiritual Father Shiva comes in the Confluence Age and performs the task of the establishment through Brahma, the sustenance through Vishnu and the destruction through Shankar. But Baba has given a *direction* (guidance) in the murli, [saying] that this order of the explanation is wrong, because the biographies of these *muurtis* are in the same order as the tasks performed by them. For example, Baba said in the middle of pg.1 of the murli dated 19.12.89: ✦ **“First of all, it should not be said: establishment, sustenance and destruction. No! First establishment, then destruction and later on sustenance. These are the right words.”** Similarly, Baba has said in the beginning of pg.2 of the murli dated 22.01.78: ✦ **“The *vice less world* of the deities is being established through Brahma. There will also be destruction through Shankar, and then there will be the kingdom of Vishnu.”** ✦ **“The Supreme Father Supreme Soul has the new world established through Brahma and [the old world] destroyed through Shankar. Establishment, destruction, sustenance, this is the very meaning of the Trimurti.”** (Mu.14.01.00, beginning of pg.2)

The first personality of Trimurti Shiva is ‘Brahma’, who is revealed in front of the children first. The very name is *Brahm+ma* [i.e.] the Senior Mother. So, it is the mother who will be revealed in front of the children first. There are small children, there are children growing up on the lap, they are innocent; they are said to have a child-like intellect. So, they give importance only to the mother. They don't have love for anyone else to the extent they have for the mother. They think that they are to attain everything only from the mother and they [do] attain [it] in the childhood. We Brahmin children are born through the first personality Brahma. We are born through the mother, but there is someone else who is the father. Brahmins also are corporeal. The soul is anyway incorporeal, but it becomes corporeal after entering a body. So, when Brahmins are corporeal, the parents of the corporeal one should also be corporeal themselves; but when the children grow up, those grown-up children understand that they are not to receive the inheritance from the mother. The inheritance is received only from the father, the one who creates even the mother. It is the father who accepts the mother. To accept means to create. So, first of all the personality of Brahma comes in front of the children, but it has been said in the murli: **“we don't get any attainment from Brahma. We receive a birth, we do get love, but we don't attain the inheritance of God from Brahma. We do get it through Brahma, but Brahma isn't the giver of**

**the inheritance. It is the Father who gives the inheritance.”** That is why it has been asked in the murli: “Who is Brahma’s father?” It has been mentioned in the Gita as well:

***Kasmaacc te na namenranmahaatmangariyase brahmanopyadikatre.*** (Ch.11, *shloka* 37)

[Meaning] the first creator of even Brahma and the Guru of everyone, how can they not bow (*namaskaar*) to You?

\* “I definitely require Prajapita Brahma. [...] Who is Brahma’s father? Someone tell [Me].” (Mu.04.11.73, middle of pg.2)

Certainly there will be someone. That is why this [question] was asked, “Who is the creator who gives birth to Brahma as well?” So, as the word ‘Brahma’ indicates ‘the senior mother’, so, there is certainly a father who creates her. That personality who was present in the beginning, is hidden in the middle, and in the end, the same father who sows the seed, the seed of knowledge, the one who sowed the seed in Brahma’s womb like intellect, is revealed again in the end to give the inheritance to the children. So, the form that is revealed has been named ‘Shiva-Shankar’ by the people of the world.

### **THE VISIONS OF BRAHMA**

In the beginning of the *yagya*, while doing *bhakti*, when Dada Lekhraj had visions in 1936-37 in Sindh Hyderabad, he didn’t understand the meanings of the visions. Many of us children thought [that] when he had visions, it meant that the Father Shiva entered him. As for visions, Tulsidas had [visions], Soordas had visions, Raidas had visions, Meera had visions, so many devotees had visions. So, should we believe that the Supreme Soul Shiva entered them? No. Visions don’t prove that the Supreme Soul Shiva entered Brahma [i.e.] Dada Lekhraj. Having visions and entrance are different things. It has been said in the murli: **“To have visions doesn’t mean [there is] entrance [of God in someone].”** Brahma did have visions, but the Supreme Soul Shiva didn’t enter him at that time. Baba has been said in the beginning of pg.3 of the murli dated 07.12.89 and in the end of pg.3 of the murli dated 01.01.91: ✨ “There can’t be any difference in the incarnation of Shivbaba at all. It isn’t known at all when He comes. It isn’t even so that He came (i.e. entered) when he had visions. No. You can [only] guess. You can’t calculate the minute or second [of His incarnation]. His incarnation is also *alokik* (subtle).”

This is the very reason why it comes in the murlis that when Brahma Baba had visions of *Vishnu Caturbhuj* (the four-armed Vishnu), of the destruction of the old world and [the establishment of] the new world, meaning heaven and of Shri Krishna, he couldn’t understand anything. It has been mentioned in the beginning of pg.2 of the murli dated 26.07.88: ✨ “Baba narrates his experience; in the beginning, when he went to Benares<sup>3</sup>, he used to draw circles etc. on the walls. He didn’t understand anything; [he thought:] ‘what is all this’. It is because this one simply became like a *baby*.” And it has been said in the beginning of pg.3 of the murli dated 04.08.83: ✨ “Baba did have visions of the destruction and the establishment. This one had an *accurate* vision of the future, but initially he didn’t understand that he will become this Vishnu.” So, someone will have definitely explained this secret to him. First, Baba asked his worldly (*lokik*) guru, but he showed ignorance. Then Baba lost faith in the guru. Baba went to Varanasi. He asked the scholars, learned men and teachers, etc. there, but he wasn’t satisfied. Baba had a strong desire to know the secrets of the visions.

### **THE SECOND PERSONALITY PRAJAPITA (THE FATHER RAM)**

Brahma Baba had seen and tested a person in his life who proved to be the truest to him and whom he trusted the most in his life. That person was his associate, his partner, to whom he had entrusted the entire shop of diamonds and jewellery in Calcutta. Brahma Baba remembered that partner; then, in the end, he went to Calcutta. In the beginning of pg.259 of the avyakt vani dated 01.02.79, **while talking to Bengal-Bihar zone, Baba has said:** ✨ **“The physical body (*saakaar tan*) was also found here itself.” (It wasn’t said: From Sindh Hyderabad).**

\* “The *Eastern zone* is an extremely *lucky zone*. Why is it *lucky*? Because it is the land of actions of the father Brahma and it is the land of entrance [of the Father Shiva].” (To the Eastern zone – Bengal, Bihar, Orissa, Assam, Nepal in A.V.17.11.94, end of pg.15)

\* “The Father arrived, entered [His corporeal medium] in Bengal.” (A.V.02.02.08, end of pg.3)

---

<sup>3</sup> A pilgrimage place of the Hindus in Uttar Pradesh, also known as Varanasi

\* “The Sun rises in Bengal at first; so, Maya’s darkness can’t spread [there].” (A.V.19.01.95, beginning of pg.113)

For example, in some of the murli Baba has also said: “Also in business, it is the brothers, etc. who are made the partners first. Here also it is the same.” (Mu.27.12.84, end of pg.2, Mu.12.12.89, end of pg.2)

\* **“When a clever salesman is found, he is made a partner. Partnership isn’t obtained easily.” (Mu.10.11.88, end of pg.1)**

The souls of Ram and Krishna are the main actors of this stage like world. They have each other’s company for many births and many ages. Even at the end of the Iron Age, when the soul of Krishna plays a role in the form of Dada Lekhraj, the soul of Ram is also present with him in the form of his partner. Baba has also made it clear at the end of pg.2 of the murli dated 25.07.67: ✦ “They who stayed (together) for 10 years used to go into trance and make Mamma and Baba also perform the *drill*. They sat as the heads (chiefs). Baba entered them and gave directions. They had such a high position. Even Mamma and Baba used to learn from them.” This murli proves that the partner of Dada Lekhraj, i.e. the soul of Ram, who stayed with him for 10 years and a mother of the *yagya* (the soul of Sita), who used to go into trance, were also present. Shivbaba used to give directions entering both of them. Baba had a shop of diamonds and jewellery in Calcutta. The shop was run by his partner. The partner was an employee at the shop in the beginning. Later on, being influenced by his competence, intelligence and loyalty, Baba made him his partner. [He contributed with] his effort, Baba [with] his wealth and the income was shared equally between both of them. In his life, Baba gave importance to that partner the most. Baba went to the same partner to know from him the secret of his visions. He didn’t go to him directly. Two mothers became the instruments in between; for them, Baba has also said in the *avyakt vanis*:

\* “*Shakti*<sup>4</sup> first” is the slogan of Bapdada in the Confluence Age. [...] The father Brahma also has a mother guru.” (A.V.23.01.77, beginning of pg.40)

\* “Bapdada also says “*Vande Mataram*”<sup>5</sup> to the sweet mothers because in the task of the establishment of the new world, the father Brahma also surrendered everything to the mother guru.” (A.V.03.04.83, beginning of pg.113)

\* **“Liberation isn’t going to take place without the mother guru. It is the mother who is made the instrument [for it].” (Mu.13.07.72, end of the middle part of pg.3)**

There was a mother, who was a close relative of Brahma Baba (i.e. the junior mother) and there was another mother, the senior mother as well. Will Baba have narrated the visions he had to the mother who was his close relative (meaning the junior mother) first or will he have narrated them to the senior mother? He will certainly have narrated them to the junior mother. The junior mother couldn’t gather courage to narrate them directly to Prajapita, so she narrated them to the senior mother. She was skilled in speaking. She immediately told everything to Prajapita. There is a *shloka* (verse) mentioned in the Gita:

***Tamev caadyam purusham prapadye yatah pravrittih prasrita puraani. (Ch.15, shloka 4)***

We should seek the shelter of that very *Adi Dev*<sup>6</sup> *Ardhanaarishwar*<sup>7</sup> Mahadev [meaning] the corporeal form of *Adi Purush* (the first man) Shiva from whom the old events of the Ancient Deity Religion in the world tree have [begun and] spread. (So, definitely, there will be an *Adi Dev* who [started and] spread the events in the world tree, won’t there?)

\* **“*Adi Dev* means the creator father of the corporeal human world.” (A.V.19.10.75, beginning of pg.199)**

When the process [of the creation] of the world starts, whether in the limited or in the unlimited, both male and female are actively involved in it. (Similarly, here, when the new world begins in the unlimited,) the Point of Light, the Supreme Father Supreme Soul Shiva enters that mother and Prajapita (the partner) simultaneously. It means, He performs the task of listening and narrating the visions through that mother and the task of understanding and explaining through Prajapita. Prajapita understands and explains it to the mothers.

✦ The name Prajapita Brahma is given only when Shivbaba enters him. (Mu.02.10.84, beginning of pg.2) **In the murli dated 17.03.73, at the end of pg.2 it has been said: ✦ “He enters the very one whose part is fixed in the *drama* and He names him Brahma. [...] If He enters someone else, that one will also have to be named Brahma.”**

<sup>4</sup> Consorts of Shiva

<sup>5</sup> Salutation to the mother

<sup>6</sup> The first deity

<sup>7</sup> Half male and half female form of Shiva

That mother herself is proved to be Brahma (the senior mother), meaning Jagadamba in reality because of the entrance of the Father Shiva. There is no mother in the corporeal form who gives a subtle birth through knowledge to that World Mother. Well, Prajapita, meaning the partner became the first *mukhvanshaavali*<sup>8</sup> Brahmin to listen to the vani (words) of the Spiritual Father Shiva from the mouth of that senior mother Brahma, meaning *gaumukh*<sup>9</sup>. The mother narrates [the visions] and Prajapita listens to them. He listened to them because until he listens from Brahma's mouth, he can't become Prajapita. That is why, **it has been said in the murli, how can he be Prajapita if he is not a mukhvanshaavali? "Was he Prajapita without becoming a Brahmin?"**

\* "Until someone has become a Brahmin first, he can't become an instrument for any task." (A.V.30.06.73, end of pg.115)

Brahmin means the child of Brahma. So, the mother through whom the visions were described [and] narrated in the beginning of the *yagya*, the foundation of *bhakti* was also laid through the [same] mother. Can't the one who understands, understand along with listening? One [person] narrated [the visions] and the other one listened to it. The other person, who is the listener, can [also] lay the foundation of understanding along with listening. So there were both process, of listening and understanding simultaneously. The partner listened as well as understood at the same time, meaning, the foundation of the path of *bhakti* of listening and the path of knowledge of understanding was laid simultaneously. And there was also the sowing of the seed of (understanding and explaining) knowledge by Prajapita. This has been mentioned in the Gita as well:

***Mam yonirmahadbrahm tasmingarbham dadhaamyaham. (Ch.14, shloka 3)***

This Brahma herself is My *yoni* (the womb), I make her conceive.

And this is also mentioned in the Gita: ***Aham bijpradah pitaa***<sup>10</sup>. (Ch.14, shloka 4)

'Aham' refers to whom? *Aham* means 'I'. 'I' means who? It was not Prajapita but Shiva Himself who described those visions and their meaning.

When the entire secret was unveiled through Prajapita, both mothers were present. Whatever secret that [senior mother] came to know, because of being skilled in conversing, [she] narrated the secret to Brahma Baba immediately. Well, would Brahma Baba have believed that mother or would he have confirmed it with the mother who was his close relative (meaning, the junior mother)? Brahma Baba can't believe it until he confirms it with the junior mother. He was certainly experienced. This is why, Brahma Baba believed it when he was told by the junior mother. It is then that he accepted: "the vision of Vishnu means that the new world of Vishnu is about to come now. Heaven is going to be established. The vision of destruction means, now the old world is as good as gone and the vision of the white dressed Brahma means that now the part of Brahma is going to be played through me. The vision of Krishna means that I will be born in the new world as Krishna." He believed this only on being told by the [junior] mother. The foundation laid here, in the Confluence Age world, results in the Golden Age. In the beginning of the shooting, the shooting of [the fact behind] 'whose child was Krishna?' was performed. He was the child of Lakshmi and Narayan. So here, the junior mother and Prajapita prove to be the souls who become Lakshmi and Narayan. The seed of knowledge was sowed through Prajapita. The faith was implanted in him (Krishna's soul) through the junior mother. This is why the soul of Krishna alias Dada Lekhraj had faith. To believe means to be born. These two are the same mothers whom Baba addresses as the true Gita (*sacci Gita*) and the false Gita (*jhuuthi Gita*) in the murlis. The true Gita is the one who has the impression of the incorporeal Shiva Shankar Bholenath<sup>11</sup> in her intellect and the false Gita is the one who has the impression of the child Krishna in her intellect. The mother who implanted the faith in Brahma Baba is the true Gita and the one who was an expert in speaking is the false Gita.

When the Supreme Soul Shiva Himself comes in this world, He comes along with three personalities. These three personalities were in front of us in 1936-37. Brahma, meaning the first personality is the mother through whom the visions were narrated and they were heard for the first time by Prajapita. He is the second personality (Shankar) who explained it, the one in whom the Supreme Soul Shiva entered; because Shiva enters only in Shankar. He doesn't enter Vishnu and Brahma to play the part of the Father. The seed of knowledge is sowed by the father Ram. Krishna is certainly a child. There is no question of the sowing of the seed by the one with a child-like intellect at all. The father Ram is the one in whom the Supreme Soul Shiva enters in a

<sup>8</sup> Progeny born from the mouth, meaning the knowledge

<sup>9</sup> *Gaumukh*: the mouth of a cow

<sup>10</sup> I, the Point of Light Shiva am the Father who sows the seed in the form of the vigour of knowledge

<sup>11</sup> Lord of the innocent ones



permanent way; He entered him in the beginning and He is revealed in front of the world [through him] in the end as well. He is the permanent chariot, the father Ram, who is revealed in the world in the form of Shankar. There was one more mother too, who was with them. Along with listening and narrating, that soul imbibes the seed of knowledge. She imbibes [the knowledge] completely in her life in practice in such a way that her practical life impresses Dada Lekhraj Brahma completely. She heard it as well as understood it from within; she is the third personality, Vishnu, who maintains a balance between love and law.

Now, since, it was Brahma Baba alone who had visions in practice - the person who gave the clarification, Prajapita or the partner didn't have visions - so, Brahma Baba had firm faith [in the meanings of the visions]. Therefore, he grasped the knowledge very well. In the beginning of the *yagya*, the Supreme Soul Shiva entered Prajapita, the soul of Ram and through him, He gave the clarification of the visions of Brahma and Brahma Baba became stable [in his faith]. This has been mentioned in the beginning of pg.2 of the murli dated 12.05.87: ✦ “Just like this Baba did the business of jewellery. Then the senior Baba said: ‘You have to do this business of the imperishable jewels of knowledge. You will become this through this.’ He gave the vision of the *Chaturbhuj* (the four-armed [Vishnu]). [Brahma Baba thought:] now, should I take the emperorship of the world or should I do this [business]? This (the business of the gems of knowledge) is the best business, so he kicked that [worldly business] even though the income [from that business] was good. Baba entered this one and gave the direction: Now remember *Alaf*<sup>12</sup> and *Be*<sup>13</sup>.” *Alaf* found *Allah* (God), *Be* received the emperorship (*baadshaahi*). What is the other sentence that is said? *Alaf* found *Allah*, the entire *Be baadshaahi* was entrusted to the partner. So, they make a slight mistake in giving the clarification of this. The personality in Calcutta alone wasn't the partner; who was his partner? Brahma. Dada Lekhraj was his partner and he was Dada Lekhraj's partner. In fact, both were partners. So, *Alaf* found *Allah* means the one whom *Allah* entered first found Him and *Be* received the emperorship. *Alaf* is a vertical line. It is called ‘*Alaf*’, and *Be* is the horizontal line. It is called ‘*Be baadshaahi*’. What does it mean? It means, **the one who stands in *purusharth* (spiritual effort) in the beginning as well as in the end is ‘*Alaf*’.** So, the chariot which the Supreme Soul Shiva caught from Eastern Bengal is proved to be *Alaf*.

After that, Brahma Baba entrusted his entire business to the partner and after returning to Sindh Hyderabad, he became detached from the world and started the *satsang* (spiritual gathering). A gathering of 300-400 [people] was formed and that partner (Prajapita) also closed the shop and joined that *satsang*. The partner gave the accounts to Brahma Baba. Brahma Baba accepted whatever accounts were submitted by him and both started running the *satsang*. The very sound of ‘*Om*’ was pronounced in the *satsang*. It has been mentioned in the middle of pg.217 of the avyakt vani dated 05.12.84: ✦ “For example, in the beginning [of the *yagya*], in the beginning of the establishment just the sound of ‘*om*’ was made and many used to have visions. A wave [of visions] spread.” It is also written in the scriptures that the first word which came out of Brahma's mouth was ‘*Om*’. *Aa u ma*. ‘*Aa*’ means Brahma, ‘*u*’ means Vishnu and ‘*ma*’ means Mahesh. **Through the same partner, the Supreme Father Supreme Soul read out the Sanskrit Gita of the path of *bhakti* and clarified it. It is called ‘*Piu ki vani*’.** In Sindhi language, ‘father’ is called ‘*piu*’, and that was a very strict vani (words). This is why even today, the *didis* and *dadis* fear on hearing the name of *Piu*. He had a fearsome form in the beginning and accordingly, this *yagya* was named *Avinaashi Rudra*<sup>14</sup> *Gita Gyaan Yagya*<sup>15</sup> (the Rudra's *yagya* of the imperishable knowledge of the Gita). ✦ “The human beings have the very knowledge of the Gita in their intellect. Earlier, we too had the same old knowledge of the Gita in our intellect. That very Gita was narrated in the Om Mandali<sup>16</sup> but now we have understood all the secrets by continuously listening to the deep points [of knowledge]. The human beings also say, earlier, your knowledge was different. But now it is very good.” (Mu.27.01.78, end of pg.2)

In the same way, in the end of pg.1 of the murli dated 03.05.72, Baba has given the introduction of the souls who became instruments for the establishment of the *yagya* in the beginning of the *yagya*: ✦ “The one through whom the creation is created at first is called Prajapita Brahma. He is the *great great grandfather*.” So, Baba has also given the introduction of the soul who actually plays the part of Prajapita (the partner), in the end of the middle part of pg.1 of the murli dated 06.02.76 & in the end of pg.1 of the murli dated 13.02.86: ✦

<sup>12</sup> First letter in the Urdu language; vertical line

<sup>13</sup> Second letter in the Urdu language; horizontal line

<sup>14</sup> The fearsome form of Shiva

<sup>15</sup> Pit for sacrificial fire; it also means, the family established by the Father

<sup>16</sup> The gathering was called Om Mandali at the beginning of the *yagya*

“Prajapita Brahma, who is called Adam, is called the *great great grandfather*.” So, in the beginning of the *yagya*, the Father Shiva unveiled the secrets of the visions of Dada Lekhraj (Brahma) through Prajapita or the father Ram. This is why, in the middle of pg.3 of the murli dated 06.09.70, it has been said: ✦ “The father is called Ram.” It has never been said in the murli that Krishna is called the father. It has always been said: in fact, Krishna is [the one with] a child [like intellect].” It is said in the beginning of pg.1 of the murli dated 10.02.75: ✦ “The Father is also called Ram by the *Bharatvaasis*<sup>17</sup>; but because of not knowing accurately, they consider him to be Ram of the Silver Age. In reality, it isn’t about him at all (it is about the Confluence Age).” ✦ “Only the Father comes and gives the inheritance of heaven. They also call Him: ‘O Ram! O God! They also remember Him while dying.’ (Mu.29.01.75, beginning of pg.3) ✦ “The Father alone is Almighty, He is also called Ram.” (Mu.20.02.74, beginning of pg.3)

### RAM FAILED

Later on, the *yagya* witnessed such a series of events, that it faced obstacles as soon as it was established. A hint for this has been given at the end of pg.13, in the avyakt vani dated 03.02.74: ✦ “When and how was the flame of destruction ignited? Who became the instrument? Did Shankar become the instrument or did the creators of the *yagya*, the father and the Brahmin children become the instruments? Ever since this *yagya* was created for the purpose of the task of establishment, the flame of destruction also appeared from the *yagyakund*<sup>18</sup> along with the establishment. So, who are the ones who ignited the destruction? The Father and you are together [in it], aren’t you? So, those who ignited [the flame] should also accomplish it (make the final offering), not Shankar.” Baba has said in the end of pg.1 of the murli dated 14.09.87: ✦ “The demons will definitely create obstacles in this *Rudra Gyaan Yagya* (Rudra’s *yagya* of knowledge).” Two types of Brahmins were created in the *yagya* at the very beginning. One, the Brahmins with divine *sanskaars*, like Vishwamitra, Vashishtha<sup>19</sup> and the other, the Brahmins like Ravan and Kumbhakarna<sup>20</sup> with demonic nature and *sanskaars* (who were influenced by the instincts of the *vidharmis*<sup>21</sup> and *videshis*<sup>22</sup>). The intellectual father Ram opposed those Brahmins who had an opposing intellect, but the emotional mother Brahma supported them. Therefore, there was a difference of opinion between the mother and the father. The father left the responsibility of the *yagya*. Baba has also made it clear at the end of pg.2, in the murli dated 25.07.67: ✦ **“They who stayed [together] for 10 years, [who] used to go into trance and make Mamma and Baba also perform the *drill*, they sat as the heads (chiefs). Baba entered them and gave directions. They had such a high position. Mamma and Baba also used to learn from them. Even they aren’t present today. There wasn’t so much knowledge at that time.”**

Now the question arises, why only the souls of Ram and Sita failed for not having complete knowledge? Why not Brahma Baba? The reason is that, first of all, the Spiritual Father Shiva had to play the loving part of the mother – an embodiment of love and affection – through Brahma Baba, in order to establish the Brahmin religion; so, He gave him visions. Later on, He has to play the lawful and strict part of the Creator Father through Ram (Prajapita); so, He entered him first and sowed the seed of knowledge secretly. Brahma Baba received the clarification of his visions, so his faith became strong. His faith (*bhaavanaa*) became strong because of having the experience of visions in practice. Anyhow, the mother is emotional (*bhaavanaavaadi*), whereas the father is intellectual (*buddhivaadi*). At first, Brahma Baba had visions; later on, their meaning also became clear, so his faith became strong. But the soul of Ram (the partner) didn’t have visions at all. In fact, the Spiritual Father Shiva revealed the secrets of Brahma’s visions through him. So, that soul couldn’t maintain strong faith for being intellectual (*buddhipradhaan*). Until the intellectual souls receive the full knowledge to churn the ocean of thoughts, until the soul has realized its part and form, it certainly passes through the cycle of faith and doubt. In the beginning of the *yagya*, the Spiritual Father Shiva didn’t give the entire knowledge of the beginning, middle and end of the world. That is why, the souls of Ram and Sita became the ones with a doubting intellect over some topics. The soul of Ram failed. It has been said in the end of the middle part of

<sup>17</sup> Residents of Bharat (India).

<sup>18</sup> Lit.means pit for the sacrificial fire. Here, it means the Divine family established by the Father.

<sup>19</sup> Two of the great sages mentioned in Hindu mythology

<sup>20</sup> Villainous characters in the epic Ramayana

<sup>21</sup> Those whose beliefs and practices are opposite to that set by the Father

<sup>22</sup> Foreigners

pg.3 of the murli dated 21.08.84: ✦ “Even Ramcandra learned Raja yoga (in his previous birth between the years 1937-1942). While learning, he failed. This is why he was named ‘*kshatriya*’ (a warrior).” There is a story; Baba says in the murli itself: **“The old lady crossed [the river] and the *Panditji* (the teacher) was left behind, telling her [to take] the name of Ram; he himself was unable to cross [the river]. He drowned”**. The teacher, the *pandit* just remained a *pandit* and the old lady who was the student, Brahma, meaning the senior mother went across. When the flame of destruction ignited, meaning when the dispute began, Dada Lekhraj went to Karachi from Sindh Hyderabad.

### THE ENTRANCE OF SHIVA IN BRAHMA

The Spiritual Father Shiva established the *yagya* through the souls of Ram and Sita and also administered the *yagya* through them for some time. Baba has mentioned about those first class children (Ram and Sita) of the beginning in many murli: ✦ “Very good *first class* [children] who used to go into trance, on whose directions even Mamma-Baba used to play their roles, they are not present today. What happened? They had doubt on some topics.” (Mu.08.07.78. end of pg.1)

\* “Very good children stay for 5-10 years and play very good roles; then they accept defeat.” (Mu.08.07.78, end of pg.1)

\* “They used to teach the *drill* to Mamma-Baba as well. They (females) gave directions: do this. They used to sit as teachers. We thought that they will obtain a very good *number* in the rosary. They too vanished. All this has to be explained, hasn’t it? Actually, the *history* is very long.” (Mu.28.05.74, end of pg.2)

\* “[There were] very good daughters, who used to bring directions [from the subtle world] even for Mamma and Baba [and] make them perform the *drill*. We (Mamma and Baba) followed their directions. They (those daughters) became the most degraded. Even these daughters<sup>23</sup> know [them].” (Mu.28.05.69, end of pg.2)

When it has been said ‘very good daughters’, it means, definitely there will be more than one. One is the mother Jagadamba and the other is Vaishnav *devi*. The *yagya* must have been administered by these two mothers for some time in Karachi because as long as these two mothers existed, there was no entrance of the Supreme Soul Shiva in Dada Lekhraj. It has been said in the end of the middle part of pg.1 of the murli dated 26.05.78: ✦ **“The murli began to be narrated since [the days in] Karachi. Earlier, Baba didn’t use to narrate the murli. He woke up at two o’clock at night and wrote 10-15 pages. The Father made him write. Then copies were printed.”** And in the night class murli dated 25.02.68, pg.1, Baba has said: ✦ “In the beginning, I used to write the *vani* (murli) at two o’clock at night in Karachi.” It is proved by the murli themselves that earlier in Karachi, the Father Shiva didn’t enter Dada Lekhraj. The two mothers, whom Baba referred to as very good daughters were present in Karachi. Both the mothers leave the *yagya* and depart; it is then that the Supreme Soul Shiva has to take the support of Dada Lekhraj. We do find a proof about one of the two mothers in the murli, [which says] that she will definitely have been born in 1946-47. It has been said in the middle of pg.2 of the murli dated 26.06.70: ✦ “According to the *drama*, Pakistan was also formed. That too (the formation of Pakistan) started when you were born.” At that time, because of the situation of the partition [of India] into Hindustan and Pakistan, there was an atmosphere of bloodshed and commotion all around. Taking advantage of this, all the *gopis* in bondage and the *gops*<sup>24</sup> ran away from Sindh Hyderabad and reached Dada Lekhraj in Karachi, one by one. When the entire group gathered in Karachi by the year 47-48, the Spiritual Father Shiva entered Dada Lekhraj and then he was named ‘Brahma’. It has been said in the end of pg.2 of the murli dated 17.03.73: ✦ **“He enters only the one whose *part* is fixed in the *drama*, and names him Brahma. [...] If He enters someone else, he too will have to be named Brahma.”** When did He enter? What is the indication of the entrance? The answer for this has also been mentioned in the middle of pg.2 of the murli dated 27.10.74: ✦ “How do we come to know that God the Father is in this one? [It is] when He gives *knowledge*.” The entrance of the Father Shiva in Dada Lekhraj is proved from the year 1947-48. Dada Lekhraj’s *lokik* age should be 60 years at that time, because the Father enters only in the *vaanprastha* stage<sup>25</sup> [of the chariot].

<sup>23</sup> Refers to the daughters sitting in front of Baba when the murli was narrated.

<sup>24</sup> *Gopis* – *gops*: Herd girls and cowherds, friends of Krishna in the Hindu mythology.

<sup>25</sup> Age of retirement

- \* “The Father comes face to face, but because of being carefree, the children don’t see Him even on watching [Him], [they] don’t hear Him even after listening [to Him]. You shouldn’t play such game now.” (A.V.06.09.75, end of pg.96)
- \* “You, the elevated souls are the ones who take the shrimat of the Father face to face, not through inspiration or insight (*touching*). You are *mukhvanshaavali*, you listen directly through the mouth.” (A.V.24.05.77, beginning of pg.170)

## ONLY THE ROLE OF THE MOTHER IS PLAYED THROUGH THE TITLE HOLDER BRAHMA

In the beginning, only the part of the Creator Father who sows the seed of knowledge was completed through the soul of Ram. Well, giving birth to the children, sustaining them and giving them the primary knowledge, all these are the tasks of a mother. The Supreme Soul Shiva made the soul of Krishna the instrument in the form of Brahma and played the loving part of the Mother, [the part of] *Karanhaar* (the one who acts), through his body.

- \* “Brahma is your senior mother, but many children haven’t recognized her fully. They are still [in the process of] recognizing her [fully].” (Mu.01.05.73, beginning of pg.2)
- \* “In *reality*, this one (corporeal Brahma) is a mother but he has a male body, then how can he be kept in *charge* of the mothers? (It is because the one with a beard and a moustache isn’t called a mother). This is why, Jagadamba has become the instrument.” (Mu.18.05.78, middle of pg.2)
- \* “There are two unlimited Fathers as well, (Shiva and Prajapita) then, there will definitely be two mothers as well: One is mother Jagadamba [and as regards] the other one, this (Brahma) is also a mother.” (Mu.08.02.78, beginning of pg.1)
- \* “It is the Father who is the Sun of Knowledge. Then the mother, the Moon of Knowledge is required. So, the body in which He entered is the Moon of Knowledge, the mother and all the rest are the children, the *lucky* stars. In this way, Jagadamba also became a *lucky* star because she [too] is [one of] the children, isn’t she?” (Mu.07.01.03, end of pg.2)
- \* “The Father says, I definitely require a chariot (body). I am the great Husband, so certainly, a great wife is also required. Saraswati is Brahma *mukhvanshaavali*. She isn’t Brahma’s wife. She is Brahma’s daughter. Then why is she called Jagadamba? It is because this one is a *male*, isn’t he? So, she has been kept [as the instrument] in order to take care of the mothers. In reality, Brahma *mukhvanshaavali* Saraswati is Brahma’s daughter. Now you have understood.” (Mu.26.10.83, end of pg.2)

At that time, among the 300-400 maidens and mothers who were present, Om Radhe Mamma was the sharpest in knowledge, yoga, *dhaaranaa* (divine virtues) and service. This is why, she was made the instrument to take care of the maidens and mothers. In fact, Brahma-Saraswati took care of the *yagya* of knowledge (*gyaan yagya*) established by their *alokik* parents, Prajapita and Mother Gita. The Supreme Soul Shiva played the part of the senior Mother very well through Brahma Baba, meaning by making him the instrument. The praise, ‘*Twamev mata...*’ ‘*twamev*’ means **You Yourself... are the Mother**. So, Brahma Baba played that part of the Mother (*maataa, janmadaatri*), of giving birth, of giving love very well. There can’t be a single Brahmakumari belonging to the period of Brahma, who would say that Brahma Baba didn’t give them love. Everyone had this experience from Baba, that nobody in the world gave them as much love as Baba did. Even if a *paccharmaal*<sup>26</sup> came to meet Baba, he too experienced that Baba gave him a lot of love. ✦ “Even if [he was] a *paccharmaal*... every soul experienced ‘my Baba’.” (A.V.07.02.75, end of pg.52) The experience of one time, the *drishti* of one time became an everlasting experience, it left a permanent impression. So, it is definite that no one other than the Supreme Soul can play a better part of Mother and Father. The Supreme Soul Shiva played the part of the Mother in the form of Brahma through Krishna’s soul. He didn’t think: “How long will I feed such a big marriage party (*baaraat*)?” Just as a mother has belief, faith and feelings for her children, Brahma Baba also had such feelings because it was the Supreme Soul who was playing the part through him.

**Brahma Baba was *gungraahi* (the one who appreciates virtues) because according to the picture of the Trimurti, his part was righteous, [the part] on the right hand.** He never observed the bad traits of the children, but the number of children with demonic nature and *sanskaars* increased more and more in the *yagya*. Until Mamma, the goddess (*devi*) of purity was alive in the *yagya*, the children with demonic nature and *sanskaars* couldn’t do anything. Whatever problems arose, Mamma didn’t let the majority of the problems

<sup>26</sup> The one who kills animals and also eats meat

reach Brahma Baba; Mamma herself used to deal with them. As soon as Mamma left her body on 24<sup>th</sup> June 1965 due to throat cancer, the children with demonic nature and *sanskaars* started dominating Brahma Baba and because of the absence of the *devi* of purity, impurity started increasing in the *yagya*.

### **THE TITLE OF PRAJAPITA FOR BRAHMA**

It has been said in the end of pg.3 of the revised murlis dated 01.01.73 and 31.03.75: ✦ “When there are so many Brahmakumaris, there will definitely be Prajapita Brahma as well.” Baba didn’t raise the topic of Prajapita in the murlis before this. It is because it was pointless to raise the topic of Prajapita before Mamma left the body. Those souls weren’t at all present in the *yagya* at that time. When one [soul] between the souls of Ram and Sita came back to the *yagya* again, Brahma Baba was given the title of Prajapita. It is said in the beginning of pg.2 of the revised murli dated 07.09.77: ✦ “**The word ‘Prajapita’ should definitely be written before [the word] ‘Brahmakumaris’. Saying ‘Prajapita’ proves [the presence of] the Father.**” In the Trimurti and the Kalpa Tree, the first two old pictures among the four main pictures prepared through visions, it is only written ‘Brahmakumaris Ishwariya Vishwa Vidyalaya’ whereas in the two pictures prepared after 65-66, meaning Lakshmi-Narayan and the Ladder, the word ‘Prajapita’ has been added. The great sentences (*mahaavaakya*) of the murlis clearly prove that we Brahmins aren’t only the children of the mother Brahma, but we also have a father, Prajapita. We are the progeny of both the mother and the father. When Prajapita departed, Brahma Baba took the responsibilities of Prajapita. **Brahma Baba received the title of ‘Prajapita Brahma’. This isn’t his original title.** For example, what is the Pandeji’s wife called? Mrs. Pandeji. What is the wife of a doctor called? A lady doctor (*doctorni*). She receives the title. Similarly, Brahma Baba received the title of Prajapita. After Mamma left her body, after the year 1965, he added the word ‘Prajapita’. It means that this title of ‘Prajapita’ belonged to Brahma Baba. It was [just] a title. Brahma Baba wasn’t the original actor Prajapita.

- \* “Baba explained last night as well: you certainly have to add the word ‘Prajapita’ before BK. Don’t forget words like this. Nowadays, there are many with the name Brahma as well. *Females* also have the name Brahma. This is why, always write Prajapita Brahmakumar-kumaris.” (Mu.25.10.90, end of pg.3)
- \* “He will certainly come in the body of Brahma to give the inheritance. This one is Prajapita Brahma. The Brahma who resides in the subtle world won’t be called Prajapita. The subjects (*prajaa*) won’t be created there. We Brahmakumar-kumaris are in the physical form, so Prajapita Brahma is also in the physical form. Sit and understand this secret.” (Mu.04.11.72, beginning of pg.2)
- \* “If you are Brahmins, then where is Brahma? Where is your father? You can’t say the name [of your father is] Brahma, then how do you call [yourselves] Brahmins? In fact, Brahmins were the progeny of Prajapita Brahma. This one is also in the body, isn’t he? Now you are the real Brahmins and they are the false Brahmins.” (Mu.17.09.69, middle of pg.2)

The children with demonic nature and *sanskaars* in the *yagya* took undue advantage of the mother’s love. They didn’t give value to the mother Brahma’s love. Because of the opposing behaviour of those demonic Brahmins, the heart of the mother Brahma broke. In the end time, when Baba saw that his own children cheated him, they took the entire power of the Brahmin [world] in their hands, formed the ‘World Renewal Trust’, didn’t put his name in it and didn’t include the names of any of the children whom he considered as the best, elevated and true - even he was excluded from it - then Baba couldn’t tolerate it and his heart failed. This topic is certainly mentioned in the scriptures as well: Krishna, who brought about such a massive war of the Mahabharat, who gave the knowledge of the Gita, who gave such elevated knowledge, they say a hunter shot him with an arrow in the foot in the end time and he lost his life. Well, Brahma Baba who was cheated [by some Brahmin children] can’t be the form of God. Had he remained alive even after being cheated, had his faith remained firm, hadn’t his faith been uprooted, there would have been no question of leaving the body. If someone leaves the body after the task is accomplished, such a person will be called the one with an intellect that has faith (*nishcay buddhi*). Baba has even said in murli that the yogis never suffer a heart failure.

### **BRAHMA IS NOT THE FATHER, THE TEACHER, THE SADGURU**

The Supreme Soul Shiva is revealed in front of us children mainly in three forms: the Father, the Teacher and the Sadguru. If someone says that all these three roles were played through Brahma Baba, it is completely wrong. The role of all the three forms is played through only one personality. In the beginning of

pg.1 of the murli dated 10.07.99 Baba has said: ✦ “This is just one personality, but all the three are included in it, meaning He becomes the Father, He becomes the Teacher as well as the Guru.”

Only the mother’s role of giving birth, of giving love is played through Brahma. The Father’s task is to sow the seed in the beginning and to give the inheritance in the end. Anyway, both these tasks weren’t accomplished through Brahma Baba. The role of the Father, of sowing the seed or of giving the inheritance of liberation (*mukti*) and liberation in life (*jiivanmukti*) isn’t played [through him]. We didn’t receive this inheritance through Brahma Baba, so that we start to experience in our life that the intellect is liberated from the pain and sorrow of this world. We Brahmin children get only love through Brahma. We get a birth in the form of children. Even if someone says [that] they certainly have received the inheritance, the *Shantidhaam*<sup>27</sup> and *Sukhdhaam*<sup>28</sup> made of bricks doesn’t establish heaven. Anyway, there are sanyasis (ascetics) in Rishikesh<sup>29</sup>; they too have built a palace and have named it *Swargashram* (heavenly hermitage). Does it become a heavenly hermitage just by giving it that name? It doesn’t. In the end of pg.1 of the murli dated 18.09.83, Baba has said: ✦ “To establish heaven through Brahma, this isn’t the task of Brahma. This is the task of the Supreme Father Supreme Soul Himself.” In the middle of the pg.1 of the murli dated 08.07.74, Baba has said: ✦ “When He is the Father, the Father should certainly meet [His children]. If He just calls Himself the Father and never meets [the children], then how can he be the Father? He meets all the souls of the entire world. He fulfils all the wishes, the desires of all the children.” Did Brahma Baba meet all the souls of the entire world? Did he fulfil all the wishes, the desires of all the children? He didn’t. It is clear from this great sentence of the murli that the part of the Father wasn’t played through Brahma Baba.

A teacher’s task is to clarify the text book. What is our text book? The murli is our poetry, our poem and the avyakt vani is our prose. The body through which the Supreme Soul clarifies both (prose and poetry) is the father and He (Shiva through that body) is also the Teacher who gives clarifications. Had the part of the Teacher been played through Brahma Baba, then [he would have understood] the declaration that was made in 1966: “In the forthcoming 10 years, corruption and the vices are going to end in Bharat and after the future world war, the *Suryavanshi* (the Sun Dynasty) kingdom of Shri Lakshmi-Shri Narayan is going to arrive soon.” What is the secret in this ten-year declaration? Brahma Baba himself should have understood that secret, but he couldn’t. Brahma Baba thought that it was a declaration about the destruction of the physical world, but Baba just says this in the murlis, that the Unlimited Father speaks to His unlimited children about unlimited things. Baba has said in an avyakt vani: ✦ “For the Brahmins, there is a small world of their own within such a big world.” (A.V.13.06.73, end of pg.97) It means, whatever Baba speaks is first applicable only to the Brahmin world, but Brahma Baba couldn’t understand [this]. Because he had a child-like intellect, Brahma Baba interpreted it in the limited and he wrote a memorandum and gave it to the worldly government of that time, [saying] that the entire world will be destroyed in 1976 and if it isn’t destroyed, then the entire property of the Brahmins will become the government’s property. In the end of pg.3 of the murli dated 25.07.67 it has been mentioned: ✦ “We tell the government as well, that we will establish the divine kingdom here within 10 years. If we don’t, you can take this building, etc. You should fight, shouldn’t you? Tell them that nobody else will say: if we don’t perform this task within 10 years then this building will be yours. You give it in writing... yet they don’t understand. Nobody can give something like this in writing. We take the signatures of 5000 Brahmins and give them.”

When Brahma Baba himself couldn’t understand, the Brahmin children of that time didn’t understand either. When the physical world wasn’t destroyed in 1976, many Brahmin children had a doubting intellect. As a result, there was a break-up in the Brahmin world. For this, Baba has said in a murli, that ‘there will be sounds of victory after cries of despair’. (Mu.01.11.00, middle of pg.2) In the picture [of the Trimurti and the World Drama Wheel], in a circle, white-clad Brahmin souls themselves have been depicted fighting with each other and breaking-up. And on the other side, in another circle, the souls that have an intellect with unshakeable faith have been shown making sounds of victory.

A teacher is always strict. In the picture of the Trimurti, Brahma Baba is sitting in a loose [posture]. It means that Brahma Baba used to become loose (not strict). It was said in the murli that we shouldn’t build buildings: ✦ “You should certainly not build any property. It is against the orders.” (Mu.07.01.67, middle of pg.1) What will you do by acquiring property now? Everything will be destroyed. And it was also said that

<sup>27</sup> The Abode of Peace, here it refers to the building with that name in Mount Abu

<sup>28</sup> The Abode of Happiness, here it refers to the building with that name in Mount Abu

<sup>29</sup> A pilgrimage place in Uttaranchal, North India

marriage means ruination (*shaadi barbaadi*). In the end of pg.3 of the murli dated 09.03.78 Baba has said: ✦ “Marriage for the purpose of lust is ruination. [...] For half a *kalpa* (cycle) marriages were arranged for lust in the path of *bhakti*. Now we are in the Confluence [Age]. Now marrying for the purpose of lust is ruination. Engagement with the Supreme Father Supreme Soul Shiva brings benefit.” But when some children used to come to Baba and say: “Baba I am in big trouble, I am unable to cook, I have to work a lot and there is an old mother at home”, then Baba’s heart used to melt. [Then he used to say:] Alright child, you may get married but set an example by remaining pure. *Arey*, if anyone can set an example of remaining pure after marriage, then where was the need for Baba to say in the murli that marriage means ruination? It means that the mother’s heart is such, that because of being emotional, she used to give permission. The part of the Teacher who gives the clarification of the murlis wasn’t played by Brahma Baba either.

What is the job of the Sadguru? To play a strict part and bring about the true liberation (*sadgati*) of the children. The Sadguru will bring about true liberation. True liberation is brought about in two ways. First is the true liberation of the mind and intellect in a subtle way. Then, there is the true liberation of the body in a physical way. True liberation can’t take place directly, so that the body would attain true liberation all of a sudden, so that the body would become disease free and rejuvenated (*kancankaayaa*<sup>30</sup>). No, the true liberation of what will take place first? There should be the true liberation of the mind and intellect like soul first. So, that Giver of true liberation, the Father doesn’t bring about the true liberation of the mind and intellect like soul when He comes in the form of Brahma Baba in this world. What is the sign of the true liberation of the mind and intellect? The sign of true liberation is that the intellect doesn’t delight in the ostentations of this perishable world, the intellect starts becoming detached from the body and the relations of the body. In what should it delight? It should feel comfortable in delighting in thinking and churning knowledge. It should just like thinking and churning [knowledge]. The intellect should remain busy in the topics of God’s service. The intellect should delight in the remembrance of the Supreme Soul and in planning for the new world. So this is the [sign of] the true liberation of the intellect. If worldly thoughts are created in the intellect, if the thoughts of the body and bodily relations are created, if the thoughts of the worldly business done for the sake of the stomach are created, then such an intellect won’t be called an intellect which has attained true liberation. That soul isn’t going towards true liberation. If the intellect doesn’t think and churn, think that the soul is still diseased; it isn’t achieving true liberation. This is why it has been said in the murli:

- \* “They call out with passion: *Satguru Akaalmuurt*[...] When there is no *muurt* (representation i.e. body) at all, then how will He become the *Satguru*? How will He give *sadgati*? That *Satguru* Himself comes and gives His introduction.” (Mu.27.09.84, middle of pg.2)
- \* “Brahma isn’t called the creator of heaven. Actually, Brahma isn’t your guru. There is just one *Satguru*. This Brahma is also learning from Him. It isn’t that he will learn and depart and then we will sit on the seat (*gaddi*). No, it doesn’t happen this way. There is just the one *Satguru*. We all learn from Him and achieve *sadgati*.” (Mu.28.07.77, end of pg.2)
- \* “That one *Satguru* is the One who purifies Brahma as well. The True Baba, the True *Teacher*, the True Guru, all the three are together.” (Mu.25.09.98, beginning of pg.3)

All these topics mentioned in the murlis make it clear that all the three roles - of the Father, the Teacher and the Sadguru - weren’t played through Brahma Baba. In the middle of pg.1 of the murli dated 31.03.72, Baba has said: ✦ “Brahma and Saraswati themselves aren’t the real Mamma and Baba.”

### **SHIVBABA DOESN’T COME IN DADI GULZAR**

Brahma Baba and Saraswati, who were playing a part in the form of the mother and the father left their body; so, this doesn’t mean that the Supreme Soul Shiva became *vaanprasthi* (retired) permanently. No, once the Supreme Soul Shiva [after coming] from above has incarnated below, He will go back only after establishing heaven, after taking us children back [Home]. Baba has promised that He will take us children along with Him. Then how can He leave in between? So, where is Shivbaba’s part being played now? Through which body is it being played? Some Brahmins think that the Supreme Soul Shiva enters the subtle world dweller Brahma and then Shivbaba and Brahma Baba together enter the body of Dadi Gulzar to play their part. But it has been mentioned in the beginning of pg.1 of the murli dated 05.11.92: ✦ “**He does come in a sinful world and a sinful body. The name of the sinful body is Prajapita Brahma. He enters this one and says: I**

---

<sup>30</sup> Lit. means golden body

**enter in the last one of the many births of an ordinary human body. I don't come in the subtle world dweller, the complete Brahma. [...] I have come in this one. I don't enter [and play a part] through the subtle world dweller Brahma. It is here that I have to purify the sinful. That subtle world dweller Brahma has become pure only through Me.**" This point itself proves that Shivbaba doesn't come in the subtle world dweller Brahma. Well, someone may ask: Then who enters Dadi Gulzar? So, it is clear that the soul of Brahma enters Dadi Gulzar. Shivbaba's Soul doesn't enter [her]. Some Brahmins think that after Brahma Baba left his body, he became subtle. It means, they think that someone becomes subtle after leaving the body. Someone becomes subtle in the subtle world after leaving the body. But we can become subtle even while we are in the physical (*saakaar*) body. **Baba has given directions to us in the avyakt vani: ✦ "Always practice to become subtle just now and incorporeal the next moment. You should be able to become constant in the subtle and the incorporeal stage whenever you wish even while being *saakaar* (in the body). [...] For this you will have to practice throughout the day and not just at *amritvela*. Practice this in between."** (A.V.10.12.92, middle of pg.117) Do we have to practice this while we are in the body or should we leave the body and do like Mamma and Baba? This has to be practiced while being in the body itself. Subtle doesn't mean to go to the subtle world [or] to leave the body. Some Brahmin children don't even know how to become subtle while being in the body. The stage of thinking and churning itself is the subtle stage in which we forget this corporeal world. We forget the body and the bodily relationships. We achieve the stage of angels, such angels who don't have any relationship with the people of this world at that time. That is our subtle stage. That Advance Party with a subtle stage isn't in the subtle world above like they have imagined. It has been mentioned in the middle of pg.349 of the avyakt vani dated 02.08.72: ✦ "The work of the Advance Party is going on. They will prepare the entire *field* for you people. It doesn't matter whether you go in their family or not, but they will become instruments in the task of establishment that is to be done. They will achieve a *powerful stage* and become instruments. They will obtain such *powers*, through which they will become helpers in the task of establishment." (A *field*, family and *stage* are not above in the subtle world, but they are in this very corporeal world.)

After leaving his body in 1969, Brahma Baba is also working in this very world as a subtle world dweller. He didn't go to any subtle world above. There is no subtle world there either. It is also present here. This is why Baba has ruled out the subtle world in the murlis. There is no such thing as the subtle world. This has been said in the murli: What is in the subtle world? Nothing at all. The subtle world doesn't exist at all. The subtle world has been cut off in the murlis. There is no such thing as the subtle world. The Supreme Soul Shiva creates it for a short period in the Confluence Age for the sake of visions. It has been said: ✦ "**There is no name for the subtle world at all. There are neither white dressed people, nor bejeweled people, nor Shankar etc. with snakes coiled around him there. As regards the secret of Brahma and Vishnu, the Father keeps explaining about them.**" (Mu.10.01.76, end of pg.3) Similarly, it has been said in the beginning of pg.2 of the murli dated 12.05.69: ✦ "There is no *history* and *geography* of the subtle world. The subtle world, etc. exists in the path of *bhakti*. There is nothing [like this] in the path of knowledge, though you go to the subtle world, have visions [and] see the four-armed one (*Chaturbhuj* or Vishnu) there. You have [seen] it in pictures, haven't you? So it is in the intellect. So, you will certainly have visions. But there is nothing like that." In the same way, it has been said clearly in the beginning of pg.377 of the avyakt vani dated 22.11.72: ✦ "**The subtle world is to be created here itself**". The subtle world isn't somewhere above, where there would be a gathering of the souls who have left their *saakaar* body and taken a subtle body, but there are some special Brahmin children in this corporeal world itself who, despite living in a *saakaar* body make their stage subtle and incorporeal in such a way, that this gathering of theirs in the subtle stage is considered to be the subtle world or the Advance Party. Such great sentences that have been spoken prove that in this world itself, there are some special Brahmin children who collectively achieve such a subtle stage of thinking and churning, that theirs is the subtle world.

It is proved with the help of the murlis and avyakt vanis that Shivbaba doesn't come in the subtle world dweller Brahma. Then who comes in Dadi Gulzar now? **Only the subtle soul of Brahma Baba plays its part at intervals in the body of Dadi Gulzar.** There are numerous proofs available in the murlis for this. For example, when Shivbaba used to enter Brahma Baba, Brahma Baba remained in a conscious state. His soul didn't lose consciousness but Dadi Gulzar's soul loses its consciousness under the pressure of the subtle body of Brahma Baba. See a proof for it in the murli dated 07.02.68, in the beginning of pg.1: ✦ "**The Father Himself explains. The one whom He has entered also listens.**" This proves that a subtle bodied human soul



enters her. Human souls have a subtle body. The Supreme Soul Shiva doesn't have a subtle body. He is a light soul. We can't know when He comes and when He departs. But as regards Dadi Gulzar, a declaration is made in advance when [Bapdada] has to come and when he has to depart. So, it can't be the Supreme Soul. It has been said in the beginning of pg.1 of the murli dated 12.04.76: ✦ **“It isn't that you invoke Baba. No. You can't invoke Baba at all. Baba has to come on His own.”** But they do invoke him (Bapdada) in Dadi Gulzar. The date is fixed in advance.

**Baba has said clearly in the end of pg.3 of the murli dated 26.06.68:** ✦ **“The Father says who the most sinful one is. I enter that very chariot.”** So, can Dadi Gulzar be called the most sinful body? Dadi Gulzar wasn't brought up in the mire of the household. In fact, she was brought up in the presence of Mamma and Baba in the pure atmosphere of the *yagya* since childhood. How can it be said for her that hers is the most sinful body? This is why Baba has said in the middle of pg.2 of the murli dated 15.10.69: ✦ **“He (Shivbaba) is such a great Father; so, He should come in the body of a king or a pure sage (*rishi*). It is the ascetics who are pure. He could come in the body of a pure maiden, but it is against the rule. How can the Father ride on a maiden?”** It has been said in the end of pg.2 of the murli dated 26.02.74: ✦ **“I enter the *number one* thorn and make him the *number one* flower.”** It means that the Father enters the biggest lustful thorn to make him the biggest flower, the lotus flower, the king flower. Brahma's soul, a deity soul can enter Dadi Gulzar, but the Supreme Soul can't enter her. Nobody could make out Shivbaba's entrance into Brahma Baba, whereas everyone comes to know when the subtle soul of Brahma Baba enters Dadi Gulzar. See the proof in the beginning of pg.1 of the murli dated 26.01.68: ✦ **“The Father Himself says: ‘No one comes to know when I come because I am incognito. You children are incognito as well.’ [...] No one comes to know when He entered, when He came in the chariot.”**

The words spoken (*vani*) through Dadi Gulzar is the *vani* of *dhaaranaa*<sup>31</sup>. There are many points of *dhaaranaa* in it. There can't be many points of knowledge in it. Why? It is because the Soul of the Ocean of Knowledge will narrate the points of knowledge and the deity soul (Krishna alias Brahma) is virtuous; so, it will narrate only the points related to *dhaaranaa*, won't it? It has been said in the end of the middle part of pg.3 in the murli dated 24.01.71: ✦ **“Does the teaching ever take place through a *loudspeaker*? How will a *teacher* ask questions? How will he *respond* through a *loudspeaker*? This is why He teaches few students.”** So, it is proved that when there is the entrance in Dadi Gulzar, a very big crowd gathers there and she speaks only through a loudspeaker. The one who speaks through a loudspeaker can't be the part of the Supreme Soul. The Father speaks to few children in small groups. The Father won't go to deliver lectures in front of a very big crowd. The Father is revealed only in front of His children. He [isn't] revealed in front of such a big crowd of the world. The Father doesn't come in a public of hundred thousands or millions. It is clear that Dadi Gulzar is also a [trance] messenger. The word '*avyakt* Bapdada' is pronounced through her because, compared to us children, Brahma Baba is always connected with Shivbaba through the intellect. It has been said in the end of pg.2 of the murli dated 17.03.73: ✦ **“He enters only that one who has the part in the *drama* and he is given the name Brahma. [...] Even if He enters any other person, that one will have to be named Brahma, too.”** Well, nobody calls Dadi Gulzar Brahma. This also proves that the soul of the Supreme Soul Shiva doesn't enter Dadi Gulzar. Only the soul of Brahma enters. So, this isn't the part of the Supreme Father Supreme Soul.

### WHY DOES BRAHMA ENTER DADI GULZAR?

Now a question arises: If Shivbaba doesn't enter Dadi Gulzar, why does the subtle soul of Brahma Baba enter her? The reason is that the *yagya* was sustained through Brahma Baba. Although he had a heart failure because of the demonic behaviour of the children, the good wish to reform the children, to bring benefit to them remained in his mind and intellect in the form of the soul till the end. Having a mother's part, he certainly has pure attachment towards the children. This role of the *avyakt* Bapdada, of giving "*aar*" meaning "prick" (warning) was also necessary for the children who didn't reform through the loving role of Shivbaba. This is the only reason that the subtle soul of Brahma Baba is playing the role of making the children virtuous (*dhaaranaavaan*) and of giving them a warning, to reform their behaviour at intervals through the body of Dadi Gulzar. But just as it is said: **“Between [the methods of] love (*pyaar*), prick and whip (*maar*), it is the method of whip, meaning punishment that has to be adopted in the end.”** It is said: **“Even ghosts run away after receiving beatings.”** Similarly, here too, for the children who didn't understand the sweet

---

<sup>31</sup> Putting into practice the divine virtues

(balanced) language of love and warning (*aar*), the Father has to get ready in advance to play a terrifying part in the form of Dharmaraj. A warning has also been given in the end of pg.310 of the avyakt vani dated 22.10.70: ✦ “Now, within a short period, you will experience the form of Dharmaraj in practice. Because it is the final time now.” Baba has also alerted the children who think that there is a subtle world somewhere above, where they will suffer punishments. While at the end of pg.1 of the murli dated 20.05.77 [it has been said:] ✦ “How do you suffer punishments? By taking on different bodies. You have visions of the ways in which you gave sorrow to others by taking different bodies; you receive punishments [accordingly].” And in the murli dated 04.10.73, at the end of pg. 2 [it has been mentioned]: ✦ “Baba has explained about how we receive punishments. Not just [through] the subtle body, He gives punishments after making us take a physical body.” So, the soul of Ram in the form of Shankar becomes an instrument to surrender his body, mind and wealth (everything) to Bap-Dada (Shiva-Brahma), in order to play the part of *Mahaakaal*<sup>32</sup>. An indication has also been given in the avyakt vani of the 14.11.78, pg. 59-60: ✦ **“He is the *Karan Karaavanhaar* (the one who acts and makes others act), so He played the role of *Karanhaar* (in the past through Brahma) and now He is playing the role of *Karaavanhaar*, too (in the present through Dharmaraj Shankar).”**

### **BOW AND ARROWS FOR RAM**

After Brahma Baba had a heart failure, it was certain that the Supreme Soul Shiva will have to take on the body of someone with a strict nature, because the task that isn't accomplished through love is definitely possible through beatings. Ghosts run away [on being beaten] by a stick. So, it happened the same way. The children who were in the beginning, left their body; Ram or all the souls like Ram left their body. The same souls are born again somewhere in this world and enter the [path of] knowledge after growing up, after becoming intelligent. [The stage isn't vacant in the broad drama and] the stage won't remain vacant in the shooting period either.

Baba has said in the murli: “The children who become Brahmins after being born as Brahmins once, even if they leave their body, they will be born, come again and become Brahmins. Where will they go?” ✦ “How many births do you have in the Brahmin religion? Some even have two-three births. Suppose, someone leaves the body, they take the *sanskaars* of being a Brahmin [with them]. So, because of having the *sanskaars* of being a Brahmin, they will come in the Brahmin clan only. They will come in the true Brahmin clan.” (Mu.08.02.84, end of pg.3) ✦ “If there are any karmic accounts, they can even have two-three births.” (Mu.08.02.84, end of pg.3)

**They get the fruits of the previous birth again in the following birth. The *purusharth* made as a Brahmin can never go to waste.**

Brahma Baba [and] Mamma left their body, but [some] souls who take their place enter the *yagya*, the path of knowledge in the same year as soon as they (Mamma-Baba) leave their body. (It means that the soul who takes the place of Mamma and the soul who takes the place of Brahma Baba enter [the path of] knowledge in 1966 and in 1969 [respectively]). And those souls who enter the [path of] knowledge certainly bring the fruits of their previous birth with them. Baba has said in the murli: “Ram failed.” He didn't say: “Ram will fail”; it is because the final examination is yet to take place. So, in the middle of pg.1 of the murli dated 09.08.74, it has been said: ✦ “The Father explains, it won't be said that Ramcandra failed. No. [In the beginning of the *yagya*] some children failed, who become Ramcandra. Ram and Sita don't study in the Silver Age, so that they would fail. This is also something to be understood, isn't it? If someone hears [the words:] ‘Ramcandra failed’, he will ask: ‘Where did he study?’ He studied in this way<sup>33</sup> in the previous birth and attained this position.” It has also been said in the murli: ✦ **“Ramcandra didn't gain victory. This is why he has been given the mark of a *Kshatriya*<sup>34</sup>. All of you are *Kshatriyas*, who gain victory over Maya, aren't you? The one who passes with fewer *marks* is called *Candravanshi* (those of the Moon Dynasty). So, Ram has been given arrows, etc. There is no violence in the Silver Age either.”** (Mu.23.07.74, end of the middle part of pg.3)

The specialty of the soul of Ram has been described by Baba: “Ram failed, so he received a bow and arrows. He received arrows and a bow.” Is this an inheritance? The gems of knowledge are called arrows. The

---

<sup>32</sup> The Great Death

<sup>33</sup> With a doubting intellect

<sup>34</sup> A warrior

arrows of knowledge are kept in the intellect like quiver and this body, which brings flexibility in *purusharth*, is called the bow. For example, when a bow is pulled, it bends. Similarly, [the more there is] flexibility in *purusharth*, the faster the *purusharth* will be made. It will have a fast speed. **So, when the souls who left the yagya in their previous birth come again and become Brahmins in their following birth, they have these two specialties: They are sharp in knowledge, in shooting the arrows of knowledge and they are quick in making *purusharth*.** They get these arrows and bow [of knowledge] automatically [as a result of their deeds] in the previous birth. For example, when the elder child separates from his father, the father gives him his share of property. The small children will get the property when they grow up but if the eldest child who separated earlier itself starts a business with whatever share he received and works properly, then he will certainly go much ahead of the younger ones. It is because there is this belief in the Indian tradition that the inheritance, the kingship, the household business is always entrusted to the eldest child. So, even if that child didn't carry out his responsibility completely, the Supreme Soul Shiva gave him his share and said: Go child, take these arrows and the bow [of knowledge], hunt for yourself, earn and eat.

### EKLAVYA

Ram and powerful souls like Ram, who separated in the beginning of the *yagya*, come back in the *yagya* after being born again but they can't get any kind of internal support from the treasury of the *yagya* in order to make *purusharth*. Why can't they get [any support]? It is famous about Eklavya [that he is] the one who loves [just] the One; [the one who] doesn't take anybody's support. Such souls don't care even if they don't get any special support from the *yagyakund*. They themselves are so *purusharthi* (those who make spiritual effort) that they prepare the heirs of Baba by themselves. They stand on their own feet and prepare numerous heirs of Baba. Baba has also said in the beginning of pg.3 of the murli dated 03.08.74: ✦ “Bhil (a tribal boy) became sharper than Arjun [in shooting arrows]. The one who stayed outside ate (assimilated) all the arrows [of knowledge].”

### THE RICE OF SUDAMA

The two handfuls of rice [is a story] that is famous in the scriptures. Rice means the souls whose husk of body consciousness is removed. Baba has said in the murli dated 17.01.79: ✦ “The Father gives the gems of knowledge. He is indeed the Giver. The children give a handful of rice and the Father gives [them] the unlimited emperorship. When compared to that, this is a handful of rice, isn't it? You all are Sudamas<sup>35</sup>. There is no comparison between what you give and what you take! [You receive] the emperorship of the world.” “Two handfuls of rice” [means] one handful in the right hand and one handful in the left hand, meaning the beads of the *Rudramaalaa* and the beads of the *Vijaymaalaa*. Rice means soul. When a *tiika* (vermillion mark) is applied [on the forehead], they apply rice, which is a memorial of the soul, the pure (*saattvik*) soul. He (the soul of Ram) offers both, the gathering of the souls of the *Rudramaalaa* as well as the *Vijaymaalaa* in the task of the Supreme Soul. So, these kind of souls are so powerful that they have the ability to prepare the rosary in the form of a gathering. They have the capability of bringing heirs, meaning [the souls] having the qualities of a king. It is not their task to prepare subjects. Elevated souls will definitely perform elevated tasks.

### LAST, SO FAST

In the beginning of pg.3 of the murli dated 16.09.70, Baba has said: ✦ “The *last* one, *so* the *first* one; the *first* one, *so* the *last* one.” Then, in the beginning of pg.3 of the murli dated 08.06.85, it has been said: ✦ “Those who come late can go ahead.” This is why it has been said in the murli: “Those who come later will go fast. [Those who are] *last* [go] *fast* and if they make *fast purusharth*, they will come *first*.” Well, the meaning of this is understood in a wrong way in the world of those Brahmins. Just to please, to butter up the new students, they are told: ‘Brother, you have come in the end; you are receiving all the ready-made points, [so] it is you who can go fast.’ *Arey*, here, hundreds of thousands and billions of people are coming [in knowledge]. Will all of them go fast and come in the first rosary, [the rosary] of 108? How is this possible? But [the slogan:] ‘the one who is last [goes] fast’ also needs to be explained. Will these many people come last and go fast? No. **Those who were present in the beginning of the *yagya*, those who were first, leave their body and come in the *yagya* [again] in the end after being reborn. Then they, who make *fast purusharth*, go ahead.**

---

<sup>35</sup> Krishna's friend who received palaces and wealth in return on giving two handfuls of rice to Krishna

Won't those who are old in the *yagya* go fast? Will the last ones, the new ones who entered the *yagya* after Mamma-Baba left their body, go fast? How is this possible? Those who didn't even see Mamma-Baba's face, who didn't see their acts at all, [how can they go fast?] The reason for this is, those who have seen the corporeal [one], those who have received love from him, who have experienced [the love on his] lap, become so crazy in that love, that they remember only the corporeal Brahma. They don't remember the Point because they have received the sustenance from the corporeal one. This is why it has been said in the end of pg.3 of the murli dated 08.03.76, ✦ "Many new ones will certainly come in the future. It isn't that only those coming first will go ahead. The Father says, when the ones who come in the end receive the throne (position), they become clever." So, **the main basis of going ahead is the accurate remembrance of the Supreme Soul Father.** There is a clear indication about this at the beginning of pg.2 of the murli dated 04.09.74: "The new ones become cleverer than the old ones. If someone establishes the connection of the intellect (yoga) with the Father completely, he will go very high. Everything depends just on yoga."

\* "According to the *drama*, the children who come *last* have received a special *golden chance* of going *fast*, meaning *first*, through a *high jump*." (A.V.22.01.76, beginning of pg.8)

They remember the incorporeal Point of Light automatically. They remember the Point of Light automatically, so, they don't find it difficult to remember it. Theirs is easy Raja yoga. This is why they go fast in *purushaarth* (spiritual effort) despite coming last. Such souls make *purushaarth* very speedily after Mamma and Baba leave their body. Among them, the main one is the soul of Ram. It is in him that the Supreme Soul Shiva enters secretly. That soul doesn't play the part of speaking at that time. This is why in the avyakt vanis that were narrated in 69, Baba said: "The Father has become *vaanprasthi*." '[He] has become *vaanprasthi*' means He has gone beyond speech. This doesn't mean that He has gone to the Supreme Abode. He is no doubt in this very world, but the part of thinking and churning after going beyond the stage of speech was being played in an incognito way. How long will that part last? Until that churning is over. It does take time to understand something, to come to a conclusion and take a decision.

### **SHANKAR WON'T BE CALLED PRAJAPITA**

As regards Adi Brahma's part that was played in the beginning of the *yagya*... there were two Brahmas: One was Prajapita Brahma and the other was just Brahma. Prajapita Brahma was the one through whom the seed of knowledge was sown. The original title holder of 'Prajapita' was the personality of the beginning of the *yagya*. Who was that personality? The personality who was in the beginning of the *yagya*, the one who performed the task of sowing the seed, the one whose name was also taken by the senior sisters of the *yagya* as '*Piu ki vani* (the words of Piu)'. Now they have stopped taking that name. Just like in the path of *bhakti*, they have revealed the name of Krishna by hiding the name of the Father [and] Krishna became God, the same happened in the *yagya* as well. The one who was the *yagya pita* (father of the *yagya*) in reality was hidden and the one with a child-like intellect was revealed. When the same personality of the beginning of the *yagya* who was the real Prajapita, that same personality, the same soul of Ram who failed, comes in the *yagya* after being reborn, he becomes the child of Brahma, a *mukhvanshaavali* Brahmin. Even in the beginning of the *yagya*, Prajapita was a Brahmakumar (son of Brahma). When the same soul comes back after being reborn, he will definitely be an elevated Brahmakumar because he is the topmost Brahmin. Which Brahmin is famous? The topmost Brahmin (*Brahmin cotii*). *Cotii* means the Brahmin with the highest stage. When the same soul comes back to the *yagya* again, he makes the topmost *purushaarth*. He is no doubt the topmost Brahmin, but he won't be called Prajapita.

Often we children make this mistake that we consider Shankar himself to be Prajapita. He is certainly the topmost Brahmin, [meaning] a Brahmin with a high stage, but he can't be called 'Prajapita'. In fact, Prajapita was the personality of the beginning of the *yagya*. The soul is the same, but the personality of Prajapita is the one that was at the beginning of the *yagya*, because the task of sowing the seed, the task of the father was performed through him. Until he has performed the task of the father here, how can he be Prajapita? When will he be called Prajapita? When he performs the task and proves himself. What is the task of the father? His task is to sow the seed in the beginning and to give the inheritance in the end. The Father gives the inheritance to the children. Just like the gurus of the world say: "*Shri-Shri 108 Jagadguru Shankaracharya*". Not all the world accepts him as the guru. Not all the *Bharatvaasis* accept him as the guru either. Yet, [they keep] the *title* of *Jagadguru* [for themselves]. It is a false title, isn't it? Similarly, until the same soul of Prajapita becomes a Brahmin in his next birth and makes five billion human souls have the vision of the Father,

he can't be called Prajapita, because it has been said in the murlis: "How many subjects are there? Five billion." So, he should be the father of all the five billion subjects.

Baba has clarified this in the murlis: "**Prajapita can never be a resident of the subtle world.**" Prajapita should definitely be with the *prajaa* (subjects). Subjects are not created in the subtle world. Some Brahmins think that Prajapita was present earlier when the corporeal form (Brahma Baba) was present; now he has become the resident of the subtle world. But he isn't Prajapita; he is 'avyakt Brahma', the resident of the subtle world. Some think something and some think something else but actually, as per the murlis, Prajapita can never go beyond this stage like world. He has an *all-round part* in this world. Baba has said in the beginning of pg.1 of the murlis dated 04.03.88: ✦ "Prajapita Brahma, who was in the past, is *present* now." ✦ "Prajapita is very great, isn't he? He will be called *next to God.*" (Mu.26.11.76, end of pg.2)

### **IS PRAJAPITA IMPURE OR PURE?**

Very often the Brahmin children have this misconception that the body in which the Father Shiva has come should be pure but the question is, are the five billion subjects impure or pure? They are certainly impure, therefore the one who plays the role of Prajapita is also impure. It has been said at the end of pg.2 of the murlis dated 26.02.74: "**He sits and teaches [the ones who are] completely thorns. He has also entered a thorn, so, He does love the thorns, doesn't He? This is why He makes them [into] flowers. [...] I come in the number one thorn and make him [into] the number one flower.**" For example, there is also a saying: "**Iron cuts iron, a poison neutralizes [the effect of another] poison, a thorn is removed with the help of a thorn.**" So, the Father does enter (the biggest thorn) in order to reform the thorns. The soul of Krishna (Brahma) isn't the biggest thorn, because he neither becomes very *satopradhaan* nor does he become very *tamopradhaan*, whereas the soul of Ram becomes the most *satopradhaan* and the most *tamopradhaan* for being an all-round actor. That is why Ram is always shown to be dark in the pictures. This is also a memorial of the Confluence Age. The part played by Ram in the form of Prajapita is also as a human being although he is an intense *purusharthi* who has the capability to reach the topmost peak in a second and to reach the very bottom from the fifth floor in the next second. For example, there is a sailor; he is trained to rescue the ones who have fallen (the drowning ones) in times of need. Similarly, this is a special part of the soul of Ram. "[He goes] down at one moment and goes up the next moment", meaning he has [the speed] of becoming Vishnu from Brahma in one second (the other remaining souls are *nambarvaar*<sup>36</sup>). So, the part of Prajapita (Shankar) is so wonderful that the people of the world can't understand it easily, because three souls are playing roles through a single body; [they are] *ever pure* Shiva, Brahma and the father Ram. Now, it depends on the vision of the children who have recognized that part, [to choose] from whom they want to receive rewards. Do they want to receive rewards from Prajapita who is impure or do they want to receive rewards from the ever pure Supreme Soul, the Father Shiva who has come in him? Who do they see? Do they see the impure one or do they see the pure One? As is the vision, so the world [appears to them].

So, the task of Prajapita can't be completed until the five billionth soul becomes pure and achieves the stage of going to the Supreme Abode. Then he will be called "Ram, the giver of true liberation to everyone."

### **THE THIRD WORLD**

When the soul of Ram establishes the capital, all the seed form souls of the world are called the third world in a way. 'The first world' is that one from which we emerge to come to the basic knowledge. In other words it is the unlimited world of five billion [human beings]. Later, when we have received the basic knowledge from the Brahmakumaris, that became the second world, the world of the root soul Brahmins (*aadhaarmuurt Brahmins*). Then, we took the advance knowledge, so this became the third world. **The third world is a small world of 108 seed form souls.** The imperishable seeds of all the religions of the entire world are included among these 108 seed form souls. This *Rudramaalaa* contains both the best of the best and the worst of the worst actors. We can see the entire world, study the behaviour of [the people of] the entire world in these seeds. When these 108 seed form beads of the third world become one through mind, speech, action, time, contacts, through the body and wealth, and in one voice they accept that father Prajapita as the father of the world (*Vishwapita*), then he is proved to be Adam or Aadam, the father of the entire world. It has been said in

---

<sup>36</sup> Slower or faster in *purusharth* according to their capacity

the avyakt vani dated 24.12.78, in the middle of pages 159-161: ✦ “The *last bomb*, meaning ‘the Supreme Soul bomb’ is [the bomb] of the revelation of the Father. Whoever sees [Him], whoever comes in contact [with Him], let those very ones say this: ‘the Father has come’. The task of the *direct Almighty Authority* is going on. [...] The one who teaches is the *direct Almighty*. [...] Through this *last bomb* [...], the Father will be revealed amongst everyone. The Father of the world will be clearly seen in the world.” The Father of the world will be clearly seen only when He is in the corporeal form.

### **PATIT-PAAVAN SITA-RAM** **(SITA AND RAM, THE PURIFIER OF THE IMPURE)**

They don’t say *Patit-Paavan Radha-Krishna*, *Patit-Paavan Brahma-Saraswati*, *Patit-Paavan Lakshmi-Narayan*. ✦ “There is the praise: *Patit-Paavan Sita-Ram*.” (Mu.09.07.61, pg.1) It is said in the murli dated 25.10.78: ✦ “Only that one is called the Purifier of the impure. They also sing this: *Hey Patit-Paavan Sita-Ram!* (O Sita-Ram! The Purifier of the impure)! The sanyasis also keep calling out with passion here and there.” So, definitely the task of uplifting the world until the end is completed through the souls of Ram and Sita themselves. That is why there is the praise of ‘the kingdom of Ram’. There is no praise of ‘the kingdom of Krishna’, ‘the kingdom of Narayan’ or ‘the kingdom of Shiva’. Shiva doesn’t become the master of the world at all. The one who becomes the master of the world can also make the children the masters of the world. That is why in the murli dated 29.07.78, in the end of pg.2, it has been said: ✦ “That One is the One who purifies the impure; He is also the Master of the world.” It has been said in the end of pg.1 of the murli dated 17.07.72: ✦ “**The kingdom of Ram is received only through Ram. The kingdom of Ram begins with the Golden Age.**” So, the Supreme Father Supreme Soul Shiva Himself makes us children the masters of the world through Ram. Baba has clarified this deep secret in many murlis:

- \* “They also sing ‘Ram, the Giver of true liberation to everyone’, but because of having a monkey intellect, they don’t understand who is called Ram. They say, ‘wherever we look, Ram and only Ram delights [us]’. Now (in the Confluence Age) it is the human beings who delight [you], don’t they? So, this is called the darkness of ignorance.” (Mu1.03.75, end of pg.1)
  - \* “They call the Father ‘*Karan Karaavanhaar Patit-Paavan*<sup>37</sup>’, so He will certainly come here (to this world), won’t He? He won’t purify the impure through inspiration. He will certainly have to come here.” (Mu24.02.74, end of pg.2)
  - \* “If Shivbaba doesn’t play a role, He will be of no use. He will have no *value* at all. He is valued only when He brings about the true liberation of the entire world. Then He is praised. They sing [His praise] in the path of *bhakti*.” (Mu.16.12.74, end of pg.1)
- (It has been said in the murlis that the union of the Incorporeal Ram and the corporeal Ram is called Baba. Therefore, the body, in which the Incorporeal Father Shiva enters and [with whom He] becomes Shivbaba is the Confluence Age body of the soul of Ram. So, the praise ‘Ram, the Giver of true liberation to everyone’ is for that very form (body), through him the true liberation of everyone is brought about.)
- \* “Since He has to come to bring about the true liberation of everyone, He will definitely come in some form, won’t He? He has to come while he (the permanent chariot) sits at home.” (Mu.06.07.77, end of pg.2)
  - \* “Only the One Father sits and makes everyone pure. When one becomes pure, everyone becomes pure. When one is impure, everyone becomes impure.” (Mu.21.03.74, beginning of pg.3) (So that one himself is the father Ram.)
  - \* “When the Father who purifies the impure comes, He not only makes the human beings of the entire world *satopradhaan*, but also nature. Now, even nature is *tamopradhaan*.” (Mu.20.01.75, middle of pg.2)
  - \* “The Father says: ‘I am the *Servant* of all the religions. I come and bring about the true liberation of everyone. The Golden Age is called true liberation.’” (Mu.28.03.74, beginning of pg.2 )
  - \* “Without the Father who purifies the impure, nobody can either go to the pure incorporeal world or come to the pure corporeal world.” (Mu.19.04.78, middle of pg.2) (The Spiritual Father Shiva doesn’t come to the pure world at all, so it has been certainly said for the father Ram.)
  - \* “We can go when the Father, who purifies the impure, comes and purifies us. Now, the Father is giving you children the method to become pure.” (Mu.01.11.71, pg.3) (The method to become pure wasn’t given through Brahma Baba because he didn’t have the part of the Father who purifies the impure. In fact, he had

---

<sup>37</sup> *Karan Karaavanhaar*: The one who acts and makes the others act

the part of the mother. Only the knowledge emerged through him. In fact, the part of the true teacher who explains the deep secrets of knowledge begins in 76 through the father Ram. Now the Father is also giving the method to become pure.)

- \* “They cry out: ‘O Purifier of the impure, come!’ So, He certainly needs a chariot, in which He will come and purify [the impure], doesn’t He? They certainly won’t become pure through the arrows of knowledge.” (Mu.30.05.70, beginning of pg.2) (So it can only be that chariot, for whom there is the praise: ‘Ram, the Giver of true liberation to everyone’.)

### **IT IS SAID ‘THE FATHER RAM’, NOT ‘THE FATHER KRISHNA’**

- \* “The Father who is also called Ram by the *Bharatvaasis*... but for not knowing Him accurately, they consider Him to be the Ram of the Silver Age. Actually, it isn’t about that one at all.” (Mu.10.02.75, beginning of pg.1) (It is about the Confluence Age, because only in the Confluence Age the incorporeal Ram Shiva enters the corporeal body [of] Prajapita.)
- \* “Only the One Father, who is also called Ram, is almighty.” (Mu.26.02.68, beginning of pg.3)
- \* “In reality, the Supreme Father Supreme Soul is also called Ram.” (Mu.26.07.63, beginning of pg.2)
- \* “Shivbaba is called Ram.” (Mu.06.09.68, pg.3)
- \* “Prajapita Brahma, who is called Adam, is called the *Great-Great Grandfather*. He is Prajapita in the human world.” (Mu.06.02.76, end of the middle part of pg.1)
- \* “Shivbaba has come. People celebrate the birthday of Ram (*Ramnavami*). He definitely came. He ruled and then left; therefore they celebrate his day. First, the creator Shivbaba would have come; only then will He have created the creation of paradise. After that there was the kingdom of Ram.” (Mu.06.04.73, middle of pg.1) (You should churn the ocean of thoughts and understand the deep secret of this great sentence: what the relation of Shivbaba is with the birthday of Ram.)
- \* Ravan isn’t strong. Ram is strong; so, Ravan is strong as well, because each of them rule for half a cycle. (Mu.04.04.72, beginning of pg.1) (Think, is it the Spiritual Father Shiva who rules for half a cycle? If not, it is about which Ram?)
- \* “The pictures of both, Ram, meaning God, and Ravan, should be brought together. Then, show [them] that this is Ram and that is Ravan. This One creates heaven. That one makes it into hell again.” (Mu.02.09.69, beginning of pg.2) (There are pictures of the corporeal one, not the Incorporeal One.)
- \* “The human beings don’t know that Ram has come. He will certainly come in an incognito form. The Father says: those who didn’t recognize [Me] a cycle ago will never recognize [Me].” (Mu.01.02.71, middle of pg.4)

### **THE SOULS OF BRAHMA AND PRAJAPITA ARE SEPARATE**

Well, both Prajapita and Brahma are separate souls, aren’t they? Prajapita and Brahma are separate. By mistake, both have been combined and considered to be one personality in the *yagya*. This was a mistake. Just like in the *lokik* world, the mother and the father are separate people, similarly, even in our Brahmin family, the mother and the father are separate [personalities]. The soul of Ram, who plays the part of the Father, is different and the mother, who plays a soft and sweet role in the form of Brahma (Krishna), is different. How can they be distinguished? So, it has been said in the murli: ✦ “**Shivbaba gives the inheritance to the Brahmakumaris through Prajapita Brahma. Shivbaba creates the Brahmin clan through Brahma.**” (Mu.01.03.76, middle of pg.3) So, both the tasks are different. Will the task of giving the inheritance be performed first or will the task of creating the Brahmins be performed first? First there will be the creation. The Brahmins have been created through Brahma, but they haven’t received the inheritance of the emperorship of the world. They will receive the inheritance when the capital is established. The capital hasn’t been established yet. The religious power (*dharma satta*) and the political power (*rajya satta*) haven’t come in the same hands. One language, one kingdom, one religion haven’t been established. The household path hasn’t been established. When this establishment takes place, he will be proved to be ‘Prajapita’. Baba has said in the beginning of pg.3 of the murli dated 15.11.87: ✦ “I definitely need Brahma and I need Prajapita Brahma as well, so that I can come by entering [him]. Otherwise how will I come? This chariot of Mine is permanent. I come only in this one cycle after cycle.” (Brahma is certainly a temporary chariot.)

The murlis themselves prove that Brahma is separate and Prajapita Brahma is separate.

- \* “Prajapita Brahma should definitely be present here, at the confluence of the cycle. Only then the new Brahmin world will be created.” (Mu.17.03.78, middle of pg.3)
- \* “The corporeal (*vyakt*) Prajapita Brahma is needed. Prajapita is certainly not present in the subtle world. Prajapita Brahma is needed here.” (Mu.05.08.73, end of the middle part of pg.2)
- \* “Shivbaba [...] Himself says: there will be the community of Brahmins only when I enter the body of Brahma. It is here that Brahma is needed. The resident of the subtle world is the subtle (*avyakt*) Brahma. I enter this corporeal one (*vyakt*).” (Mu.02.05.92, end of pg.1)
- \* “At that time you remain beyond the consciousness of this physical form. For this reason it is also called ‘a subtle body’.” (A.V.11.02.71, middle of pg.26)
- \* “He comes and brings about the true liberation of everyone through Prajapita Brahma. It is Him that everyone invokes, they see Him, don’t they?” (Mu.06.03.76, end of pg.1)

## THE BIOGRAPHY OF THE TRIMURTI – LOVING BRAHMA, LAWFUL SHANKAR

Among the three personalities that have been shown in the picture of the Trimurti, the pose in which Brahma is shown to be sitting proves that there is leniency in his nature and *sanskaars*, there isn’t strictness and the pose in which Shankar is shown to be sitting proves that there is strictness in his nature and *sanskaars*. Just like a father is strict and a mother is soft, similarly, it has been depicted here, in the old pictures very clearly that Brahma is sitting casually, in a loving (*lovedful*) stage, and Shankar has been shown as if he has become stiff and is shivering because of cold. This stiff posture of sitting is a symbol of a strict nature. Just as the law. Law is very strict. Law never bows [before anyone]. Similarly, this one is a firm *ahamdaabaadii*. How [is he]? *Aham-daa-baadii*. What does it mean? ‘*Aham*’ means ‘ego (arrogance)’, ‘*daa*’ means the one who gives up, ‘*baad*’ means in the end. It means, ‘the one who gives up his ego in the end’. He gives up his ego after making everyone bow [before him]. He is not the one who simply gives away his ego before anyone. He [himself] will bow after making the entire world bow [before him]. The sitting posture of this part [of Shankar] that has been shown is accurate.

## BRAHMA IN CLOTHES, SHANKAR WITHOUT CLOTHES

In the picture of the Trimurti, Brahma has certainly been shown wearing clothes, whereas Shankar hasn’t been shown wearing even a loin-cloth (*langot*). Why? Even the beggars get clothes. Didn’t Shankar get clothes? It isn’t about those [physical] clothes at all. Ours is the unlimited knowledge. Dress means the dress like body. As long as Brahma was alive, he was conscious of his dress like body. He couldn’t attain the incorporeal stage. If someone asks: What is the proof of this? There is a proof [for this]. If you carefully look at the pictures of all the main religious fathers of this stage like world, whether it is Christ, Buddha or Guru Nanak, just by looking at their face we feel that it is as if they are not present in this world. Their eyes, their vision (*drishti*) and vibrations (*vritti*) are focussed upwards. Their face shows their incorporeal stage. Such an incorporeal stage can’t be seen in any one of the photos of Brahma. This is why **Brahma remained in a corporeal stage till his death and Baba has also said in the murlis: “The mother is corporeal and the father is incorporeal.”** Incorporeal means the one with a subtle intellect. A mother can’t be the one with such a subtle intellect, a broad intellect. So, the depiction of Shankar in a naked form means that he is the one with an incorporeal stage. He is the one who stabilizes in the point form stage. ‘Incorporeal’ doesn’t mean that just a point is said to be incorporeal; what is the true meaning of ‘incorporeal’? ‘Incorporeal’ means the one who remains in the incorporeal stage.

## SHANKAR’S SUBTLE ROLE IN THE CORPOREAL FORM

Well, some Brahmins say that Baba hasn’t at all mentioned the part of Shankar [in the murlis]. In fact, Baba has said in the beginning of pg.2 of the murlis dated 29.05.85: ✦ “There is no *part* of Shankar at all. [...] What does Shankar do?” But Baba has also said in the murlis: ✦ “What does Shankar do? His *part* is so *wonderful* that you won’t be able to believe it.” (Mu.14.05.70, beginning of pg.2) ✦ “The temples of Brahma, Vishnu, Shankar, the residents of the subtle world, also exist here because they do come [here], don’t they?” (Mu.25.06.73, end of pg.1)

Baba has directly asked a question to the children who don’t accept the part of Shankar: ✦ “Kumarka! Tell [Me], how many children does Shivbaba have? Some say 500 crore (five billion); some say that Brahma is



the only child. Isn't Shankar [My] child? Then, whose child is he? There is a margin for this, too. I say, Shivbaba has two children, because Brahma becomes Vishnu. The one who is left is Shankar. So there are two, aren't there? Why do you leave out Shankar? Although, it is said: 'the Trimurti', but their occupations are different, aren't they?" (Mu.14.05.72, end of pg.2)

Some Brahmins also say that the picture [of Shankar] has been kept just for the sake of explaining. So, what reply should we give? The picture has been kept for the sake of explaining. Baba says in the middle of pg.1 of the murli dated 07.05.69: ✨ "This Trimurti is depicted. In that, actually, it should be Brahma, Vishnu and Shiva, not Shankar. But how can [the point] Shiva be kept next to them, so Shankar has been kept and Shiva (the Point) has been placed above. It is graceful this way. There is no grace in just two. Otherwise, Shankar doesn't have any *part* as such." It means that there will be no beauty in the picture of the Trimurti without the one who is sitting naked. How is this possible? In fact, it will become beautiful with Vishnu. It was said, how can Shiva be placed in the place of Shankar in [the picture of] the Trimurti? In fact, Shiva is a point. So, Shankar has been placed. Pictures are prepared to depict the acts performed (*caritra*). The picture of Shankar has been placed to depict his incorporeal stage. No sins or merits are accumulated for the actions performed in the incorporeal stage; so, it becomes all the same, whether that action was performed or not. This is why it has been said that Shankar doesn't have any part because the part is played through the *karmendriyaan*<sup>38</sup> on the stage. It isn't played in the subtle world or the Soul World (*muulvatan*). The parts will be played in this corporeal world, won't they? Therefore, [it was said that] Shankar doesn't have any part. In reality, in the pictures, he is just shown sitting immersed in the stage of meditation. It means that he isn't a soul who plays his part through the *karmendriyaan*, which can be depicted.

- \* "The destruction has to take place through Shankar. He too is performing his duty. Certainly, Shankar exists, that is why people have visions [of Shankar]." (Mu.26.02.73, end of pg.1)
- \* "The *part* of Shankar certainly has to be played in reality. However, it is the *shaktis*<sup>39</sup> who play the part of destruction. Shankar doesn't have to play it. The *shaktis* have to take on the destructive form through which they have to bring about destruction." (A.V.09.10.71, end of pg.194)
- \* "The world was created through the thoughts of Brahma and it is through the thoughts of Brahma that the gates will open. Well, who is Shankar? This is also a deep secret. If Brahma himself is Vishnu, who is Shankar? You should have a spiritual chit-chat on this too." (A.V.01.01.79, beginning of pg.166)
- \* "I have been given names based on the tasks that I have performed. They say, *Har Har Mahadev*<sup>40</sup>, the one who removes (takes away) everyone's sorrow. I Myself am that too, it is not Shankar. Even Shankar is present in *service* through My inspiration. Brahma is also present in *service*." (Mu.04.11.73, middle of pg.2)
- \* "Even Vishnu and Shankar can have bodily ego." (Mu.07.04.72, pg.1)
- \* "Hadn't Shankar existed, they wouldn't have combined us (*Trinetri*<sup>41</sup> Shiva and the Moon of Knowledge, Brahma) with Shankar either. They have prepared the picture, that means they have combined Me with Shankar. They call him Shiva Shankar Mahadev, so Mahadev becomes the greater one." (Mu.05.07.85, end of pg.2)
- \* "Shankar is also a deity. But they have combined Shiva and Shankar. Now the Father says: I have entered them. So, you say Bapdada, and they say Shiv-Shankar. They won't say Shankar-Shiv. They say Shiv-Shankar." (Mu.11.02.75, beginning of pg.2)
- \* "The Father is a great conqueror of attachment (*mohjiit*). There are so many children who have burnt to death on the pyre of lust. The Supreme Father Supreme Soul certainly comes to bring about the destruction of the old world through Shankar. So, how will He have attachment?" (Mu.01.05.71, middle of pg.1)
- \* "Many people ask: what is the *part* of Shankar? How does he bring about destruction through inspiration? Tell [them], this is famous. There are pictures as well. Therefore, this is explained. Actually, you don't have any *connection* with these things." (Mu.23.03.78, beginning of pg.3)
- \* "They say for Shankar, 'he opened the eye and there was destruction in a *second*', don't they? This is the sign of the task of the one who is the personification of a destroyer." (Mu.04.11.76, end of pg.1)

<sup>38</sup> Parts of the body used to perform actions

<sup>39</sup> Literally means the consorts of Shiva but here it refers to the mothers and sisters who assist Baba in His task in this Confluence Age

<sup>40</sup> A praise for Shankar Mahadev – the greatest among the deities

<sup>41</sup> The one with the third eye

- \* “Actually Shiva has a very big *part*. He teaches. What does Shankar do? His *part* is so *wonderful* that you can’t believe it.” (Mu.14.05.70, beginning of pg.2)
- \* “The Father has explained that Shankar doesn’t have much of a role. He is *next to Shiva*.” (Mu.08.03.76, middle of pg.2)
- \* “The picture of the Trimurti is shown. They have also given the name ‘Trimurti road’ but nobody knows the three *muurti* (personalities): Brahma, Vishnu [and] Shankar. They don’t know anything, what Brahma did before he went, what Vishnu and Shankar do, where they stay.” (Mu.30.06.01, middle of pg.1)

### ‘SHANKAR’ MEANING A MIXED ROLE

Shankar, meaning the soul of Ram has already become so *tamopradhaan* in his previous birth that when he comes back to the *yagya* in the year 1969, in his next birth, he comes with the burden of sinful actions [of his previous births]. His sins cannot be destroyed if he doesn’t make the *purusharth* of remembrance continuously in this next Brahmin birth. For this reason, he has just one task of remembrance, which can’t be called a part because a part is played through the activities of the *karmendriyaan*. The *karmendriyaan* aren’t involved in remembrance. Remembering [someone] won’t be called a part. It has a relation with the intellect. That soul has to perform the task of remembering through the intellect. That is why it has been said in the murlis: “Shankar doesn’t have any role.” But it wasn’t said that Shankar doesn’t exist. Shankar does exist. Shankar does exist; that is why no idols of other deity have been found in such number like the naked idols of Shankar were found in all the major excavations in the world. This proves that this idol was accepted in almost the entire world and is accepted even now. The form of the *ling* (oblong shape) is shown in the temples just because it is a symbol of the body. The entire body itself is a *ling* and the Point of Light Supreme Soul who has entered it is the star, the Supreme Soul; this is why a dot is placed in [the centre of] the *Shivling*. In the Somnath temple, a diamond was embedded in the centre of the *Shivling*. The diamond is the Supreme Soul and the *ling* is the memorial of the bodily being Shankar with an incorporeal stage. Mostly the *lingams* that are made are black, they are also red. The red colour is a symbol of the revolution and the black colour is a symbol of the degraded (*taamasi*) stage. The body is the same, but the soul of *satopradhaan*<sup>42</sup> Shiva as well as the soul of *rajopradhaan*<sup>43</sup> Brahma are playing roles through him and the soul of Ram with a *taamasi* stage is also sitting in the same body. Three souls [of] Shiva, Krishna, and Ram play separate roles through the same body. Sometimes the soul of Shiva, the embodiment of truth (*satsvaruup*) performs the task, sometimes the soul of *rajopradhaan* Brahma performs the task and the soul of *tamopradhaan* Ram is sitting in himself anyway. So, the part of Shankar, which the children can’t understand, is wonderful. Shankar certainly exists, but his soul is constantly immersed in the remembrance of the Supreme Father Shiva. As for the rest, the soul that plays the part through his body is either the soul of Shiva or the soul of Brahma.

The soul of Shiva plays the part of narrating the knowledge, bringing together [the souls in] the capital, because only the Ever Pure Soul can create unity. There can’t be unity without purity.

- \* When the children sing songs of affection, Bapdada also dances with joy, doesn’t he? This is why the *dance* of Shankar is very famous. (A.V.14.12.83, middle of pg.52)

### ESTABLISHMENT THEREFORE DESTRUCTION

What part does the soul of Brahma play in him? Those who play songs in the cassettes themselves don’t know what they mean. ‘*Guunji vinaash ki vaani, phir bhi kitni kalyaani*’ (the words of destruction echoed, yet they are so beneficial). So certainly, there will be some personality who makes the *vani* (words narrated) of destruction resound, who will say them orally. Such *vani* of destruction were never echoed through the personality of Dada Lekhraj, but the same soul enters a Brahmin child and utters the *vani* of destruction. Why? How will the soul who played such a sweet part, a part full of love narrate the *vani* of destruction? The murlis were indeed narrated through Brahma, but the task accomplished after narrating the murlis was the task of feeding the children with milk. That was just the task of establishment. It has been said (in the murlis): “**Every soul has the part of establishment, sustenance and destruction.**” The one who brings about the establishment will bring about the destruction as well. Until he completes the task of destruction, he can’t pass

<sup>42</sup> Consisting in the quality of goodness and purity

<sup>43</sup> Dominated by the quality of activity or passion

through the gate of paradise. [It is said:] **the gateway to heaven is Mahabharat. Every soul will definitely have to pass through the Mahabharat war; every soul will definitely have to fight the war of truth and untruth.** It is a different thing whether they fight through the power of thoughts or through the power of speech.

The soul of Brahma enters that Brahmin child and narrates such harsh words that the demons who have intruded into the Brahmin world have a feeling of resentment. They become agitated. They feel like they are wounded, because truth is like hot pepper for them. Baba has said in the end of pg.3 of the murli dated 09.05.73: ✦ “When the truth comes out, falsehood confronts it. [...] When you tell the truth to anyone, it burns them like hot pepper.” So, the soul of Brahma narrates such harsh words through that body, but in which stage? In the incorporeal stage. The subtle world dweller Brahma, who is still working through Dadi Gulzar, can't narrate a destructive vani. The seed form stage alone is that powerful stage [through which such words of destruction can be narrated]. So, in a way, that mother comes under the protection of the husband by coming in the company of the soul of Ram. A widowed mother is dominated by her children. She remains under the control of the children, but the mother who has found her lost husband can't remain under the control of the children. So, at present, this very part of the soul of Brahma is being played with a seed form stage in Shankar. In the pictures of the path of *bhakti*, the Moon that is shown as a memorial of Brahma on the forehead of Shankar is a memorial of this very time. That soul who plays a cool part has been given a place on the forehead of Shankar, meaning it is carried on the forehead. Other souls aren't carried on the forehead to the extent that soul is. The Moon shown on the forehead isn't complete with 16 celestial degrees, it is an incomplete Moon. The soul of Brahma itself plays this destructive part.

### **THE NEW PART OF THE SUPREME SOUL**

Well, most of the Brahmakumar-kumaris ask this question: If Shankar has a part, why didn't Baba say about it clearly in the murlis and avyakt vanis that just like Brahma has a corporeal part, Shankar will also have a part in practice. So, a clear answer to this is that Baba has said in the murlis: **“Just a hint is enough for those who are going to become deities from true Brahmins.”** If it is said directly, then what is the point of having an examination? **To recognize the Father is also an examination.** ✦ “First of all, the very basis of knowledge is to recognize the Father, meaning to judge that it is the task of the Father that is carried on. The power to judge is necessary at first. The power to judge is said to be the *knowledge full stage*.” (A.V.08.06.73, end of pg.93) The paper or examination of the recognition of the Father is the biggest examination. The main subject of the knowledge is also the recognition of the Father. Without passing in this subject, the journey of remembrance can't be completed either. It can't be easy Raja yoga. A point has to be remembered forcibly. It isn't easy. If it isn't easy, it won't be continuous remembrance either and **if it isn't easy Raja yoga, if it isn't continuous remembrance, a high status can't be achieved.**

**When God comes in this world, it isn't in everyone's power to recognize Him. The eyes of knowledge are required to recognize Him.** In fact, the part of the Supreme Soul is being played in the *yagya* of knowledge (*gyaan yagya*) at some other place. Only the readers of the Gita, meaning the Brahmins who read the murlis will be able to understand that part. Those who don't love the murlis, they won't recognize that part either.

Baba always says in the murlis: “The Unlimited Father speaks to the unlimited children in the unlimited.” The children who engage their intellect in the limited world interpret the meaning of those unlimited words in the limited. Baba has given many hints in the murlis to recognize the new part of the Supreme Soul.

For example, in the beginning of pg.3 of the murli dated 23.08.73 it has been said: ✦ **“One day, television will also come out, but not everyone will be able to see it. They will see Baba narrating the murlis; they will also hear the voice.”** Not all the children will be able to see it because many children will leave their body, like Brahma-Saraswati, Didi Manmohini, and become subtle bodily beings. They are not to take a [physical] body at all. They will enter someone and play their part. Not all the children will be able to see [the Father on] television. We will see Baba narrating the murli on television. Well, the television didn't arrive in India at all as long as Brahma Baba was alive. It can't be about that time at all. Later, Brahma Baba left his body. So, how will Baba narrate the murli on television? As regards Dadi Gulzar, can she be called Shivbaba?

No. If she is called Shivbaba, she should also be called 'Brahma'. Then, dress her in a *dhota*<sup>44</sup> and *kurta*<sup>45</sup>, but no. Brahma is never shown wearing a *saari*<sup>46</sup> and blouse<sup>47</sup> in any scripture and picture. So, it is clear that Baba definitely has a chariot who plays a part in practice. In future, he will be revealed through the television as well. It has been mentioned in the Gita:

“...*twamasya vishwasya param nidhaanam.*” (Ch.11, *shloka* 38)

[Meaning] You are the highest support of this world.

It has been clarified in the beginning of pg.16 of the avyakt vani dated 16.01.75 too: ✦ **“Don't worry! In order to take a challenge Bapdada the backbone will be revealed through any person (*vyakt tan*<sup>48</sup>) on time and he is being revealed even now.”** Whom did he reassure saying 'don't worry'? Definitely, there are some children who worry on seeing the doubtful behaviour of the senior *mahaarathis*<sup>49</sup> [and think:] 'what kind of a paradise is being established?' So, Baba has assured them [saying:] 'Don't worry'. For example, there is the backbone. The backbone is at the back and the person is in the front. If the backbone of the person visible in the front is removed, will he be able to stand? He can't. Similarly, Bap and Dada are working in that Brahmin child in the form of a backbone, it means, the power of Shiva and Brahma is working in that Brahmin child from behind, but that ordinary person is visible at the front. He has a negligible part because he has an ordinary part. He has an ordinary form, but nobody can see the powerful backbone that is behind him. Backbone Bapdada [will be revealed] in order to face... but whom does [someone] face? Is it the friends or the enemies? Enemies are faced. So, Bapdada is talking about facing whom in the world of Brahmins? Definitely, there are some in the Brahmin world itself who have intruded in the *yagya* like enemies in the guise of friends<sup>50</sup> and are ruining the *yagya*. Just like it has been shown in the scriptures that the demons put dirt in the *yagya* organized by Vishwamitra<sup>51</sup>. They destroyed it. They didn't let the *gyaan yagya* happen. Backbone Bapdada has to reveal [Himself] in order to face such demons who have the power of worldly wealth or demonic physical power and who have intruded in the *yagya* and are like huge scorpions and spiders with big stings. In the book that was printed, the word *vyakt* (corporeal) was removed. Instead of '*vyakt tan*' it was written '*vyakti* (person)'. Check the avyakt vani published at that time. It contains the word '*vyakt tan*' and they have printed it as '*vyakti*' in the book, so that the topic is fudged. [They did so] because if they say '*vyakti*' it can be proved to be Dadi Gulzar. But if it is said '*vyakt tan*', it will not be proved to be Dadi Gulzar because Dadi Gulzar becomes *avyakt* (detached) from her body [when the avyakt vani is narrated through her body]. Brahma Baba was corporeal. When Shiva entered him, it was a corporeal part. Brahma Baba didn't become *avyakt*. His soul didn't use to disappear. In order to create confusion, they have changed the word from '*vyakt tan*' to '*vyakti*'. So, 'through a corporeal body' means, definitely, there is a Brahmin child in the corporeal form, the one through whom the backbone Bapdada will certainly be revealed and is being revealed even now. This is a [point from the] vani of [the year] 74-75. It proves that the Brahmin child has been facing those demons in the *yagya* from 74-75 itself. It proves that the Father's part is definitely being played through the corporeal form in practice, from that very time.

This has also been mentioned in the avyakt vani: ✦ **“There is a support in the corporeal form even now. Just as there was a support in the corporeal form, which became an instrument earlier, similarly, now also there is support in the corporeal form, which has become an instrument in the *drama*. Earlier also, it was an instrument and even now it is an instrument. This corporeal support of the entire family is very elevated. There is [support] in the subtle one anyway. [...] The corporeal one is not alone. [There is] Prajapita Brahma, therefore the [entire] family is together with him.”** (A.V.18.01.70, end of pg.166)

\* “The Father's promise to the Brahmin children, 'we will go together, we will die together, and we will live together, meaning we will complete the part. [...] Can He break it in between? Can the foundation that is made the instrument in the task of establishment be removed in between?’” (A.V.30.06.74, pg.84-85)

\* **“The part of Brahma in the task of establishment is fixed till the end.”** (A.V.30.06.74, middle of pg.83)

\* “There is the corporeal form in *return* for the corporeal love.” (A.V.18.01.79, end of pg.229)

<sup>44</sup> A piece of cloth worn around the lower body

<sup>45</sup> A loose collarless shirt which reaches to the knees

<sup>46</sup> A dress worn primarily by Hindu women; consists of several yards of light material that is draped around the body

<sup>47</sup> Part of a dress above the waist

<sup>48</sup> The physical body (literally means the body which is visible)

<sup>49</sup> Literally an elephant-rider; here it refers to the ones who make great spiritual effort.

<sup>50</sup> *Aastin kaa saap*: lit.snakes into the sleeves

<sup>51</sup> A great sage mentioned in the Hindu mythology

- \* “I enter this one for a short time. This one is an old shoe. When a man’s wife dies, they say: ‘An old shoe went away, now I take a new one.’ This one is also an old body, isn’t it?” (Mu.11.07.70, beginning of the middle part of pg.2)
- \* “The greatest fruit of the Confluence Age is that the Father Himself meets [the children] in the revealed (corporeal) form. Even the Supreme Soul comes in the corporeal form, in the corporeal human form to meet [His children]. All the fruits are contained in this fruit.” (A.V.31.05.77, end of pg.202)
- \* “We are such elevated souls that the Supreme Soul Himself has become the Father, the Teacher and the *Satguru* (True Guru). Can anyone else have a greater fortune than this? You must have never even thought about such a fortune that you will meet the Supreme Soul through all the relationships. Even this impossible thing is becoming possible in the corporeal form. So, it is a great fortune.” (A.V.03.12.79, beginning of pg.81)
- \* “Why do you make the imperishable (corporeal) relationships perishable by saying, ‘Baba has left’? Only the *part* has changed (from Brahma into the form of Shankar). Just like you, you too change the place of service (in the physical form), don’t you? So, Brahma and the Father have also changed the place of service (in the physical form).” (A.V.18.01.78, beginning of pg.35)

### THE ADVANCE PARTY

- \* “The *Advance Party* is doing service after transforming the physical body, but the *part* of some is played through the corporeal form as well as the subtle form [of churning] till the end. Which is your *part*? Some have a *part* in the *Advance Party*, some [others] have a *part* of [doing] service through the subtle body. Both parts have their significance. There is no question of being *first* or *second*. The various parts have their significance. The task of the *Advance Party* is of no less significance either. It was said that they were making their plans with great force, wasn’t it? There are famous ones there too.” (A.V.25.01.80, end of pg.245, beginning of pg.246) (It is in the corporeal world that there are famous ones.)
- \* “There are many children who will go to the *Advance* [Party]. You must not regret them. They will go there and *receive* [the others]. *Time* is required [to make preparations] to *receive* [them] as well, isn’t it? The mother and the father should go first, shouldn’t they?” (A.V.27.02.73, middle of pg.4)
- \* “The task of the *Advance Party* is being carried. They will prepare the entire *field* for you people. Whether you go to their family or not, they will become instruments in the task of establishment that has to be carried. They will attain a *powerful stage* and become instruments. They will acquire such kind of *powers*, through which they will become helpers in the task of establishment.” (A.V.02.08.72, middle of pg.349) (A field, family and stage are not above in the subtle world, but they are in this corporeal world.)
- \* “The *advance group*, especially the gathering of the special famous souls in it, is very strong. The *wonderful part* of preparing the earth [like intellect] is being played through these souls at a fast pace to bring about the elevated birth, the *first* birth (to bring about the divine birth in the form of revelation of Krishna in the capital Delhi).” (A.V.18.01.80, end of pg.222)
- \* “Who has a *part* in the *Advance Party*? This is a secondary question, but it is very necessary to watch this *scene*. The one who brought about the end did everything. [...] So, don’t think of going away. [...] Even if you go alone, you will have to do service in the *Advance Party*. That is why, don’t think that you have to go. Think of taking everyone along.” (A.V.26.11.84, end of pg.32)
- \* “They (those of the *Advance Party*) are also making their gathering strong. Their work will also be revealed along with yours. Now they are close as regards relationship and place. That is why for some reasons they keep meeting together in small groups even if they don’t know. [...] Those who do physical service have gone as well as those who have a *planning* intellect for the establishment of the kingdom have gone [there]. Along with them, the ones who encourage and increase zeal have gone too. [...] A nice *group* is getting ready, but both groups will be revealed together. The [*Advance*] *Party* is also making a lot of preparation. Just like you are planning [to organize] “the *youth rally*”, aren’t you? So, they are also young at present. [...] There is a lot of zeal in [them], but they can’t do anything from outside. This is also a *part* of cooperation in the secret of the establishment. [...] Now the time of making clear the secretive practices of the establishment is coming close. Then you will know what the *Advance Party* is doing and what you are doing. Now you ask questions about what they are doing as well as they ask questions about what you are doing! But both [groups] are going ahead according to the *drama*.” (A.V.18.01.85, middle of pg.133 and beginning of pg.134)

Through thinking and churning on all the above quoted sentences of the avyakt vani and the *saakaar* murlis<sup>52</sup> of Baba, a deep secret becomes clear, [the secret] that Baba has mentioned about three types of groups in the Advance Party:

**i) The planning party** – The souls of Ram and Sita who sow the seed of knowledge in the form of Prajapita and the mother Gita in the beginning of the *yagya* change their physical body and are revealed as the heads of the Advance Party from 76. It has been said about them in the middle of pg.4 of the avyakt vani dated 27.02.73: ✦ “*Time* is required to [make preparations to] *receive* as well, isn’t it? The mother and father should go first.” So, the souls of Ram and Sita and their group set the entire planning of the new world of paradise because they have a sharp intellect. The entire plan, regarding how paradise will be established, where and who will be born to begin the new world etc. is being prepared in their intellect.

**ii) The inspiriting party** – [These are] the souls who inspirit and give zeal and enthusiasm, who do service through the subtle body, just like the souls of Mamma and Baba, Didi Manmohini, Vishwakishore *bhau* and so on, who, from time to time enter the children and inspirit them, give them zeal and enthusiasm for service. Baba has also said in the murlis: ✦ “Although Mamma doesn’t have a body, she keeps making *purushaarth*. She goes to do *service*. She sits in the children’s body and shows the way to purify the impure.” (Mu.22.07.72, beginning of pg.2) ✦ “This is the permanent body [of the Father]. [He] never comes in anyone else. But yes, sometimes Mamma [and] sometimes Baba can come in the children in order to help [them].” (Mu.08.01.75, end of pg.2)

**iii) The practical party** – The group of the souls who assimilate such kind of power of purity, that through purity and the power of yoga, they make *purushaarth* in practice to prepare the palace like womb in order to give birth to *satopradhaan* children like Krishna in the new Golden Age world.

So, neither the Advance Party is above in the subtle world nor is there any gathering of the subtle bodied souls above. It has been said in the middle of pg.131 of the avyakt vani dated 15.09.74: ✦ “The Father also became subtle from corporeal, then incorporeal from subtle and then He will become corporeal again.” The so-called Brahmins derive a wrong meaning of this great sentence too. They think that Brahma (Dada Lekhraj), who was corporeal, [became subtle and] went to the subtle world; he himself will go to the Supreme Abode and become incorporeal and in the new Golden Age he will become corporeal again. However, it is completely wrong to derive this meaning of this great sentence because the first thing is that the part of Brahma wasn’t of the Father but of the mother. The soul of Krishna has a baby intellect. He isn’t the soul of the father Ram with a sharp intellect. The second thing is that nowhere in the murlis or avyakt vanis was the teaching given that the children should leave their body, go to the subtle world or to the Soul World and become subtle and incorporeal. Baba has given the direction: You children should now and again practice to become subtle and incorporeal from [being] corporeal while living in the body. When the soul attains the stage of forgetting the body and all the relationships of the body while being in the body and the intellect delights just in knowledge, it will be said to be the angelic stage. So, the souls with such a subtle angelic stage, meaning the Advance Party, are not somewhere above in the subtle world as the BKs think.

When in 1969 Brahma (Dada Lekhraj) left the body, his soul didn’t go somewhere above to the subtle world. The subtle world dweller Brahma, whom the *sandeshis* (trance messengers) see in a trance, isn’t somewhere above. In fact, that Brahma does service in this very corporeal world by entering us children *nambarvaar*<sup>53</sup>. There are some special Brahmin children in this very corporeal world who, even while living in their physical body, make their stage so subtle, that their gathering in the subtle stage is considered as “the subtle world” or “the Advance Party”. That is why in the murlis Baba has removed the subtle world. Therefore, this great sentence is applicable to the soul of Ram, because when the father Ram who was corporeal in the form of Prajapita in the beginning of the *yagya* himself is reborn and comes in knowledge in 1969, the soul of Brahma and the soul of the Supreme Father Shiva enter him and his stage becomes subtle in the form of Mahadev Shankar. Knowledge starts to accumulate in his intellect; the thinking and churning of knowledge begins. The stories [of] ‘the Ganges penetrated Shankar’s hair locks’ and ‘the ocean was churned’, in the scriptures do mean the same. So, Prajapita (the father Ram), who was corporeal in the beginning of the *yagya*, he himself became subtle from 1969 to 1976. He became the one who transforms the body and all the relations of the body into *alokik* (subtle) from *lokik* (wordly). Then, from [being] subtle he became incorporeal. Incorporeal means the thought free stage. That soul developed strong faith about his part and form, [about]

---

<sup>52</sup> The murlis narrated through the corporeal chariot of Brahma Baba (from 1947-69)

<sup>53</sup> More number of times or lesser number of times according to the spiritual effort

‘who am I’? So, he was liberated from the cycle of birth and death in the form of faith and doubt, in other words, he became set in the stage of Amarnath (the Lord of the immortal) (Shankar).

### **THE NAME, FORM, PLACE, TIME OF THE FATHER**

Baba also says, ‘I come in an ordinary incognito form. When I come, I come in such an incognito form that foolish people can’t recognize Me. It has been mentioned in the Gita as well:

***Avajaananti maam muurhaa maanushiim tanumaashritam.***

***Param bhaavamajaananto mam bhuutmaheshwaram.*** (Ch.9, *shloka* 11)

Foolish people disregard Me, the Supreme Lord, Shiv-Shankar, who takes the support of a human body; those foolish people don’t recognize My most elevated subtle form of light, the subtle form which is God of all foolish living creatures.

✧ “That *Satguru* Himself comes and gives His introduction.” (Mu.27.09.84, middle of pg.2)

In the Gita also, Arjun said the same thing to God:

***Swayamevaatmaanaam vettha twam purushottam.***

***Bhuutbhaavan bhuutesh devdev jagatpate.*** (Ch.10, *shloka* 15)

O the Righteous One among the souls! O the Giver of [the new] birth to living beings [through knowledge]! O Lord of the elements! O Deity of the deities! O Lord of the world! You Yourself know your real form through Yourself.

That Lord of the elements (*Bhuuteshwarnath*), Deity of the deities, Lord of the world, who knows His real form through Himself, or if we speak in the language of Brahmins, the Supreme Father Supreme Soul Shiva, *Satguru* has introduced Himself in many murlis and avyakt vanis. Many great sentences have appeared in the murlis and avyakt vanis that help us recognize by which name, in which form, in which country and where that *Satguru* Shiva is working after Brahma Baba left his body. They are applicable only to that person and not to any other.

### **1) COUNTRY**

a) **Lokik place of birth:-** In the end of pg.2 of the murli dated 17.08.71 and in the end of pg.3 of the murli dated 08.06.75, Baba has said: ✧ “**The Father says, I too come in the country of Magadh.**” (The province in between the rivers Ganges and Yamuna is called Magadh and it is in U.P., not in Sindh Hyderabad.) Where will you search for Him even in U.P.? This is why, pointing towards only one district [of U.P.] Baba has said in the end of pg.2 of the murli dated 14.01.73 and in the end of pg.2 of the murli dated 12.01.78: ✧ “**For example, the residents of Farrukhabad say, ‘we remember that Master’. But actually, it is Lakshmi and Narayan who become the masters of the world or the creation. Shivbaba, the incorporeal One doesn’t become the Master of the world. So, they should be asked: is that Master incorporeal or corporeal? The incorporeal One certainly can’t be the Master of the corporeal world.**” The subject worth consideration is that, in such a big country like Bharat, where there are numerous districts, why has Baba mentioned only the name of the Farrukhabad district in the murlis? Do only the people of Farrukhabad believe in the Master and no one else in the world believes in the Master? This is also worth consideration, that Baba hasn’t spoken about believing in ‘God’, but He has spoken about believing in the ‘Master’. That is why Baba has asked in a murli: “The incorporeal One certainly can’t be the Master of the corporeal world. So, they should be asked: is the Master corporeal or incorporeal?” It is clear that ‘the Master’ doesn’t mean the Point of Light, the Father Shiva but there is some corporeal personality who becomes the Master of the world and he must be a resident of the Farrukhabad district. That is why Baba has mentioned the name of Farrukhabad in many murlis.

Well, even in Farrukhabad, there are numerous Brahmakumars. Here, in the Advance Party, there was one such gathering from Kannauj<sup>54</sup> side, that took two buses full of people to Mount Abu some years back and they narrated their own vani. They narrate trivial vanis. They do not even read the murlis. So, there is a big confusion. Where should the Master of the world be searched in Farrukhabad? It is indeed Farrukhabad, but it is difficult to search even in Farrukhabad. For example, Baba has said in the end of pg.2 of murli dated 10.11.77: ✧ “**The land where the Father is born is the highest pilgrimage place (the nephew of all the pilgrimage places).**” What is meant by pilgrimage place (*tiirth*)? ‘*Tiir*’ means banks and ‘*tha*’ means place. The place that brings you to your destination. The place that brings you to your destination will be on this very earth. But it

<sup>54</sup> Name of a city in Uttar Pradesh

will be the place where the Father of the entire world is present. The world can't be benefited at the place where the Father of the world isn't present because all the three relationships in the world [i.e. the relationship of] the father, the teacher and the Sadguru are considered to be beneficial. In all these three relationships, they never wish the harm of their child, their disciple or their follower, respectively. Then, where in Farrukhabad should we search for that highest pilgrimage place?

- \* **“The most elevated Father comes to such a dirty village. With great love, He explains [the knowledge] to the children.”** (Mu.06.07.84, middle of pg.2) (It is proved that Shivbaba entered the body of Brahma Baba in Karachi. Karachi and Mount Abu can't be called 'villages'. Then, where is that village and which one is that? Definitely, it should be some old and historic village around Farrukhabad.) The above mentioned dirty village isn't visible in Mount Abu, but yes, if you want, you can see it around Farrukhabad.
- ✦ **“I come to a gathering of monkeys. I never come to the gathering of deities. I don't come at all to the place where wealth is available, where 36 kinds of food are available. [I come to the place] where children don't get even a *roti* (*chapatti*), I take them on My lap and make them [My] children. I don't take the rich ones on My lap.”** (Mu.15.08.76, beginning of the middle part of pg.3) (Think: does this sentence apply to Mount Abu?)
- \* “This is a *wonderful* university. It looks like a house too, but the Father Himself is the true Teacher. It is a house as well as a school. That is why many people can't understand whether it is a house or a school. But it is a house as well as a school, because the most elevated teaching is taught [here].” (A.V. 22.04.84, beginning of pg.265) (It is such a wonderful university, after seeing it people would have doubts whether it is a house or a school! Such a wonderful university is nowhere in Mount Abu. It is because those who go there, go there having already decided that they are going to the Prajapita Brahmakumari Ishwariya Vishwa Vidyalaya. Therefore, there can't be any question of doubt arising at all. Such a wonderful university is in that old village Kampila in Farrukhabad district, where the one playing the wonderful role of Shankar drank the poison in the form of lust (*Kaam-pi-liya*), meaning, 'he gained victory over lust'.)
- \* “The Ocean of Knowledge doesn't possess any palace. He has a hut. The Ocean of Knowledge likes to live in a hut.” (Mu.15.09.78, beginning of pg.1) (But the hut should be a real one; not like the artificial hut built in Mount Abu.) Someone may say that such a big house is being built in Kampila; there is no visible hut. The house being built in Kampila at present is being built for the children. The Ocean of Knowledge doesn't even live in that palace.
- \* “Where is Shivbaba, the One who sits in the Somnath temple, teaching today? In the path of *bhakti*, He has been given palaces made of diamonds and precious stones. He is held in high regard. Here, they don't recognize Him, so they don't respect Him fully either. Look, the Rajrishis, the ones who transform Bharat into paradise, they study (teach) in such an ordinary way. It is like a *satsang* (spiritual gathering) of the poor. The rich have big halls. Look how they study here [in a simple way].” (Mu.12.03.78, end of pg.3) (In Mount Abu as well, where the spiritual gatherings are held, there are big halls.)
- \* “When he is fair, he should have a crown, but when he is dark where will he get a crown from? He is called a village boy, so, how can he have a crown? A village boy will be poor, won't he?” (Mu.08.02.75, middle of pg.2) (When Shivbaba entered Brahma Baba, he wasn't poor; on the contrary, he was a great merchant of diamonds and jewels.)
- \* “Baba hasn't studied English so much. You will say that Baba doesn't know English. Baba says: *Wah!* To what extent will I learn all the languages? The main one is certainly Hindi, so I narrate the murlis in Hindi. Even the one whose body I have entered knows just Hindi.” (Mu.26.11.73, middle of pg.2) (Brahma Baba's mother tongue was Sindhi, whereas the mother tongue of the one through whom Shivbaba is revealed in front of the world in the form of the Father is just Hindi.)
- \* “It is the Master who will have mercy on all the children. There are many who believe in the Master of the World, but who He is, what they receive from Him, they don't know it at all. In Farrukhabad, they believe only in the Master. They consider the Master Himself to be everything for them.” (Mu.22.02.78, middle of pg.1)
- \* “In Farrukhabad, they believe in the Master, don't they? You have understood the meaning of 'Master' as well. That One is the Master, we are His children. So, we should certainly receive the inheritance, shouldn't we?” (Mu.07.12.73, middle of pg.2)
- \* “For example, the residents of Farrukhabad believe in the Master. Certainly, there are various opinions, aren't there? *Acchaa*, what will they receive from that Master? They don't know anything at all. How they



should remember the Master, what His name and form is, they don't know anything at all. The Master is the Master of the World, isn't He? That One is the Creator [and] we are the creation." (Mu.22.01.72 , beginning of pg.1)

- \* "There are daughters in Farrukhabad, but they don't have so much power yet. There are the ones who believe in the Master there, so they should be explained: you say, 'that One is the Master'. But the Father says, 'you are the masters'." (Mu.22.01.72, beginning of pg.3)
- \* "In Farrukhabad, they believe only in the Master. [...] It isn't that we have received sorrow from the Master. It is to [receive] peace and happiness that we remember Him." (Mu.22.02.78, middle of pg.1)
- \* "This is a house as well as a *university*. This itself is called the *University* of God the Father. It is because the true liberation of the human beings of the entire world is brought about. This is the *real World University*. This is also a house. You are sitting face to face with the mother and the father. [...] Apart from the *Spiritual Father*, no one else can give the *spiritual knowledge*." (Mu.18.08.76, beginning of pg.1)

#### **b) Alokik place of birth:-**

Baba has said in the murlis that the rehearsal of the drama that is played in the path of *bhakti* takes place in the Confluence Age. There is the establishment of the Somnath Temple by King Vikramaditya in the path of *bhakti*, in the beginning of the Copper Age. (Brahma) the soul of King Vikramaditya performs its rehearsal or shooting in the Confluence Age. During Brahma Baba's lifetime, a magnificent service centre was opened by him with the money of the *yagya*. It was the service centre of Ahmedabad, the Paldi Service Centre, the memorial of '*He Prabhu paar karo*<sup>55</sup>' located in the Prabhu Park. That itself is proved to be the Somnath Temple on the sea coast, in the path of *bhakti*. The Ocean of Knowledge was Madhuban (Mount Abu) and its shore (banks) was the above mentioned Paldi Service Centre of Ahmedabad which was the service centre closest [to Madhuban] at that time. Baba has said in the murlis: "They certainly make some attainments from the one whose temple they build." Similarly here, Baba built the Somnath Temple in the form of the service centre, so definitely, he will have made some attainments from the above mentioned personality Somnath. It has been said in the murli dated 04.03.75, in the beginning of pg.2: ✦ "The name Somnath has been given, because he gives nectar (*somras*) to drink, he gives the wealth of knowledge. Then, when they become worshippers, they spend so much to build his temple, because he has given the nectar, hasn't he? Somnathini<sup>56</sup> will also be along with Somnath." It means, Bapdada has given the hint that two personalities (Shankar-Parvati or Lakshmi-Narayan), who become instruments in giving the nectar of knowledge and the light of knowledge to the entire world in the end, are revealed from the above mentioned service centre. In the beginning of the *yagya*, Brahma Baba received the entire responsibility (emperorship) of the *yagya* from his partner (Somnath). It is because there was the *alokik* (subtle) birth of Shankar, the soul of Prajapita, the seed form creator father of the entire human world tree in the above mentioned Paldi service centre at Ahmedabad. That is why, avyakt Bapdada has called Ahmedabad the seed form of all the service centres. It has been said in the middle of pg.190 of the avyakt vani dated 24.01.70: ✦ "Ahmedabad has to do more *service* than everyone else because Ahmedabad is the seed form of all the *centres*."

- \* "Gujarat should prepare samples. [...] Make Gujarat a *lighthouse* [that] should be the *lighthouse* [of] not only Gujarat, but [of] the world." (A.V.04.01.79, pg.178)
- \* "There are 108 temples of Swami Narayan<sup>57</sup> in Ahmedabad. They might be getting millions. It is Swami Narayan who might be getting them, mightn't he? So, (at the end, when the Pandav Bhavan of Ahmedabad is ready, in order to form a connection with the world emperor Shri Narayan and his cooperative 108 beads victorious over the world) it is here that they (the children) will certainly come from all the *centres*, won't they?" (Mu.05.03.75, beginning of pg.3)

#### **II) THE EXTREMELY ORDINARY FORM OF THE FATHER:**

The soul of Ram, through whom Shivbaba plays the part of the Father, was an ordinary personality in the beginning of the *yagya* and now, in the end as well, he is the same. The murlis prove this fact.

- \* "This one has 'the same' ordinary form, 'the same' *dress* and so on. There is no difference. That is why no one can understand. (Mu.05.02.74, beginning of pg.2)

<sup>55</sup> O God! Take us across.

<sup>56</sup>The cooperative power of Somnath

<sup>57</sup> Swami Narayan was a founder of a religious cult in the Gujarat state of India

- \* “That one is incorporeal, egoless; he doesn’t have any ego. The clothes and so on, everything is the same. Nothing has changed. [...] This one has the same ordinary body and the same ordinary dress. There is no difference. The Father Himself says: I take an ordinary body.” (Mu.08.04.74, end of pg.1) (‘The same’ means the one who existed in the beginning of the *yagya*.)

(Shivbaba is narrating this murli through the body of Brahma, then for whom did He give a hint saying ‘that one’ and ‘this one’? Definitely, He has given a hint towards the second personality, Shankar.)

- \* **“The Father says, I come in a very ordinary body. That is why some rare ones recognize Me. Even those who live with Me can’t recognize who I am and how I am.”** (Mu.04.02.74, end of pg.3) The body of Brahma Baba was not ordinary and those who lived with him recognized him very well, [they recognized] that he was Brahma. Then, to whom is this great sentence applicable? Definitely, it is applicable to Shankar because it has been said for him alone in the beginning of the pg.2 of the murli dated 14.05.70: ✦ “What does Shankar do? The *part* of Shankar is so *wonderful*, that you can’t believe it.”
- \* “It is the same war of Mahabharat, so certainly, God will be present as well. In which form, in which body He is, no one else knows this except you children. He also says: I come in a very ordinary body. I don’t come in the body of Krishna (meaning the extraordinarily beautiful body of Brahma).” (Mu.13.08.76, end of pg.3)
- \* “You know that the highest on high is God. Then, second is Brahma. Nobody is higher than Him. There is no other personality greater than Him, but look how simply He walks! He sits with the children in such a simple manner! He travels by *train*. Who knows who he is?” (Mu.13.08.76, middle of pg.3)

### **III) THE LOKIK NAME OF THE FATHER:**

Just as the *lokik* name of ‘Brahma Baba’, the soul of Krishna was already fixed in accordance with his *alokik* task as ‘Lekhraj’, the king (*raja*) of those who write the account (*lekhaa*) of fortune; exactly in the same way, the *lokik* name of ‘Shankar’, the soul of ‘Ram’ should be fixed in advance in accordance with the *alokik* task of [showing] great valour in fighting against the deceitful (*maayaavi*) Ravan and his community. ‘Mahavir’ himself is called ‘**Indradev, the king of the brave ones**’. ‘The city of Indraprasth’ and ‘the court of Indra’ established in his name are famous even today. The famous capital of the Pandavas wasn’t in Mount Abu, but in the region of Delhi. Brahma Baba (Dada Lekhraj) was a Brahmin who belonged to the *Badag* caste (a Brahmin clan), in the same way, the soul of Prajapita meaning the father Ram, Shankar also comes from a noble Brahmin category. In the scriptures, he has been named ‘*Daksh-Praja-Pati*’, because of being ‘**dexterous (daksh)**’ meaning ‘**dikshit**’ in organizing the *yagya* of knowledge in order to protect the true Brahmins. The very meaning of *pati* (husband) is ‘the one who protects’.

### **THE ALOKIK NAME OF THE FATHER**

The Brahmin child, through whose chariot like body Shivbaba becomes famous in the entire world in the form of the Supreme Father, his *alokik* names are mainly Shankar, Mahavir, Somnath, Sanatkumar etc.

Shankar means *Sham+karoti*, meaning the one who brings about peace. It is mentioned in the Gita as well:

***Bhoktaaram yagyatapasaam sarvalokmaheshvaram.***

***Suhridam sarvabhutaanaam gyatvaa maam shaantimricchati. (Ch.5, shloka 29)***

The one who knows Me, the great God in all the abodes, the one who accepts the benefits of all kinds of *yagya* (sacrificial fire) and *tapa*<sup>58</sup> and the one who is the friend of all the living beings, attains peace.

- I. **Vishwanath Shankar (Shankar, the Lord of the World) or Sanatkumar:** Baba has said in the murli dated 24.01.75, in the beginning of pg.2: ✦ “The name of His (Shiva’s) soul itself is Shiva. It never changes. When the body changes, the name changes too.” For example, Brahma, Shankar and so on. In the beginning of pg.1 of the murli dated 22.02.75, it has been said: ✦ “When the Father comes, Brahma, Vishnu and Shankar are certainly required. It is also said: the Trimurti God Shiva speaks. Well, He won’t speak through all the three [simultaneously], will He? These concepts should be properly assimilated in the intellect.” It has been said in the end of pg.4 of the murli dated 10.02.72: ✦ “There *is one God*, He has just *one* child. It is said, ‘the Trimurti Brahma’. Who is the greatest among the deities? Shankar is called Mahadev (the greatest deity).” In the Indian tradition, there is the custom of handing over the kingship to the eldest son himself

<sup>58</sup> Ascetic practices, meditation

first. This is why, it has been said in the middle of pg.1 of the night class of the murli dated 03.05.73: ✦ “The eldest brother is always considered to be equal to the father. This one is also elder, just as Mamma is elder. All this depends on knowledge. The one who has more knowledge is elder. Although he is young with respect to the body, if he is sharp in knowledge, we understand that in the future he will become senior (*Vishwanath*) in terms of position. The ones who are senior in this way should certainly be given *regard* because they are sharp in knowledge.”

In reality, Mahadev Shankar, the one who becomes the eldest, meaning the greatest in the world, he himself has been called ‘Yogishvar Sanatkumar’, the eldest son of Brahma. It is because there will be just one God (*Ishvar*) of the *yogis*. The same [soul] has been given two names. The name of the Ancient Deity Religion (*Adi Sanaatan Devtaa Dharm*) becomes meaningful because of this Sanatkumar himself who becomes *Adi Dev* (the first deity) through the power of yoga. The name of a religion becomes famous because of the name of the religious father himself. For example, Christianity is based on [the name of] Christ, Buddhism is based on [the name of] Buddha and so on. In the path of *bhakti*, there is a mention of Sanatkumar, the eldest son of Brahma. ✦ “Do you know what is the memorial of the *kumars* (unmarried males) always being pure, *satoguni*<sup>59</sup>? Sanatkumar. What is his speciality? He is always shown in the form of a small *kumar*.” (A.V.11.03.71, end of pg.1) In reality, Brahma and Saraswati can’t be called *Adi Dev* and *Adi Devi* (the first female deity), because Saraswati was the daughter of Brahma, but when the same Brahma and Saraswati, after leaving their sinful body, enter the especially knowledgeable and yogi souls [i.e.] Shankar-Parvati, they are revealed in the world with the names *Adi Dev* and *Adi Devi*.

II. **Mahavir** - The reality is that *Tirthankar*<sup>60</sup> ‘Mahavir’ in the Jain religion and the naked ‘Shankar’ in the Hindu religion are two different names for the same personality, whose ascetic statue is established in the Dilwara Temple as a memorial of the complete stage in the corporeal. Because of [performing] a task of great valour, Shivbaba has also given him the *alokik* name ‘Mahavir’ in the middle of pg.1 of the murli dated 08.01.74: ✦ “There is also an example of Hanuman, isn’t there? That is why you have been given the name ‘Mahavir’ (*Tirthankar*). Now, there is not even a single Mahavir (the bravest one). [...] Now there are brave ones (*viir*). There will be the complete Mahavirs in the end.”

III. **Somnath** - The Moon is called *som*. The soul of Prajapita, the one who controls the Moon of Knowledge Brahma in the *yagya* of knowledge, the one who explained the secrets of the visions of Brahma in the beginning of the *yagya*, he himself becomes Somnath in the present birth. As a memorial of his body becoming a disease free rejuvenated body (*kancan kaayaa*) through the power of yoga, even today statues are decorated in the temples, Baba has said about this in the end of the middle part of pg.1 of the murli dated 05.07.75: ✦ “The Somnath temple is so big. It is decorated so much. [...] Just as the soul can’t be decorated, the Supreme Soul can’t be decorated either. He is also a point. And whatever decoration there is, it is of the bodies. [...] Now you (children) know within: we are becoming [like] Somnath.” (Here, it isn’t about the decoration of the chariot like body of Brahma Baba, because he wasn’t able to make his body completely free from diseases and rejuvenated while he was alive.)

For the accurate recognition of the souls of Shankar and Parvati who play a part in the form of Somnath and Somanthini, Baba has mentioned their name, form, country, time and even the age of their *lokik* body in the murlis. It means He has given the complete description of those souls. It is just necessary to understand the meaning of those great sentences of the murlis. After Mamma left her body in 1965, Brahma Baba felt that the children with a nature of scorpions and spiders have entered forcibly and are sitting in the *yagya*. The children who used to give directions to Brahma Baba in the beginning of the *yagya* themselves were the elevated children. Baba started remembering those children frequently. That is why in the murlis [narrated] after 1965, Baba has said: “The Father will certainly remember [just] the unique (*ananya*: *an* means not + *anya* means others) children, meaning there are no other samples like them. He will certainly not remember everyone.” Mentioning about the age of the present body of those unique children in their rebirth, Baba has said in the end of pg.1 of the murli dated 17.02.75: ✦ “**Those who died before have grown up again [and] some must be 20, some 25 years old. They can take knowledge as well.**” (According to this vani narrated in the year 1967, the bodily birth of Parvati and Shankar, meaning the souls of the Advance Party, who were 20 and 25 years old at that time, should have taken place around the year 1946-47 and 1941-42 respectively.)

<sup>59</sup> The ones with the qualities of *sattva* (*sattva*: honesty, genuineness, trueness)

<sup>60</sup> God of Jains

- \* “Although there are many great *sanyasis*, scholars (*pandits*), learned men (*vidwaan*) etc., nobody has the power to give the third eye. The Father, the Sun of Knowledge has to come to give this third eye.” (Mu.04.10.74, end of pg.1)
- \* “The complete thread is entangled. Except the Father, no one else can disentangle it.” (Mu.20.05.72, end of pg.2)
- \* “You children should *wonder*. Except the Father, no one can explain these topics. He is the Father, the *Teacher* as well as the *Satguru*. In fact, He is our Baba. He doesn’t have parents. Nobody can say whose child is Shivbaba. To remember these topics in the intellect every moment, this itself is [said to be] *manmanaabhav*. The *Teacher* teaches [us] but He Himself hasn’t studied anywhere. Nobody has taught Him. He is *knowledge full*. He is the seed form of the human world. He is the Ocean of Knowledge. He narrates everything because of being living (*caitanya*).” (Mu.17.06.84, end of pg.1)

**Teacher:** The Supreme Soul Shiva plays the part of a mother through Brahma Baba. The milk of knowledge that He gave through Brahma in the form of the mother is called murlī, but that murlī can’t be named the nectar of the knowledge of the Gita, because it is famous in the scriptures... when did the pot of nectar emerge? When there was churning. Until there is thinking and churning on the great sentences of the murlīs, it can’t be called the nectar of the knowledge of the Gita. The task of listening and narrating was performed, but the secrets they contained, those secrets, meaning the essence didn’t sit in the intellect of anyone. [They didn’t come to know] who is the Giver of the nectar of the knowledge of the Gita in practice. In fact, Brahma Baba wasn’t able to understand the secret of the murlīs. Who understood the meaning of the declaration [made for the year] 76? No human soul can grasp the depth, the clarification, the thinking and churning of the knowledge that Shiva narrated through the mouth of Brahma Baba. The form of Shiva as the Teacher who gives explanation is the form of Shankar himself. It can’t be of any other human soul. Whatever Shiva wants to say, whatever He wants to explain, who is that first child to understand it and [then] through him everyone understands? There is just one form. That very soul can understand completely the deep topics narrated by the Supreme Soul Father and he alone can implement them. He alone can take on the form of the Father, the Teacher and the Sadguru. This is why it has been mentioned in the murlī as well:

- \* “You are a *Rajrishi* (royal sage), aren’t you? Let your hair locks free and narrate the murlī. Whatever the sages, saints, etc. narrate, all those are the murlīs of the human beings. This is a murlī of the Unlimited Father.” (Mu.25.11.84, end of pg.3)
- \* “It is you, who have hair locks in reality. It is you who are *Rajrishi*. *Rishis* (sages) are always pure. Being a *Rajrishi* you also have to take care of the household.” (Mu. 04.09.77, end of pg.2)

Which deity is shown to have hair locks in the path of *bhakti*? Shankar alone is shown [with hair locks]. It means that the part of the Teacher has been played through Shankar himself, hasn’t it? And *Satguru* means the one who takes us along [with him]. The one who grants true liberation to the soul. In the picture of the Kalpa Tree, it is Shankar who has been shown at the top as the one who takes the souls along [with him]. What is the task of a Sadguru? To play a strict part and bring about the *sadgati* of the children. If he is the Sadguru, he will bring about true liberation. The first indication of the beginning of the true liberation of the mind and intellect is that the intellect becomes dynamic on listening to the knowledge that He gives. It is said: *Sadguru akaalmuurt*<sup>61</sup>. *Akaalmuurt* means the personality (*muurt*) who cannot be devoured by death (*kaal*). That personality is of the one who is called ‘the death of the deaths, the Great Death (*Mahaakaal*)’.

### **THE FOUR-ARMED VISHNU**

In the picture of the Trimurti, Brahma is loving and Shankar is lawful. Yet, the transformation that should happen isn’t happening. The reason is that, until the third personality, the power of transformation, who maintains a balance between love and law comes, there can’t be transformation. That third personality is Vishnu.

**Vishnu means no *vish* (poison) at all.** In the old picture of the 30X40 inches Trimurti, the four names, Lakshmi-Narayan and Ram-Sita mentioned below the personality of Vishnu are the four helper souls in the form of the arms of Vishnu. This itself is the original form of the four-armed Vishnu, but because of ignorance, the names of Ram and Sita were removed from the picture of the Trimurti prepared in English and Gujarati. Even Brahma Baba didn’t pay attention to this. It means, it didn’t come in his intellect, what the real meaning

---

<sup>61</sup>The one who cannot be devoured by death and is corporeal

of the four arms is. He thought that two arms are of Lakshmi and two arms are of Narayan. He didn't understand that the very form of Vishnu is the combination of the natures and *sanskaars* of the Confluence Age Lakshmi-Narayan and the Golden Age Lakshmi-Narayan complete with 16 celestial degrees. These four souls themselves become the instruments in the establishment of the kingdom of Narayan and the kingdom of Ram in the Golden Age and the Silver Age, respectively. That is why Baba has said in the murlis: ✦ “The two forms of Vishnu, Lakshmi and Narayan give birth to children, who sit on the throne.” (Mu.06.09.92, middle of pg.2) The Father Himself comes and establishes the pure household path; this is why, ✦ “They show four arms for Vishnu as well, then they show Brahma [with] Saraswati and Parvati with Shankar.” (Mu.28.09.90, end of pg.1)

In this way, the picture of Vishnu that has been shown here is also meaningful. The ornaments in it indicate that the souls who will be revealed as Lakshmi-Narayan in the Confluence Age will be full with virtues and gems of knowledge. For this reason the complete form of Vishnu has been shown. The form of Brahma isn't complete. The form of Shankar isn't complete either, because it is said for him: ‘There is one God the Father’, so, he is alone, isn't he? But when the nature and *sanskaars* of Jagadamba and Parvati, Brahma and Saraswati are combined, they take on the title of Vishnu. From which birth does the sustenance through Vishnu start? The sustenance through Vishnu starts from the first birth out of the 21 births. It isn't about the Golden Age Lakshmi-Narayan, but about the Confluence Age Lakshmi-Narayan. Out of the four arms of Vishnu, two have been shown towards Brahma and two towards Shankar, however, Shankar is not an arm. In fact, he himself is the one who controls the arms, who gives directions, the part of the Supreme Soul *Karaavanhaar*<sup>62</sup>. It is also mentioned in the middle of pg.35 of the avyakt vani dated 18.01.78: ✦ “The part of the thousand-armed Brahma is being played at the present time. That is why this form is praised and its memorials are made in the corporeal world. The arms can't perform tasks without the Father. The arms are revealing the Father. They are doing this, because the one who makes them do it is present.” So, the part of the Father, Dharmraj Shankar, the one who makes [someone] act, is being played at the present time. But, **who are the main four arms among the thousand arms? The four arms are: Brahma-Saraswati and Parvati-Jagadamba.**

The arms that have been depicted in the picture of Vishnu, those four arms are non-living because of ignorance. Whether it is the soul of Sita, the soul of Saraswati, the soul of Brahma or the soul of Jagadamba. There are four souls who play a part in practice in the form of four non-living arms in the present world of Brahmins. [They are] the soul of Brahma, the soul of Saraswati, the soul of Jagadamba and the soul of Sita. All the four arms have been shown with four weapons.

There is a lotus flower [in] the left hand. When compared to the right hand, is the left hand good or bad? It is bad. The task of cleaning is performed through it, the dirt is cleaned. All the thorns of this world that give sorrow will be cleared out. Which *shakti* (power) is it? It is Jagadamba, who becomes Mahakali. What will Mahakali do? She will clear out all the demons, all the thorns from the world. She has been shown in the form of a lotus flower. A lotus flower grows in mire. The outside world is [like] mire. Where is Jagadamba playing the part now? She is in the world of mire. But where is the inclination of her intellect? In the old pictures of Mahakali, though Shankar is shown beneath her foot, there is the picture of Shankar on her forehead. This means, in whose remembrance is she? She too stays in the remembrance of Shiv-Shankar Bholenath. Where does she live? In the mire like world, but she is detached through the intellect. So, there is the memorial of the lotus flower. There is no other soul in the world who spends her life in this way, like the lotus flower.

Go to the left hand above it. Who is it? The conch shell (*shankh*); Lakshmi. Lakshmi stands on the left hand side of Narayan. She is his wife, isn't she? She is the left part of the body, isn't she? A conch shell has been shown [in] the left arm above, that is in a high stage. It means, when she starts playing her part in the Advance Party, a war like the Mahabharat war begins. Which instrument is played first? The conch shell is blown. When a war is about to begin, the conch shell is blown. *Shankh* meaning the conch shell of knowledge is blown in all the directions; those following the basic [knowledge] wake up as well as those in the advance [knowledge] who are sleeping wake up and the sanyasis sleeping in the outside world also wake up because of the proclamations through the media. The sound of the conch shell is heard in all the four directions; this is the part of the conch shell.

On the right hand [side]... who are the ones in the Brahmin world who play a righteous part, who have only played a righteous part [and] nobody will have seen them playing a *leftist* (meaning of the left part of the tree) part? Brahma-Saraswati. The hand that has been shown above holds the weapon *swadarshan cakra* (the discus

---

<sup>62</sup> The One who makes others act

of self-realization). In the cycle of knowledge, which is the most important topic of knowledge that was churned out by Mamma? It was Mamma who found out this point of knowledge, she did this churning, though she didn't do the complete churning, Mamma found out one main point: just as we souls are points of light... both, a snake's child and a snake's father are long like a snake. So, we souls are points, our Father is also a point of light. Earlier we used to remember [the soul] in the form of a *ling* (oblong shape). Initially, in the path of *bhakti*, we used to consider the soul to be in the shape of a thumb. We considered [the soul] to be in the shape of a thumb like a *shaaligraam*<sup>63</sup>, but Mamma proved that the soul is a point of light; so, the Father of the soul should also be a point of light. This is why a point was embedded in the form of the *ling* that was prepared thereafter. So, this upper arm is proved to be the discus of knowledge. In the entire world, for the benefit of the entire world, Om Radhe Mamma did this first class churning.

Between the righteous arms, the lower arm indicates the mace (*gadaa*). The mace is not a sharp sword. It is a blunt weapon. Knowledge should have a sharp edge, but Brahma Baba had a child-like intellect, so he used the mace, whichever situation arose, whichever test he faced, whether you call it the shield of the drama or the mace. Well, the [cycle of] the *drama* is spherical. The mace came in his hands, there is a spherical ball on the top; he [used to] hit with the mace straight. Whatever happens, he remained stable, he didn't shake. [He used to think:] it is *drama*. So his part is of a mace. Four weapons are shown. All these four arms holding the four weapons are the arms with an inert intellect to a greater or a lesser extent (*nambarvaar*); they don't play the part of the soul. The actor playing the part of the soul [of the personality of Vishnu] is the one whom the Supreme Soul, the Intellect of the intelligent ones enters, and without that soul of Ram, those four arms can't work. These are the five souls included in Vishnu's part.

Actually, this picture of the Trimurti is not accurate. This is why Baba has said in a murli that you children should prepare the accurate picture of the Trimurti. ✦ "Now *Shiv jayanti* (the birthday of Shiva) is arriving; you should prepare the picture of the Trimurti Shiva. Why not prepare the *accurate* [picture] of the Trimurti – Brahma, Vishnu and Shankar? (Mu.19.01.75, beginning of the middle part of pg.3) This is why, when we first, in our pocket like intellect, draw the accurate picture based on the Giver of Knowledge, the Father, only then will we be able to draw the accurate picture in reality as well.

We will be called complete *dwij* when we assimilate [the knowledge of] these three personalities in our pocket like intellect accurately. *Dwij* means the one who is born twice. When a child is born in a Brahmin clan, it is considered to be the first birth and the Brahmin is said to be born a second time when he is made to wear the sacred thread (*yagyopavit*). Wearing the sacred thread means to realize the three threads (personalities), who are the real, practical bodily beings - Brahma, Vishnu and Shankar. This is the second birth for which Brahmins are called *dwij*.

\* "In the beginning, it was published in the newspapers: '*Om Mandali is the richest in the world*'. So, the same thing will come out of everybody's mouth in the end." (A.V.13.09.74, middle of pg.125)

### **TRIMURTI AND THE TRICOLOR FLAG**

In memory of this very Om Mandali, meaning the group of three personalities, they hoist the tricolour flag even today. They (the three personalities) have definitely performed some task before going. These are three cloths, three cloths like bodies. The red (saffron) cloth brings about the revolution; it brings about the revolution of knowledge in the entire world. This is why the cloth is shown red (saffron). There is the revolution of thoughts and the revolution of thoughts rises to such level that there is a bloody revolution in the world as well. It becomes a very big revolution. In memory of this, **the red (saffron) cloth has been shown as a revolutionary memorial of Shankar, the destroyer**. Then the *saatvik* (pure) world is established. This is why the *satopradhaan* white colour has been shown for Vishnu. There is sustenance of the new world through Vishnu. **The green colour shown below is the sign of a green revolution**. Whoever listens to the vani of (words narrated by) the Supreme Soul Father through Brahma, his mind becomes green (fresh). He forgets the world of sorrow. This is why the green cloth has also been shown. Three cloths are shown as the sign of Brahma, Vishnu [and] Shankar. In memory of them, it is sung: Our pledge will be accomplished only when we gain victory over the world. Let our flag be held high. The beloved tricolour [flag] will gain victory over the world<sup>64</sup>. Will a flag made of cloth gain victory over the world or do the human beings gain victory over the

<sup>63</sup> Small round pebbles considered to be sacred in the path of *bhakti*

<sup>64</sup> *Vishwa vijay karke dikhlaave tab hove pran purna hamaaraa, jhandaa uunca rahe hamaaraa. Vijayi vishwa tirangaa pyaaraa.*

world? The human beings gain victory. There have been three human [souls] bearing such cloths (bodies) in this world who gained victory over the entire world. In memory of them, the flag is hoisted in the land of India and then they sing: Our pledge will be accomplished only when we gain victory over the world. Even today, in memory of these three personalities, the roads, *tivaata*<sup>65</sup>, buildings have been named *Trimurti bhavan*, Trimurti road. What does it mean? Follow the path shown by these three [personalities]. In memory of them, the road has been named Trimurti Road.

- \* “Pictures of the Trimurti are also shown. The name Trimurti road has also been given, but nobody knows the three personalities Brahma, Vishnu and Shankar. What did Brahma do before going? What do Vishnu and Shankar do? Where do they live? They don’t know anything. They are in complete darkness.” (Mu.22.06.91, middle of pg.1)
- \* “Three lions are shown in [the emblem of] the Trimurti. In fact, these are a lion, a goat and a horse. So, this (the three lions) is shown in place of them in the Court of Arms. But you know that the world doesn’t exist.” (Mu.22.04.69, middle of pg.2)
- \* “The Trimurti made by the *government* should have Brahma, Vishnu and Shankar, but they show animals. They prove that everyone is just an animal. [...] There is no picture of the Creator Father and there is also a wheel below [the three lions]. They think, it is a spinning wheel (*carkhaa*) but it is the wheel of the World Drama. Well, the wheel has been named *Ashok Cakra*. [...] Now you become *ashok* (free from sorrow) by knowing this wheel.” (Mu.10.01.73, beginning of pg.2)

### ACCURATE REMEMBRANCE

In the end, we come to this topic... as it was said before: **there are four main subjects in our study: Gyaan (knowledge), yoga, dhaaranaa<sup>66</sup> and sevaa (service)**. Knowledge means the recognition of the Father; we have certainly received it. Then the next main subject is ‘yoga’. The power of yoga, meaning the remembrance is the only means through which we can become victorious over the world by gaining victory over the *indriyaan*<sup>67</sup> (*indriya jiite jagat jiit*). But remembrance should also be real and accurate. ‘Accurate’ doesn’t mean just the remembrance of the incorporeal Point of Light Shiva, because it has been said in the middle of pg.2 of the murli dated 09.05.71: ✦ **“Acchaa, the Supreme Soul whom you remember, what is He? You say that He is a form of eternal light (akhand jyoti swaruup). But He isn’t like this. It is wrong to remember the eternal light. Remembrance should be accurate, shouldn’t it? Just gossips won’t work. You should know [Him] accurately.”**

In order to introduce Himself accurately, Baba has certainly given hints in the murlis. Along with this, He also had the picture of the Trimurti prepared through visions. In the picture, one is the corporeal, direct role of the mother in the form of Brahma and the other one is the secret part of the incorporeal stage of Trimurti Shiva in the form of Shankar. It is the part of the Father, the Teacher and the Sadguru. Well, which form should you remember? The children, who saw the corporeal role of the mother in the form of Brahma, who received his sustenance of love, who experienced [the love of] his lap, became so crazy about that love that they remember just that corporeal form of the mother Brahma. But Brahma’s body was perishable, so Baba clarified beforehand in the murlis: you mustn’t remember that perishable form. It has been said in the beginning of pg.2 of the murli dated 28.03.76: ✦ **“Perishable things are not to be remembered. When a new house is built, the heart turns away from the old one. And here, it is in the unlimited.”** The unlimited meaning of this is that because of being an old house, the body of Brahma was going to perish and the new house of Shivbaba - the body of Shankar - was under construction. So, it is about setting the heart on that one. Baba has made this clear in the beginning of pg.1 of the murli dated 19.04.78: ✦ “I come here, in this body (of Brahma) and tell you that you have to remember [Me] there (in the body of Shankar), where [I] have to come now (in the future). It isn’t that you should remember here (Brahma).”

- \* **“The Father says: Don’t remember the body of this one (Brahma) either. You can’t take the entire knowledge by remembering the body.”** (Mu.27.11.77, end of pg.3)
- \* **“The wrong actions (vikarma) won’t be destroyed by remembering Brahma. Some or other sin will be committed. That is why, don’t even keep his photo.”** (Mu.17.05.71, middle of pg.4)

<sup>65</sup> A junction of three roads

<sup>66</sup> Putting the knowledge in practice in our life

<sup>67</sup> Parts of the body used to perform actions and the sense organs

The children, who didn't understand the deep meaning of the great sentences in Baba's murlis keep remembering the non-living pictures of Brahma Baba even today, and they remember Shivbaba in the Supreme Abode considering Him to be just a point. However, it has been said in the middle of pg.2 of the murli dated 02.03.78: ✦ **“The Father says that you shouldn't remember any of the subtle or corporeal or incorporeal pictures.”**

The children who came in [the path of] knowledge after Mamma and Baba left their body didn't receive sustenance from the corporeal (Brahma); so, they don't remember that corporeal one either. They just remember the Supreme Soul. The direction to remember a point that Baba gave in the murlis was just a means to achieve the elevated stage. Those who acted according to it developed the firm practice of remembering the Point. The light of knowledge comes in the soul by remembering the [form of] Light. The intellect becomes refined and subtle. Only a refined intellect can churn the ocean of thoughts and go in the depth of knowledge. When those souls reach the depth of knowledge, they come to know that the Supreme Soul is incorporeal, [that they should] remember the Incorporeal One. What does it really mean? When we say that the Supreme Soul is incorporeal, remember the Incorporeal One, we think that we should remember the Point, but in fact, that was the study at a lower level. When it was said: 'remember the Point', it was just a means to reach a high stage so that if we remember the Point, the intellect will become refined and a refined intellect will be able to recognize the Supreme Soul, the [actor who plays] the part of the Supreme Soul. If the intellect is dull, it can neither recognize [the actor who plays] the part of the Supreme Soul, nor its own part. So, we found a means and through the means we achieved the goal, meaning we have recognized the Supreme Soul. Then [should we] remember the Point or the true form of the Supreme Soul? We should remember the true form.

'Incorporeal' doesn't mean just a point; in fact, it is the part of the Father in practice, which is stabilized in an incorporeal stage like Buddha, Christ, Nanak. A naked picture representing that incorporeal stage of the Father has been shown in the Trimurti. So, why will those who have recognized the real form of the Supreme Soul remember just a point?

All the *vidharmi*<sup>68</sup> religious fathers, [like] Abraham, Buddha, Christ, Guru Nanak etc. and their followers remember the Incorporeal One. They don't believe in the corporeal one. They don't accept Ram and Krishna as the forms of God because all of them belong to the path of renunciation (*nivritti maarg*), whereas our religion is of the household path (*pravritti maarg*). In the religion of the household path, we will have to consider the *pravritti* (combination) of both the body and the soul. Those, who just remember the point soul will receive only liberation (*mukti*). They can't receive liberation in life (*jiivanmukti*), meaning they can't go to heaven directly. **The corporeal body through which the Supreme Soul, the Father establishes the heavenly capital, only the souls who remember that combined form of the corporeal and the Incorporeal one become virtuous (*caritravaan*) deities who attain liberation in life.** It has been said in the beginning of pg.166 of the avyakt vani dated 18.01.70: ✦ “If you remember the picture (*citra*) along with the One who has no picture (*vicitra*<sup>69</sup>) (incorporeal), you too will become virtuous (*caritravaan*). If you remember just the picture and the character (*caritra*), you will just remember the character. That is why you should remember the picture and the character along with the One who has no picture.”

\* “The Supreme Father Supreme Soul sits face to face and gives us *knowledge*. We just have to remember that Father in an unadulterated way; we shouldn't remember the name and form of anyone else.” (Mu.04.08.72, beginning of pg.1)

It has been mentioned in the Gita as well:

***Tasmaatsarveshu kaleshu maamanusmar yudhya ca.***

***Mayyarpitamanobuddhirmaamevaishyasyasanshayam.*** (Ch.8, *shloka* 7)

This is why always remember Me and fight with Maya in the form of lust [inside you]. There is no doubt that if you surrender to Me through the mind and the intellect, you will certainly achieve My Divine nature, meaning the nature of ruling (the nature of a king).

**Try to wake up in the morning; wake up at night. It is very easy to perform this journey of the intellect at night and you will also get a lot of help.** It is possible that you won't be able to remember in the day, but it is easy to make *purusharth* at night. Alright, not much, begin with [just] five minutes. Begin what?

<sup>68</sup> Those belonging to a religion other than the Father's religion

<sup>69</sup> This word has two meanings – 1. the one who has no picture, 2. the one who has an extraordinary picture. Prefix *vi* means “opposite” and “special”.



To remember your soul. If you remember the point of light soul, you will also remember the Supreme Father Supreme Soul easily. This is about becoming constant in *swadharma*. *Swa* means the soul, *dharm* means *dhaaranaa* (putting into practice the divine virtues). If you start practicing the soul conscious stage for even five minutes, you will be benefited a lot.

In the path of *bhakti*, the Gita has been written. When the Gita was written, the Copper Age was *satopradhaan*. True things will have been written in the *satopradhaan* stage. It has been mentioned there (in the Gita) as well:

***Swalpamapyasya dharmasya traayate mahato bhayaat. (Ch.2, shloka 40)***

Becoming constant in this religion of the soul conscious stage even to the slightest extent protects us from great fear. A time will also come when the clouds of fear will be hovering everywhere; at that time even if you remember [God] a little, even if you have a little practice of the soul conscious stage, you will be saved from that fear.

- \* “Children say, ‘Baba we can’t stay in yoga.’ [Baba says,] ‘Arey, I am telling you face to face: Remember Me. Then why do you use the word ‘yoga’? You forget [Me] just because of using the word ‘yoga’. Who [is such one who] can’t remember his father? How do you remember your *lokik* parents? These are also your parents, aren’t they? These ones also study. Saraswati also studies. The Teacher is the One Father Himself.” (Mu.15.01.84, end of pg.2)
- \* “This is called the journey of remembrance. It isn’t proved to be a journey by saying the word ‘yoga’.” (Mu.23.06.99, middle of pg.2)
- \* “You shouldn’t even close your eyes. You have to sit in remembrance, haven’t you? You shouldn’t be afraid of opening the eyes. Eyes should be open and you should have just the remembrance of the Beloved (*maashuuk*) in the intellect. Closing the eyes means to become blind. This isn’t the rule. The Father says, ‘sit in remembrance’. He doesn’t say, ‘close your eyes’. If you sit with your eyes closed and your head bent down, how will Baba see you? [...] [If] the eyes are closed, there must be something wrong. You might be remembering someone else.” (Mu.28.03.75, middle of pg.3)
- \* “You will see the Father too in the middle of the forehead. Baba as well as the brother (the soul of Brahma) is here.” (Mu.12.03.04, beginning of pg.3)
- \* “Children ask: Baba, how should we remember [You]? [Baba says:] *Arey*, you consider yourself to be a soul, don’t you? The soul is such a small point, so, its Father will also be that small. He is not reborn, this knowledge is in the intellect. [Then] why won’t you remember the Father?” (Mu.03.09.04, end of pg.4)
- \* **“The most important thing is to remember the Father very lovingly. Just as the children cling to their parents at once, similarly, you should cling to the Father very lovingly through the connection of the intellect.”** (Mu.22.02.99, middle of pg.3)

Which is the best time to remember? This has also been mentioned in the murlis: ✧ “Baba specifies the *time* as well. Alright, sleep at 9 PM, then wake up at 2 AM, 3 AM and remember [Me].” (Mu.03.05.75, end of pg.1) It is also said in the path of *bhakti*: *Ram sumir prabhaat mere man* (O my mind! Remember Ram in the morning.)

- \* **“What is remembrance? To remember the Father or to remember Him through His actions or through His virtues, it is certainly remembrance [of the Father], isn’t it? Whether it is the remembrance of the form, the name, the virtue or the acts, it is remembrance all the same, isn’t it?** You people make it very difficult. [...] There is nothing [in the world] except Baba. When you have considered the Father Himself to be the One who is affectionate in all ways, then do you need to think of some *plan* to remember Him?” (A.V.04.07.71, middle of pg.124)
- \* “The time of *amritvela*<sup>70</sup> is good. At that time, you should *lock* [your intellect from] the outside thoughts. You shouldn’t have any thought. You should [just] remember the Father.” (Mu.02.06.85, pg.1)
- \* **“If you wake up at *amritvela* and have a spiritual chit-chat with the Father, you will find a clear solution for every situation.** If there is any problem, you will get the response through the spiritual chit-chat.” (A.V.14.02.78, pg.49)
- \* “If you improve the *amritvela*, everything will be okay; just as after drinking nectar, you become immortal, by making the *amritvela* fruitful, you receive the blessing of ‘*amar bhav*’ (may you be immortal). Then you won’t be dispirited by any obstacle throughout the day. You will be immortal in being happy and powerful

<sup>70</sup> Early morning hours

forever. If you don't take the blessing of 'amar bhav' that you receive at *amritvela*, you will have to work hard a lot." (A.V.08.07.73, pg.98)

\* "It is the thoughts that bring you down. If you have the *power* to put a *brake* to the thoughts, you will be able to remain in the *avyakt* stage longer. You have to consider yourself to be a soul and become constant in that form. When you become constant in the stage of the self (*swasthiti*) as well, you will definitely experience your qualities. [...] It is not at all possible that you don't remember Baba on being in the soul conscious form." (A.V.23.07.69, pg.108)

OM SHANTI

\*\*\* \*\*

### BIBLIOGRAPHY

- *A collection of avyakt vanis from January 1969 to December 1970, first edition*
- *A collection of avyakt vanis from January 1975 to February 1976, first edition*
- *A collection of avyakt vanis from October 1981 to June 1982, first edition*
- *A collection of avyakt vanis from 7<sup>th</sup> November 1989 to 31<sup>st</sup> March 1990, first edition*
- *A collection of avyakt vanis from January 1977 to June 1977, first edition*
- *A collection of avyakt vanis from January 1978 to February 1979, first edition*
- *A collection of avyakt vanis from December 1982 to July 1983, first edition*
- *A collection of avyakt vanis from January 1973 to December 1974, first edition*
- *A collection of avyakt vanis from January 1971 to December 1972, first edition*
- *A collection of avyakt vanis from November 1983 to May 1984, first edition*
- *A collection of avyakt vanis from November 1979 to February 1980, first edition*
- *A collection of avyakt vanis from August 1984 to March 1985, first edition*
- *A collection of avyakt vanis from 18<sup>th</sup> November 1993 to 14<sup>th</sup> April 1994*
- *A collection of avyakt vanis from November 1994 to April 1995*
- *A collection of avyakt vanis from September 1992 to April 1993*
- *A collection of avyakt vanis from 12<sup>th</sup> January 1984 to 31<sup>st</sup> December 1984*