

**Audio cassette no. 24A, at Kampila (Uttar Pradesh),**  
**Clarification of Morning class 12.10.1999**

This is the morning *class* of the 12.10.90. ‘Om Shanti’, who said this? Baba said this. Did Baba or Dada say ‘Om Shanti’? Now you children have recognized this. The One who is the Highest of the High is highly praised. Who said ‘Om Shanti’? Did Baba say it or did Dada say it? (Student replies.) Did Dada say it? Didn’t Baba say it? (Student: both said it.) Both of them said it? Who is called Baba and who is called Dada? Who is called Baba and who is called Dada? Bapdada? This is a third word. Dada means Brahma Baba. It means that the elder brother is called Dada. And Baba means Shivbaba, Shiva the Point of Light? Shiva, the Point of Light is certainly the Father. He isn’t Baba. He is just the Father of the point like souls. He isn’t Baba. Baba *means grandfather*.

So, there is no other relationship of the souls with the Father except [the relationship of] the Father. Other relationships are formed when He enters in some corporeal body. Then He becomes the *Grandfather*, Baba. So, who said [Om Shanti]? Brahma Baba said it because Brahma too is called Baba. What is an aged person called? Baba. As for the rest, Brahma isn’t our Baba. He is indeed Dada, the elder brother. But why is he called Baba? Because he is *old*, aged.

So, who said ‘Om Shanti’? The soul said it. Which soul? Shivbaba said it and the *soul* of Brahma, *dada* said it. Both of them said ‘Om Shanti’. What is the meaning of ‘Om Shanti’? I, the soul am the embodiment of peace. Who is ‘I, the soul’? Why was it said ‘Om’? Why is the meaning of ‘Om’ a soul? Why is the meaning of ‘Om’ a soul? Because the soul performs the task. On its basis the name ‘Om’ was given. What task does it perform? *Aa uu ma. Aa uu ma, Aum. Aa uu ma, Om*. It performs three tasks. *Aa means Brahma. Aa* of Brahma. Vishnu, *uu* of Vishnu, *ma* of Mahesh. [The word] ‘Om’ is made by the combination of these three words. So, the meaning of these three words is establishment, sustenance and destruction. What is the one who performs these three tasks called? A soul. Every soul has these three tasks. What? Establishment, sustenance and destruction. *Arey!* What is this? Are these three tasks of the Supreme Soul or of the souls? It is certainly the task of the Supreme Soul, establishment through Brahma, sustenance through Vishnu and destruction through Shankar. But the souls also have three tasks. So, on the basis of those three tasks, as is the task [performed] by someone, so is his name.

So I the soul, am an embodiment of peace. It means through all the three tasks, whether it is the task of Brahma, Vishnu or Shankar, I am a peaceful soul. There shouldn’t be any question of being restless. So, the Supreme Soul also has these three tasks. He also has three functionaries (*kaaryakarta*). For example, which are the three functionaries of the soul? Speak up. Which are the three functionaries of the soul? Mind, intellect and *sanskars*. These are the three workers of the soul. The task of the mind is to create good and bad thoughts. The task of the intellect is to decide. And Vishnu is *sanskars*. The power of *sanskars* means the power of transformation. Who performs this task? [It is the task of] Vishnu.

So, these three functionaries are present in each soul. There are three functionaries of the soul. The soul is just one. But for example, there is a judge, [when] he is sitting on his chair in the court, he is a judge. When he comes to his home, he is *papa, father*. And when he goes to a *club*, he is a *friend*. The person is same and the tasks [performed by him] are three. So, the names became different. In the same way, there are three functionaries of the soul as well. It means the soul performs the task in three forms. Mind, intellect and *sanskars*. And the

Supreme Soul also has three functionaries. Who? Who are the three functionaries of the Supreme Soul? Brahma, Vishnu, Shankar.

So Brahma is ... The world is created through the thoughts of Brahma. So, he is the power of thoughts. The world was created through the **thoughts** of Brahma, through the thoughts alone. So, it is about which time? The world was created just through the thoughts of Brahma; it is about which time? (Student replies.) Even in the Confluence Age, it is about which time? Is it about the beginning or the end? (Student: the beginning.) It is about the beginning. Was the world created through the thoughts in the beginning? (Student replies.) Is it about the middle? Well, if it isn't about the beginning, it would be about the middle. (Student replies.) Yes, it is about the end when the hundred years of Brahma are completed. The entrance took place in 1936. So, *60 years, vanprasthi* stage of Adi Brahma (Brahma of the beginning). And if we add another *40 years* to it, which year comes? [The year] 76. So, the *hundred* years age of Brahma is completed in 76. So, when he becomes the complete Brahma, what does he become through the power of thoughts as well? He becomes complete. So, whatever thought Brahma creates staying in that stage through *concentration*, it will be accomplished.

So, from 76 the world of thoughts (*maanasi srishti*) is created through Brahma. This is why, there is a saying in the scriptures: Brahma created the world of thoughts first of all. Who were born? (Student replies.) Which *manishi*? *Manishis* (human beings) were born through the world of thoughts. Which *manishi* were born? What was their name? It is said that four sons were born first through Brahma from the world of thoughts. Sanat, Sanatan, Sanandan and Sanat kumar, who are shown in the form of Ram, Lakshman, Bharat and Shatrughan in the picture of the Ladder. Or in the Bhaagvat or Mahabharata, they are shown in the form of Krishna and his friends because all the topics [mentioned] in the scriptures are of this very time. Various kinds of scriptures have been prepared.

So, the world of thoughts was created through Brahma. There are two Brahma as well. What? Ours is certainly the household path (*pravrittimarg*). Or is it the path of renunciation (*nivrittimarg*), the path of staying alone? It is the path of household. So, Brahma are also two. One is the one who resides above (in the Supreme Abode) and another is the one who resides below (in the corporeal world). The Brahma who resides above is the *avyakt* Brahma, the one who stays in a high stage. For example, Baba says in the murlis: father is incorporeal and mother is corporeal. So, Brahma are also two. One is the Brahma who stays in the *avyakt* stage from 76. What does the one who stays in the *avyakt stage* mean? It doesn't mean that he resides above in the subtle world. No. Just like Avyakt Bapdada has given us children the *direction*: children, *practice* every second. What do you have to *practice*? Assimilate the corporeal, subtle and incorporeal stage. Just now become corporeal (*saakaari*) and immerse in the subtle stage of thinking and churning the next moment. This is the subtle (*aakaari*) stage. And just now become incorporeal (*niraakaari*). What does it mean? What is the meaning of incorporeal *stage*? What is the meaning of the point like *stage*? *Stage* beyond thoughts. Just like the subtle *stage* involves being in the *stage* of thinking and churning about how the new world will be established and the *plans* of service are created [in the mind]. All [these thoughts] should come to an end. Neither the thoughts of the world, the corporeal world should emerge nor should the thoughts about the new world that is going to be established emerge. Only the point. I am a soul and the Father of us souls is the Supreme Soul, the Point of Light Shiva. That's it. What kind of *stage* is this? It is the incorporeal point like stage, the *stage* free from thoughts, in which the sinful actions burn quickly.

So, *Avyakt Bapdada* has given us the *direction* to imbibe the three stages. There must be some children who *practice* this [stage]. And there must be *percentage* among them as well. It isn't that everyone will be of similar *percentage*. If some child [does something] only within the *time limit* mentioned by the Father ... What *time limit* did Baba mention for the *purusharth*? Did He mention anything about it? He had already made the declaration in [the year 19]66: corruption and vices are going to end from Bharat in the forthcoming 10 years. It means Baba has already said that there is a soul who is going to become ready first in remaining constant in that *stage* in 76. The one who becomes constant in the subtle stage within a second, in the corporeal stage the next second and in the incorporeal *stage* as well that very second if he wants to.

Now we know that among us soul like children, the souls which pass through the cycle of birth and death; among those human souls, who are the maximum effort making souls? The intense *purusharthis* are the souls of Ram and Krishna. These two souls are especially praised not only in our Indian tradition but in the other countries, other religions as well. They are accepted in every religion. They are undoubtedly accepted in the form of Ram and Krishna in the land of Bharat. But in which form are they revered in the other countries? The people belonging to every religion accept them. They have just differentiated the name and form. In which names and forms [are they differentiated]? Adam and Eve, Aadam and Havva. So, Aadam and Havva, Adam and Eve, Adidev and Adidevi don't get ready in the beginning or in the middle of the *yagya*. It is because all the idols are of the complete stage. Idols of the incomplete *stage* of Brahminhood aren't made and they aren't worshipped either. The *power* of *purity* is worshipped. [Deities] are worshipped in the temples on the basis of *purity*. The temples, *yaadgaars* and pictures are prepared.

So, the pictures of the perfection of the deities have been prepared. The deities who are there in the subtle world: Brahma, Vishnu and Shankar, whose idols are kept in this world; what is the basis of their worship? *Purity*. So, when did they assimilate this *stage* of complete *purity*? They assimilated it in the Confluence [Age]. And even in the Confluence Age, that *period* is [the year] 76. This is why *Avyakt Bapdada* has said: except the mother and the father no other *seat* has been fixed. Two beads are fixed. Now, He has started saying from some years that no other *seat* except the three *seats*, except two-three *seats* is fixed. It means the third *seat* is also going to be fixed.

So, in 76 some soul gets ready, for whom Baba has already made a *declaration* in the *vanis*. Baba has said: when were these Lakshmi and Narayan born? When Brahma Baba was alive, when Shivbaba used to enter his body, at that very time this great sentence (*mahaavaakya*) was narrated: when were these Lakshmi-Narayan born? 10 years less than 5000 years ago. So, it is the *vani* during the lifetime of Brahma Baba. It means it must be a *vani* [narrated] before 68. And Baba certainly mentions the topic of the ten years from 67 or 66. So, if we go 5000 years back from 66, if we go *5000 years* back, which year will come? If we go *5000 years back* from 66, which year will come? *5000 years back*. (Student replies.) 66? No. *Acchaa*, let's leave the topic of 66. [The year] 92 is going on. And in 92, if we say that which year was 5000 years ago? So which year was it? It was 92, wasn't it? So Baba said in 66: 5000 years ago, which year is it? 76? 96? It is 66. If we say 'today' in 92, which year was it 5000 years ago? It was 92.

So, in (the year) 66 this *vani* was being narrated, when were these Lakshmi and Narayan born? 5000 years ago. So, which year comes? *Arey!* 5000 years ago. (Student replies.) No. Now we are talking of 5000 years ago; so, which year comes 5000 years ago

from 66? 66 comes. Now if we subtract 10 *years* from it, if we subtract *ten years* from 5000 years, which year will come? Will 56 come? No. If we *add 10 years, 500 and 10 years*, then 56 will come. We have to go *back side*, don't we? And if we subtract *10 years*, 76 will come. Brother, this is a cycle. Now from here till there we are going 5000 years backwards. We didn't reach here. We stopped right here. Subtract *10 years*. So if we subtract ten years, will it increase or decrease? Will it be 76 or will ten years be lessened from 66, will it be 56? It will be 76, won't it? (Student replies.) Yes, Baba has given it a twist but it is actually a simple concept. Baba has said: When were Lakshmi - Narayan born? 10 years less than 5000 years ago. (Student said something.) Yes. *10 years less, 5000 years back*. So, Lakshmi and Narayain are born in 76. What does it mean? It means that the souls who are going to become Lakshmi-Narayan start their *purusharth* from 36 and till 76 they attain the complete stage. And in 76, those souls have their birth like revelation.

Here, there won't be any physical birth. Here, it is the divine birth. It is the divine birth of the father as well as us children. It isn't about having birth through a womb. Here it is about the revelation of the deities. For example there is a child in the womb, when he comes out [of the womb], he gets revealed in the world, doesn't he? Similarly these souls who start to reveal their complete form in the world, that [stage] is called their birth like revelation. This is the birth like revelation.

So, when were Lakshmi-Narayan born in the words of Baba? In 76. So, these souls were revealed at that time. There are two Brahma. What? There are two Brahma. One Brahma is the one having the subtle (*avyakt*) *stage* and the other Brahma is the one having the corporeal (*vyakt*) *stage*. So, which soul is the Brahma having the subtle *stage*? It is the soul of Ram. The one in whose body Shivbaba entered first in the beginning of the *yagya* and revealed the *part* of even Brahma [saying:] you had the vision of Krishna; it means that you are going to be born in the form of Krishna in the future [i.e.] the Golden Age. [You had] the vision of destruction; it means that the destruction of this world is near. And [you had] the vision of establishment in the form of white clad [Brahma]; it means that the personality of Brahma has to accomplish the task of the establishment of the Brahmin religion in the form of a Brahmin now. He had the vision of *Chaturbhuj*<sup>1</sup>. It means that when Ram and Krishna are *combined* with their companions, when there is the *combination* of their nature and *sanskars*, they become Vishnu. Vishnu doesn't mean that he is a person with four arms. *Bhuja* (arm) means co-operative, *helper*. So how many helpers are there in the form of Vishnu? Ram, Krishna and their co-operative powers. The co-operative power of Ram is Sita and the co-operative power of Krishna is Radha. In the Confluence Age, their names are Saraswati along with Brahma and Parvati along with Shankar. When there is the *combination* of the nature and *sanskars* of these four souls, it is the revelation of Vishnu. So, there are three deities: Brahma, Vishnu and Shankar.

When does the *age* of Brahma complete? Adi Brahma means the subtle Brahma, Brahma with a high *stage*. When is he revealed? In 76. It means the soul of Ram, the Father Ram has to be revealed first. First the father should be revealed and then the child should be revealed. So, through the father Ram who plays the *part* of Prajapita, the father in whom the Father of the souls entered first and sowed the seed, the seed of knowledge in Brahma, the corporeal Brahma. So, he is the corporeal mother and that one is the incorporeal father. The incorporeal father doesn't mean the Point of Light Shiva. He is the father of human souls who

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<sup>1</sup> A name of Vishnu. Lit. the one who is four armed.

becomes constant in the incorporeal, seed form *stage* immediately after taking the knowledge. So, knowledge also has the complete *stage*.

There were visions in the beginning of the *yagya* but there wasn't knowledge [at that time]. And the knowledge of the visions that He gave through Prajapita by entering him, the Giver of that knowledge was the *Supreme Soul*, the Point of Light. That knowledge wasn't present in the soul of Ram, it wasn't present in him in the complete *stage*. When is that knowledge revealed in the complete *stage*? When the soul comes to know of its form, when it has the faith of '*who am I*'. Who am I soul? When did the soul of Ram recognize [himself] first of all? When did he have the faith: I the soul am going to become this particular Narayan, who is the seed of the human world. When did he come to know of it? In 76. So, when the soul of Ram comes to know about it, it isn't that the Father will go ahead alone. Because which path is it? [Ours is] the household path. In our Indian tradition, until a task is completed along with tying a knot with the wife, no ceremony gets accomplished. No ceremony is accomplished alone.

So this is the knot like intellect. It is certainly about the intellect in 76. On the basis of the intellect, on the basis of the heart and mind, the souls of Ram and Sita have the firm faith in their intellect that I the soul am going to become Narayan or I the soul am going to become Lakshmi. No other Brahmin can have as much firm faith as they have. And *nichay buddhi vijayante* (the one who has faith will gain victory). Victory is fixed in every task of his. This is an indication of the fact that the more faith someone has, his victory is certain in whichever task he steps ahead.

So, both the souls, Lakshmi and Narayan, not the Lakshmi-Narayan of the Golden Age, but the Confluence Age Lakshmi-Narayan, they have the revelation of their form in 76. They have the realization. It isn't that they alone have this realization. For example, when a child is born, who knows first of all? Those who are the family members, those who are close to them, the people of the village, the neighbours come to know first that the child is born. So, similarly it is about the birth like revelation too. Those souls who are close [to the Father] in the Brahmin family recognize first that no, really this soul is worthy of becoming Lakshmi; this soul is worthy of becoming Narayan. This very soul was Narayan [and] this very soul played the *part* of Lakshmi. On the basis of their *purusharath*, they have the vision, the vision of the intellect.

So, the topic being discussed was about the three tasks, the soul as well as the Supreme Soul has three tasks and three functionaries. The three functionaries of the Supreme Soul Shiva are Brahma, Vishnu and Shankar. How many Brahma are there? There are two Brahma. One is the corporeal [Brahma] and the other is the subtle [Brahma]. Corporeal Brahma... because it is said: Brahma becomes Vishnu. Corporeal Brahma means the nature like body plus the *soul*. This body and the *soul* together constitute corporeal Brahma. So, that corporeal Brahma perished in the eyes of those so-called Brahmins. Is the corporeal Brahma present now? The topic being discussed was: is that corporeal Brahma present [now] or not? He is present? Where is he present? How is he present? (Student: He is reading the murli.) He is reading the murli? Is he present in the murli? He is the corporeal Brahma? And then who is the subtle Brahma? Is he alone the corporeal Brahma as well as the subtle Brahma? Are both of them the same? Just now it was asked: is the *stage* of the corporeal Brahma high or the subtle Brahma high? The stage of the subtle Brahma is high. *Avyakt* means subtle. It means he doesn't have a *connection* with the corporeal world. His intellect doesn't have a connection with the corporeal world. It isn't that he sits above. No. He stays in such a high

stage, angelic (*farishtaai*) stage that he doesn't have any relation with the residents of this land (*farsh*). He doesn't have any connection with the relationships of the body through the intellect. He has a spiritual relationship but doesn't have a relationship through the intellect. It doesn't mean that he doesn't have a body either.

Shankar is shown as an angel. If Shankar is an angel who resides in the subtle world, how did his picture come in the temples? If he resides only above, how did his pictures come in the temples? A picture (*chitra*) is certainly the *yaadgaar* of [someone's] character (*charitra*), isn't it? So, his character, such character is shown in that picture. For example look at the face of Abraham, Buddha, Mahatma Buddha. Look at the face of Christ and Guru Nanak. Is the angelic *stage* visible [on their face] or not? It looks as if the soul has descended from the Supreme Abode just now in a high stage. Similarly, Shankar certainly has the highest form. Leave him because [the stage of] Shankar is the last *stage*. His *stage* is higher than even [that of] Vishnu. Who is shown at the top most position among the three abodes? Shankar. In the murlis, the very part of Shankar is said to be very *wonderful*. What has been said in the murli? The *part* (role) of Shankar is so *wonderful* that even you children can't understand it. So it means, when the children attain the complete *stage* in the *last* [period], only then will they be able to understand the *part*, the form of Shankar completely. Until then they will come in the cycle of faith and doubt to some or the other extent. So, the concept of Shankar is not being discussed now. Which concept is being discussed? It is about Brahma, the Moon of knowledge.

So, there are two personalities who play the *part* in the form of the Moon of Knowledge as well. Who are they? One is subtle and the other is corporeal. Now, as regards the one who is corporeal, for him too it is said, are they two or one? Corporeal Brahma means *vyakt* Brahma, are there two forms in him or one form? There are two forms. Which are those two forms? Speak aloud. (Student replies.) No. Just now it was said that there are two forms; it is the companionship. Just like there is the companionship of the soul and the body. Similarly, there are two forms of the corporeal Brahma as well. One is the body made of inert nature and another is the living soul. What? Soul + the body made of five elements, the five elements of nature. Whose body made up of five elements of nature is the most beautiful? Of the human being. So, nature's... The nature is certainly very beautiful. It was *satopradhan* in the Golden Age too. It was so beautiful at that time. And today, when the world has become *tamopradhan*, even then the nature's beauty is no less. So nature, the effigy made of five elements which is called corporeal Brahma, consists of body as well as a soul. So if we separate the body and the soul, will the task be accomplished? It can't be accomplished.

It is the same here as well. The sowing of the seed of nature in the entire world is done from one place. Which is that place? As such, nature is certainly eternal. It is neither created nor does it perish. In our Indian tradition, in the Indian scriptures, it is praised by the name of *Adi shakti*. What? *Adi Devi*. So, from where did the beginning form of *Adi devi* begin? Which is that place? (Student replies.) Nagar? That place is *nagar*? Is *nagar* any place? I am speaking about the place. From where was *Adi devi* revealed? Is there any city? (Student: Kolkata.) No. Is there any of such city which influences the entire world? Is there any of such city where people belonging to all the religions set their throne? (Student: *Madhuban*.) Do they rule in *Madhuban*? (Student replies.) No. Delhi. The throne of Delhi is such a throne of ruling on which every religion has ruled. So, from the very beginning, from the beginning of the Golden Age till the end, which city has been the biggest fort of the religious power as well as ruling power of every religion? Delhi. There wouldn't be as many souls of every religion in a high *percentage* in any other city of the world as in Delhi.

So, Delhi is the central place of the nature. The effect of the entire Delhi falls on all over India and all over the world. If we want to see the atmosphere of India, from where can we see it? From Delhi. If we want to know about the activities taking place all over India, from where can we know them? We can know them from Delhi. This is why Baba has said in an *avyakt vani*: transformation of Delhi is transformation of the entire world. So, Delhi is the central place of nature. Nature means the body made of the five elements. Just like the body is made of five elements, it is the best effigy of nature. So, there is one such living effigy as well which is placed similar to the inert nature in the spiritual language.

Just like there is physical sun, [similarly] in the spiritual language, there must be some living sun or not? Who is he? The Supreme Soul, the Sun of knowledge. The moon is physical. So, is there some living moon too similar to it? Who is he? Brahma. He is, isn't he? The Moon of knowledge, Brahma means the soul of Krishna. The celestial degrees decrease and the celestial degrees complete. He becomes complete with 16 celestial degrees. So similarly the nature, there is the living form of nature as well. But that inert nature is in its degraded form at some point of *time* and it also has a pure form at some point of *time*. This is why Baba has said in a *vani*: transformation of nature is transformation of the entire world. Until the nature is transformed, the world cannot be transformed. It means, when do the deities become worship worthy? If their soul alone becomes worship worthy, they won't be called worship worthy. If the soul became pure... Just like the sanyasis leave their household and they decide: we will stay pure lifelong. So, their soul is pure at that time, isn't it? But their body is impure. It isn't pure.

So, the idols of the *sanyasis* aren't worshipped. Their temples aren't built. When will the deities said to be in a complete stage? When the body as well... When the body made of five elements of nature as well as the soul becomes *satopradhan*. Which of the two will become *satopradhan* first? The soul will become *satopradhan* first and the body made of the five inert elements will become *satopradhan* later on. Why? Why is it so? When Baba has given so much importance to the inert nature that the transformation of the nature is the transformation of the entire world, unless the nature is transformed, the transformation of the world cannot take place. The nature is subtle as well as physical. The feelings and nature of a human being is called nature. What? As and when the nature and feelings of a human being degrade, in the same way, the physical nature i.e. earth, water, air, fire also keep degrading. And when the nature and feelings of a human being improves, this physical nature also improves. What kind of an atmosphere will Lakshmi- Narayan get in the Golden Age? What kind of environment of the nature will they get? *Satopradhan*. Rivers won't flood, wind won't cause storms, fire won't cause volcanoes to erupt. So, we will get such *satopradhan* atmosphere. Because the soul is *satopradhan*, the five elements of the nature too become *satopradhan* later on.

So, which is the first and main element in the nature? Which is the most important element among the five elements of nature? The earth. So, this earth means land. One is the physical land. For example it is said: *Bhaarat mata* (Mother India). So, is it about transforming the land? [It is said:] Bharat is righteous Bharat is unrighteous. So, is the land called righteous and unrighteous? Or does the human being become righteous and unrighteous? It is about the human being. It means when it is said *Bhaarat Mata*, definitely there are two *shaktis*, two souls who are merged in her. *Bhaarat Mata*, I am speaking about the mother. It is certain that when there is a mother, there must be a father as well. But now we are speaking about *Bhaarat Mata*. When it is said *Bhaarat Mata*, there must be the

element of body, the effigy of five elements as well as the soul in her. Well, you may call her *Bhaarat Mata* or corporeal Brahma. So, the corporeal Brahma won't be without a soul, will he?

When will the corporeal Brahma be said to attain the complete *stage*? The concept of 76 was certainly about Prajapita. Prajapita Brahma means the soul of the beginning. I am not speaking about Brahma. Brahma is different and Prajapita is different. Both these souls are different. They have considered them one [personality] by mistake that Prajapita [and] Brahma are just one. No. Just like it is said mother and father. So, are mother and father one [personality] or are they two [personalities]? They are two. The father is different and the mother is different. So similar is the case with Prajapita Brahma. The one who is titled as Prajapita that personality is different and Brahma himself is different. Had they not been different, why would Baba say in the murlis: I establish, create the Brahmin religion through Brahma, and give the inheritance to Brahmakumar-kumaris through Prajapita Brahma. So, there are two tasks, aren't there? There are two concepts, two personalities, aren't there? So, here the topic being discussed is about Brahma. There are two forms of Brahma as well. Corporeal Brahma and subtle Brahma. So, two forms are merged in the corporeal Brahma as well. One is the corporeal body, the inert element and the other is the soul.

When that Brahma becomes complete, what will he become? He will become Vishnu from Brahma. So, the *part* of Brahma was revealed that this particular soul is Brahma. We have understood it basically but in the pictures, Brahma is shown to have four faces. How many faces is Brahma shown to have? Four faces. And here we have seen only one faced Brahma. So did we see complete Brahma or incomplete Brahma? Which Brahma did we see? Complete? Complete [Brahma] is four faced. We have seen the incomplete Brahma because the pictures are made of the perfection. Just like there is Vishnu with four arms, similarly there is four faced Brahma too who is to be revealed in our third eye like intellect first. If he is revealed in this eye, the pictures will also be prepared from the Copper Age and we ourselves will prepare them. The concept that will be revealed in the intellect of the Brahmin children now, the Brahmin children will prepare those very pictures there. So, there are four souls. Two special souls in the form of corporeal Brahma. Which are they? One is the soul which plays the *part* in the soul conscious form who is also called *Vaishnav Devi*. Who is the *last* deity to be revealed later?

Baba says in the murlis: Don't explain in this order - establishment through Brahma, sustenance through Vishnu, destruction through Shankar. This is *wrong*. What should you explain? Establishment through Brahma, destruction through Shankar and then sustenance through Vishnu. It means, Vishnu's part will be revealed *last*. As such all the three are the children of the Father. But the so called Brahmins have divided them into parties. Brahma's *party*, Shankar's *party* and Vishnu's *party*. *Arey*, from where did these parties emerge? Ours is one family, we are the children of one Father. So these are the bodily religious *gurus*, separatists who perform these tasks. Here there is no question of alienation among us Brahmins. So, I was speaking about the two forms of the corporeal Brahma. One is the body and the other is the soul conscious *stage*. That soul conscious *stage*, which remains in the *stage* of the beginning from the beginning till the end, even till the last birth. Which souls are they who stay in the high *stage* from the beginning till the end? (Student replies.) Only the soul of Ram? Had it been the soul of Ram alone, why were the names of both Lakshmi and Narayan mentioned in 76? Ours is certainly the household path. That father isn't a father who doesn't keep the mother (wife) ahead and himself moves ahead. This is why whom did Baba



keep ahead? The mother *Guru* is ahead. First we have to keep the mothers ahead. He kept the mothers ahead first.

It is the same here as well. There are no different concepts in the *Advance Party*. The principles are same but only the method of actions is different. We have to keep only mothers ahead. We have to reveal only mother *guru* first. This is why it was said in the *avyakt vani: Bharat Mata* (Mother India) *Shiv shakti avatar* (the incarnation of Shiva Shakti) is the very slogan of the end. This is the slogan of the end. It means, when will those *Shiv Shaktis* be revealed in the form of *Shiv Shaktis*? When that soul which plays the part in the soul conscious form and the soul which plays the part in the form of the beautiful idol of the five elements, both of them combine and become one. Brahma becomes Vishnu.

Two kinds of Brahma are mentioned. One is the corporeal Brahma of the low *stage* and the other is the subtle Brahma of the high *stage*, the one with subtle body. Subtle bodied being doesn't mean that it is about a subtle body alone. No. There is a subtle body too, there is a body of light which Baba mentions. But it isn't such a body of *light*, a *light* which can be visible with these eyes. It is the *light* of knowledge. It is the body of the *light* of knowledge. So, that subtle Brahma who is shown as the body of *light*, that Brahma who is the subtle world dweller who is named as subtle bodied being, will it be a soul alone or will it be a subtle body? (Student replies.) Will there be the soul alone, won't there be the subtle body? (Student replies.) There will be a body but it will be similar to the soul? The soul is certainly a point. (Student comments.) Yes, it's true that the subtle body isn't visible through these eyes. But the shape of the subtle body is different and the form of the point like soul is different. So, there is a soul as well as a subtle body in the subtle bodied Brahma. While sleeping at night when the soul goes into a [state of] dream, it wanders all around the world. Which body does it take? [It takes] the subtle body. So, understand in the same way, is the soul alone present in the subtle bodied Brahma or is the body too present in it? Both, the subtle body as well as the soul are present in it. So, these two (souls) are different. These two *souls* are different. Which two *souls*? (Student replies.) No, not the *Supreme Soul*. The *Supreme Soul* is different. The subtle Brahma. There are two *souls* in him as well. One is the body and the other is the soul. Out of the two, one is Ram and the other is Brahma. Brahma is a subtle bodied being. It is said 'subtle body', isn't it? But even in it, which is his soul? Ram. Yes. The one who sowed the seed in the beginning of the yagya itself.

So, Ram and Krishna - these two souls are in the subtle *stage*. Though the soul of Ram is with the corporeal body in the form of a Brahmin child, there is some Brahmin child. But that Brahmin child is such who has sacrificed his body, mind and wealth to whom? To Brahma. When he has sacrificed it to Brahma, whom does the body belong to? To Brahma. So, the *soul* of Brahma enters that child bearing the body. This is why the moon is shown on the forehead of Shankar. So, this is the form of *ardhanarishwar*, half woman and half man. It doesn't mean that it is in a physical form. There is no person like this. But it is about the nature and *sanskars* that there is the *polite* form as well as strictness of a man in him. He is the one who plays the strictest *part* as well as the softest *part*. Otherwise, had he played only the strict part, all the children would run away. Why? Because there is a vast difference between the *stage* of the children and the *stage* of the Father. The Father is a father and the children are children.

So, another two souls are added (connected) with the souls who were revealed in the form of Lakshmi and Narayan in 76. We have seen the form of Lakshmi-Narayan. But among

those Lakshmi-Narayan, there are two forms in Lakshmi as well as in Narayan. One [of the two Narayans] is going to become the Golden Age Narayan and the other is going to become Narayan in the Confluence Age. There are two forms in Lakshmi too. One [Lakshmi] is going to *control* [others] in the Confluence Age, the one who is going to *control* the entire world. And another is going to *control* heaven alone, she is the *controller* of heaven. So, the name of the *controller* of heaven is Lakshmi. What is the name of the *devi* of heaven? Lakshmi. She is the one who stays in the soul conscious stage from the beginning till the end and the one who is worshipped from the beginning, from the Copper Age. And she has a corporeal form as well. It is the inert form but is the storehouse of beauty. Nature's beauty, *Prakriti* (nature), whom the forgers too, accept till today. They accept the Supreme Soul Father but not *God Mother*. However, they don't know that the nature alone is their *God Mother*. This is why He is also called *prakritipati* (Lord of the nature). So, nature is His wife, isn't she?

He is also called *Lakshmiapati*. So, Lakshmi is His wife, isn't she? He is also called *Mayapati*. So, Maya is His wife, isn't she? But what did Baba say for Maya in the murlis? Maya is my daughter. What is this? How will anyone make his daughter wife? So, it is praised in the scriptures that Brahma and his daughter [was] Saraswati. Saraswati is called goddess. She is given the *title* of Jagadamba. But the real Jagadamba Saraswati came later on. Om Radhe came later in the *yagya*. Even before her there were some mothers in the *yagya* who used to *control* even Mamma and Baba, who used to make even Mamma and Baba perform the *drill*, who gave them teachings, *directions*, the Father Shiva used to enter them. So, they themselves were the *Adimata* (mothers of the beginning.) Among them one is *prakriti*.

*Prakriti mata* who is the inert form of beauty. And one is ... (Student comments.) No, both are certainly mothers. And one is Lakshmi. Yes. So, nature is shown in the form of Durga, the Goddess of beauty, the Goddess of nature. The Goddess of nature. On whom is she shown to be riding? On a lion. What is that lion? Nature's... (Student comments.) Yes, it is shown ferocious. What did you say? A ferocious form. *Accha*, when you say it, it sounds like... [It's] a ferocious form. So, nature also takes on a fierce form. Lakshmi doesn't take on a fierce form. Baba has mentioned the nature's fierce form to be most ferocious one. The massive war of Mahabharat isn't ferocious to that extent. The rivers of blood will flow. But there won't be so much destruction in it. Because it will take place only in India. The biggest destruction of the world will take place through whom? [It will take place] through nature. The five elements of nature will take on such a fierce form that this earth will also start shaking and all the buildings will fall down. So, through what will destruction take place the most? Due to nature taking on a fierce form. So that nature... The physical destruction will take place due to the fierce form of the physical nature. But who controls even the inert nature? The living nature. The living form of nature which is shown in the form of a goddess, the Goddess Durga. The one who removes the bad traits (*durgun*). She destroys the ones who have the bad traits from this world [saying:] go to the Supreme Abode. So, there are two Brahma, corporeal Brahma [and] subtle Brahma. There are two forms in the corporeal Brahma as well. Which are they? The form of the body and the soul conscious form. Om Shanti.