

Adhyatmik Ishwariya Vishwa Vidyalaya

Spiritual Godly University

Shivbaba's Murli Clarification

SHIV BABA'S MURLI

TRIMURTY ADVANCE COURSE (1 HOUR)

[Revised 17 April 2008]

The pictures that were prepared by Baba on the basis of the visions of *Sandeshis* (Sisters who go into trance) were got corrected by Shivbaba through Brahma Baba. Those four main pictures are: the Trimurthy, the World Drama Wheel, the Kalpa Tree and the Lakshmi-Narayana. The first main picture among these four pictures is that of the Trimurthy which was prepared first. The main topic which is to be raised on the basis of advance knowledge in the picture of Trimurthy is *Shrimat*. What is *Shrimat* and whose is the *Shrimat*? As the word indicates '*Shri*' means great and '*mat*' means intellect. So, whose intellect (advice, intelligence) will be the greatest of all? It will be said that nobody's intellect can be greater than that of the Supreme Soul. He is the most intelligent among the intelligent ones. But when the question arises, who is the Supreme Soul? Then, in the picture of Trimurthy, the form of Supreme Soul, which has been depicted, is formless, because the point of light above the three *murtis* (figures), towards which their line of remembrance has been depicted, is the incorporeal unique point of light. His picture cannot be drawn. How can one, whose picture cannot be drawn, give directions? Baba says in the *murlis*, "I do not teach by inspiration. I come in front of you and teach the knowledge." (Mu-2.9.02, Pg3) This has been said in the *murli* because, "*Trimurthy Shivjayanti* (Trinity Shiva's birthday) is famous. You children should not say just *Shivjayanti*. It becomes wrong". (Mu-17.1.00, Pg.3) It is wrong because the birth day is only for a corporeal person. Birthday cannot be celebrated of someone who does not have a shape or a form. Three figures (*murtys*) are connected with my birthday, i.e., when my birth in the form of revelation takes place then I do not come alone, but three *murtys* are along with me at that time. So those three *murtys* are also shown here as Brahma, Vishnu and Shankar. These three *murtys* are depicted in the three levels of the subtle world. First is the abode of Brahma (*Brahmapuri*) above that is the abode of Vishnu (*Vishnupuri*) and above that is the abode of Shankar (*Shankarpuri*). Why are those levels shown one below the other? Certainly it signifies the stages of the intellect. The stage of Vishnu is higher than that of Brahma and the stage of intellect of Shankar is higher than that of Vishnu. Otherwise, how should that stage of intellect be depicted in the picture? That's why they have been depicted as the three abodes. Otherwise, the subtle world has been cut (i.e. sidelined) in the *murlis*. "The subtle world is nothing" (Mu-2.12.95, Pg4). "The Supreme Soul Shiva creates it in the confluence age for some time for the purpose of visions." (Mu-12.3.80, Pg2) Brahma, Vishnu and Shankar-these three are considered as deities one greater than the other.

In the path of devotion (*bhaktimarg*) too, it is said- "*Dev Dev* then *Mahadev*. (Brahma is 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 it is said *Shiv Paramatmaay Namah* (I bow to Shiva, the Supreme Soul)" (Mu-2.4.01, Pg.1) So just from this it is proved that the original form of the Supreme Soul is not revealed to the world even through Brahma, among these three *murtys*. Had the form of Supreme Soul been revealed through Brahma in the world and had the world bowed before him then there would have been temples dedicated to him too, he too would have been worshipped in temples and his

idols too should be present. But neither his temples are found, nor his idols. And his worship has not been mentioned anywhere in the scriptures. As regards Vishnu, we have been told that Vishnu is not a separate personality possessing four arms. It is a combination of the feelings, nature and resolves of four souls. Which are these four souls? They are Brahma, along with Saraswati and Shankar along with Parvati. The combination of these four souls has been depicted as the four arms of Vishnu. The detailed introduction of this will be given now. This Vishnu is also a deity of the Golden Age. He is not a personality to be revealed in the Confluence Age as God, because when Brahma becomes Vishnu in a second, then at that time it will be the form of a deity. Deities are present in the Golden Age, and human beings are present in the Confluence Age. But, then, what is the form of the Supreme Soul? The Supreme Soul is incognito (*gupt*). Among these three *murtys*, the *murty* of Mahadev (Greatest deity) is the eldest son of the Supreme Father Shiva, and in our Indian tradition all the kings of the past have followed the tradition that always the eldest son was given the kingship. Why? It is because the eldest son takes birth through more power of purity as compared to the other children. 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 tradition of handing over the kingship to the eldest child has been in practice since the beginning. From where is the foundation for this practice laid as well? Its foundation is also laid by *Shivbaba* in the Confluence Age. That is why it has been said in the *murlis*: “God is one. So even God's son is said to be one.”(Mu-9.4.01, Pg.2) There is a version of *murlis*, "Trimurty Brahma, the greatest among the deities is *Shankar*."(Mu-10.2.72) So who is the eldest child? *Shankar* is the greatest deity among the three deities. And the same deity is revealed in the world as the father of the world, husband of the world (*Vishwapati*) or master of the world in the confluence age, among the world of the confluence age Brahmins. Just as there is a hymn, '*Har Har Mahadev, Shambhu Kashi Vishwanath Gange*' (various titles of God Shiva).

So the Supreme Soul, the point of light is revealed in two forms before the world. Like in the world, the father is incognito before the children initially. The children do not know that it was the father who first took part in reproduction while sowing the seed. Whose introduction do the children receive first? It is of the mother. Whose introduction did the Brahmin children too receive initially? It was of Brahma, the mother. When the children are innocent they consider just the mother to be their mother & father. When those children grow up then the mother herself gives a hint to those children, "He is your father, he is your Papa." Then later the father is revealed. So similarly in our yagya too the 18 chaptered *Geeta* of the 18 years from 1951 to 1968, i.e., the mother *Geeta*, in her complete form came before us children. The complete 18 chaptered *Geeta* of the 18 years came before us through the mouth of Brahma, i.e. the living mother *Geeta* came before us. So during that period, at last Father Shiva revealed the secret before us, "Children, the words - *Brahma Kumari Ishwariya Vishwa Vidyalaya* - are wrong. One must certainly add the word '*Prajapita*' to it."(Mu-4.9.85,Pg.1) “You call yourselves *Brahma kumar-kumari*. That is why people are confused. You write your name as '*Prajapita Brahma kumar-kumari*.'”(Mu-10.6.87, Pg.1)

This makes a point clear that in the beginning of the Yagya there was someone in the form of the Father who was even greater than Brahma, and used to control him too. He was even his creator. That is why it has been asked in the *murlis*, "Who is Brahma's father?"(Mu-19.8.68, Pg.2) So certainly there must be someone. Only then this question has been asked. Who is the creator who gave birth to even Brahma? So, as is the word, 'Brahma' means elder mother. So there is certainly a father who creates the elder mother. The personality who was there in the beginning, he became incognito in the middle and in the end the same personality who sows the seed of knowledge, who sowed the seed in the womb-like intellect of Brahma, is revealed again in the end to give the inheritance to the children. So the form, which is revealed, has been termed by the world as *Shiv-Shankar*. People of the world do not know

that Shiva & Shankar are two different souls. But we, the Brahmin children know this secret that “Shiva is the name of the incorporeal father, the point of light. He has only one name, which never changes. When the forms change then their names also change.”(Mu-24.1.75) For e.g. when He entered into the body of Dada Lekhraj, he was named as Brahma and when the same Supreme Soul enters into another Brahmin child, who is called the Father's permanent chariot, then He was named Shankar. In this way, there are two chariots of Father Shiva. One is a temporary chariot, which was present in the middle but was neither present in the beginning nor in the end. And the other is the permanent chariot, which was there in the beginning [and] will be there in the end as well. So the Father is revealed through the permanent chariot in the end. So through that form, the directions which the Father gives by coming in front of us children, or his conversation is also *murli*. Just that is the direction and just that is the *Shrimat*. There are three *murty*s. So, all the three cannot be greater than one another. Among them too there will be only one who is the greatest of all. That *murty* has been constantly considered to be worship worthy and praiseworthy in the world. As a proof, in all the excavations in the world, naked idols of mostly *Shankar* or *Teerthankar* (a Jain deity) were found, the one who is called as *Teerthankar* among *Jainies* and as *Shankar* among Hindus. Phallus-shaped *Shivalingas* were also found. Wherever those naked idols were found Phallus shaped-*lingas* have also been found. But actually the phallus is also a reminder of the corporeal dress because Baba has said in a *murli* that, “In the Shivlinga that are made in the temples, a point is also placed in the centre.” Whose reminder is the point and whose reminder is the phallus, which is shown filled with light? In the *Somnath* temple there was a red stone and embedded in the centre was a white diamond. So whose reminder is the big shape of light (casket) in the form of phallus? It is a reminder of the corporeal form and the point in it is a reminder of the Supreme Soul. So the combination of incorporeal and corporeal is called *Shivbaba*. In the temples of *Jagannath* or *Shrinath* too, the black phallus shaped wood that has been kept, has been marked with eyes, nose, mouth etc. and has been covered by a dress. They have been named as *Jagannath* and *Shrinath*. Actually whose reminder is it? That is the reminder of *that* one form for which it is said in the scriptures, "*Achyutam Keshavam Ram Narayanam Krishna Damodaram Vasudev Harim*". Many names have been given to one.

In the path of worship it is said, "You are Ram, you are Krishna, you are this, and you are that." We could not understand at that time. But now we can understand that the same soul of Brahma who played a cool role, who gave the cool light of knowledge to us Brahmin children, the same soul of Brahma, after leaving his body enters a Brahmin child in the form of half moon and plays a combined role, in the remembrance of which, the form of *Ardhanareeshwar* is shown (half female and half male). It is a sign of the combination of the resolves of half moon Brahma and Shankar. It is a sign of the love-full and the lawful part. It is a love-full role and it is also a lawful part for those children who are full of wickedness, who do not reform by the love-full part. It is a combination of both.

The Mother is gentle and the Father is strict. That is why here in the picture of Trimurty, Brahma has been shown to be sitting in a very lenient, easy posture and *Shankar* is shown to be sitting in a strict, stiff posture, because the Father is the creator; A creator can never be in the control of the creation. So it is a question of *Shrimat* that whatever is the highest direction is that of the Supreme Father, Supreme Soul, God Father, but He is incorporeal. Through whose body is that direction received? One cannot even say that it is not received through the body of Brahma. The direction is received through the body of Brahma, but the receipt or non-receipt of that direction is one and the same. Why? It is because the direction, which was received, was not understood deeply. One is, to listen through the ears and the other is to understand. When is it clear-cut? It is, when it is

understood. So whatever knowledge of the Geeta, which the Supreme Soul Shiva presented before us through *Geeta Mata Brahma*, that knowledge of the Geeta was not clarified, and until it is clarified it cannot be implemented completely in the life. So the Supreme Soul Shiva is revealed before us children mainly in three forms – the Father, Teacher and Preceptor. The role of all the three forms is played only through one murty. If someone says that these three roles were played through Brahma then it is completely wrong. Only the mother's role of giving birth is played through Brahma, (i.e.) the role of giving love is played. The role of sowing the seed or the role of the Father, of giving the inheritance of liberation and liberation in life is not played. The intellect should experience liberation from the worldly unhappiness and sorrow: this inheritance is not obtained through Brahma. Even if anyone says that we have obtained the inheritance, then within a short period, when the threat of destruction will burn in quick succession, then they will come to know how the inheritance of the heaven in the form of happiness and peace has been obtained or who is going to obtain it. What is the only thing that is received by us, the Brahmin children [through Brahma]? We receive love. We take birth as the children. As for the rest, the form of the father and the clarification of the prose or poetry through the form of teacher are yet to be received. Our poetry is the mother Geeta. The song that God has sung through the mouth of the mother Brahma, that Brahma mother is our living mother and the song that emanated from her was named the Geeta. The role of the one who knows every detail of the living mother Geeta, the role in the form of the teacher who understands and explains the secret of each narration emanating from her mouth, is that of someone else. It is not that he himself is both the husband and the wife.

We are Brahmin children; so, are the Brahmins in a corporeal form or an incorporeal form? (Someone said-in the corporeal form). So “When the Brahmans & Brahmanis are in a corporeal form, when they are brothers and sisters, then how will their mother and father be? Even they should be in a corporeal form.” (Mu-6.11.97, Pg.2). So the mother's form is Brahma and the father's form is revealed before the world in the end. Now he is incognito. In the beginning he is incognito, but he should be revealed before us, the Brahmin children even now. Why? Because when it is the confluence age, then certainly the father should be present as well. If the Father Brahma is not there then what is the use of the confluence age? That is why Baba has questioned in the *murlies*, “Ask those false Brahmins- if you are Brahmins, if you call yourselves mouth-born Brahmins, then who is your Father Brahma?” (Mu-8.12.84, Pg1) Actually you are not mouth-born but womb-born Brahmins. Why? It is because they have received the love of the womb i.e. the lap. They did not follow the path of knowledge by being attracted to the narration that emanated from the mouth. If they had followed the path of knowledge by being attracted to the knowledge emanated from the mouth, then they would not have remembered the lap i.e., the bodily human being, whereas in the *murlies* it (keeping the photos of Brahma) has been strictly prohibited.” There is no need to keep photos of Brahma” (Mu-8.2.69, Pg.3).”Destructive things are not remembered.”(Mu-28.3.76, Pg.2) It has also been said in the *murlies*, “If you remember this Brahma then you will become sinful.” (Mu-28.1.84, Pg3). It has also been said in the *murlies*, “(you) will not receive anything by the remembrance of Brahma or Christ” (Mu-2.11.01), Pg.3). So it means to say that the Supreme Soul Shiva is revealed to the world, in the form of the father, in the form of the teacher and in the form of the true guru only in the form of the third *murty* Shankar, who has been depicted in the naked form. Naked form itself means the incorporeal stage. It is a stage of intellect, which has been depicted. Just as Abraham, Buddha and Christ; when these religious fathers descend directly from the soul world, then they are also depicted in an incorporeal stage. Just by looking at the pictures of their faces which have been painted by artists, one can make out that even while living in this world, it is as if that those souls do not exist in this world, as if their intellect is always attached to the Supreme Soul father. So that is the incorporeal stage, but they are the

religious fathers. But the one who is the father of all the religious fathers, the father of all the fathers is depicted in the pictures in much more incorporeal stage and that picture is printed in large numbers in the region of India. They are the pictures of Shankar. How can that incorporeal stage be made clear? So here it is made clear by depicting the naked picture. Naked means that he is not conscious of the cloth-like body, whereas Brahma has been depicted with clothes. What is the meaning of showing clothes? The meaning is that until he was alive he could not shed the consciousness of the cloth-like body. That is why he has been depicted with clothes. This is the reason for showing two types of sages in the *Jain* tradition. Two types of *Jainies* are shown; they are the *Shwetambar* (white-clad) and the *Digambar* (naked). The *Shwetambar* are reminders of the souls who specially follow Brahma's corporeal form and their memorial temples are also situated in the lower regions and the *Digambar Jainies* who walk around naked are a reminder of that naked form of Shankar, who lives in an incorporeal higher stage, who is not at all conscious of the cloth-like body, even their temples are situated at heights.

So both as the father and as the teacher and also as the true guru who gives the true salvation, there is only one Shankar's naked idol. The true salvation (*Sadgati*) is caused in two ways. Every task of the world is accomplished in two ways: first in a subtle way and then in a physical form. Whenever a house is constructed or a plan is prepared or any big project is prepared, then first an outline is prepared in the intellect. This is the subtle form. Then, when the design or map is drawn on the paper, it is more of a physical form and when the building is ready practically, it is a completely physical form. It is not that the plan will directly attain a physical form. The true salvation cannot be brought directly so that someone's body will at once attain the true salvation or that the body becomes disease-free and gold-like, no. Whose true salvation will be brought about first? The true salvation of a soul (consisting of mind and intellect) should be brought about first. So, even that father, the one who bestows the true salvation does not bring about the true salvation of the soul (consisting of the mind and the intellect) by coming to this world in the form of Brahma. What is the sign of the true salvation of the mind and intellect? The sign of the true salvation is that the intellect should not wander among the ostentations of this perishable world. The intellect should start becoming detached from the body and the bodily relationships. Where should it wander? It should feel comfortable in wandering in the thoughts and the churning of knowledge. It should feel good only in thinking and churning (of knowledge). It should be busy in the subject of Godly service and (should) wander in the remembrance of the Supreme Soul and in the planning of the new world. So this is the true salvation of intellect. If the worldly thoughts are going on in the intellect, the thoughts of body and bodily relations are going on, the thoughts of the worldly business done for the sake of stomach are going on, then, such an intellect will not be called an intellect which has attained the true salvation. That soul is not towards the true salvation. Each Brahma *Kumar* and *Kumari* should in this way check himself or herself: In what percentage has my soul (consisting of the mind and intellect) attained the true salvation and in what percentage is it going towards degradation. So the true salvation is first attained only by one. And if one (soul) does not attain the true salvation, then how will the others attain it? That is why a story has been made in Indian tradition that Bhageerath brought the river Ganga to the earth. There is a story of Ganga's incarnation, that Bhageerath performed *tapasya* (intense meditation) and the river Ganga came down i.e., the river Ganga of knowledge came down but she merged in the intellect of Shankar. Even then, it did not benefit the world. What does it mean? It means that the river Ganga of knowledge, which came, did not benefit the world much. But there is a Brahmin child who is a true bearer of *yagyopavit* (one who knows who the three personalities, Brahma, Vishnu and Shankar are in practical), who in a stage of thinking and churning, imbibed the essence of the Ganga of Knowledge, i.e. the *murlis* of the 18 years and then and there Ganga permeated into the brain and in the locks of hair. It is not a question of permeating in the hair. It permeated

into the intellect. Since when did it permeate? (It permeated) since 1969. Since that time the incarnation of the Ganga of knowledge on the stage-like world took place, but still it did not benefit the world. Then Bhageerath has to make effort once again for the benefit of the world. He is but obvious, the lucky chariot the *dharankartha* (the one who imbibed), who enters in some Brahmin child and once again gets the effort done and in 1976 the river Ganga of knowledge in the form of the advance knowledge, flows down from the locks of hair on to the earth and starts benefiting the Brahmin children. So this churning of the Ganga of knowledge in the intellect is the beginning of the true salvation. If the thinking and churning does not take place in the intellect, then one can consider the soul to be still diseased. It is not going to achieve the true salvation. So this is the form of the true guru.

'B' Side (cassette)

Tell anyone firmly about the point of *Shrimat* that this is the *Shrimat* of the Supreme Soul Shiva through Brahma. He (Brahma) is our mother Geeta and if that mother Geeta too reveals (herself) by entering into Dadi Gulzar and narrates the vani of knowledge, then that too is an elevated direction for us, because in the path of household, the mother and the father, both are respected. The *murli* i.e. the knowledge that has been narrated by the Supreme Soul Shiva through Brahma is our poetry, the Geeta in the form of a song and the knowledge narrated through Dadi Gulzar is our prose. But the Father comes in the form of the teacher through some other Brahmin child and clarifies both the kinds of narrations. So Brahma's narrations through Dadi Gulzar or the Supreme Soul Shiva's narrations through Brahma, both are *Shrimat* for us. But due to the lack of its understanding, the dualistic clash began between the deities and the demons (the Kauravas and the Pandavas). Baba has spoken scores of Godly versions (*mahavakya*), but when we cannot understand them at all, when we do not know their secrets; in that case it is as if we have not understood it. Even Brahma himself couldn't understand the meaning of the Godly versions. Otherwise, the Godly versions, which the Supreme Soul Shiva had narrated about the destruction in 1976, should have been completely clear in the intellect of Brahma. Those versions should not have been proved false. But the meaning, which was derived from those Godly versions, was proved wrong. Whereas it is not so, the versions of the Supreme Soul are very accurate at their place. Only fools speak without meaning. Supreme Soul does not speak so. On one side, the Supreme Soul has been telling us in his versions, "The flame of destruction was ignited from the Rudra *Gyan Yagya Kund* (the altar of the sacrificial fire of knowledge)." (Mu-14.2.01, Pg.3). So if the flame of destruction will be ignited from the *Yagya Kund* (here the Godly family) then the destruction would have begun from where since 1976? Was it from the outside world or from the *Yagya Kund* (the Godly family)? It was from the *Yagya Kund* itself, wasn't it? So the Supreme Soul Father himself comes and narrates the co-relation between the Godly versions. So it is not that the versions of Brahma spoken through Dadi Gulzar are not respectable for us. But in spite of being respectable, it is out of our comprehension. Until the Supreme Soul himself comes and clarifies them they are not *Shrimat* for us because with respect to *Shrimat* too it has been said in the *murli*s, "Father comes in front of you (*sanmukh*) and gives the *Shrimat*." (Mu-6.10.01.Pg1). So where is the *Shrimat sanmukh* for us? *Sanmukh* means face to face. So the *Shrimat*, which the Supreme Soul gives by coming in front of us, is given in the form of the teacher and the *Sadguru* (true guru). That is why it has been said in the Godly versions that, "You children have to follow the *Shrimat* at every step." (Mu-11.4.03, Pg.1). What is the meaning of 'every step'? That means we should take *Shrimat* from the Supreme Soul Father before we take a step to accomplish any task in our life. When can this be possible? We can take *Shrimat* when the Supreme Soul is present in this world in front of us. Otherwise how will we obtain it? So the very first thing regarding the importance of *Shrimat* that one should fix in someone's intellect

is: through whom is *Shrimat* given and what is *Shrimat*? The second point is, is it of the Father, the teacher or the *sadguru*? The Supreme Soul played the role of the senior mother through Brahma. The Supreme Soul Shiva plays the role of the Father, teacher and Sadguru later on, by getting revealed through some other Brahmin child. The clarification has also been given, as to what is the task of the Father? What is the (task) of (the) teacher and what is the (task) of (the) *Sadguru*? Those names will also be clear on the basis of actions.

The third point comes that if Brahma is the mother, then whether the mother is first or the Father is first? The Father will be first. When was it? It has been told in the *Yagya* that Brahma had visions in 1937 and the Supreme Soul entered in him but this is just hearsay. There is no clear-cut mention anywhere in the versions of the Supreme Soul that the Supreme Soul Shiva entered in Brahma i.e. *Dada Lekhraj* in 1937. These versions have come in the *murlis*, "There were such children who used to give directions to Mamma and Baba, they used to sit like their teachers; they used to make them perform the drill (of meditation). *Shivbaba* used to enter them and give directions; we used to follow their directions i.e., Mamma and Baba used to follow their directions. Today those children are not present in the *Yagya*" (*Mu-14.5.94, Pg.3*). Similarly, it has been said in another sentence, "The one who used to live together since 10 years (indicating that there was some male personality), she used to enter trance (indicating that there was a female person too). They used to teach Mamma and Baba the drill (of meditation). Baba used to enter into them (*unmei*) and give directions. (*'Unmei'* means there were two persons). They commanded so much respect. They too vanished". What was the reason? Why did they vanish? It is because at that time so much knowledge was not there. This is the special difference between a Mother and a Father. A mother is emotional and a father is intellectual. A father has a broad intellect. The mothers live within the confines of the four walls of the house. They do have a heart (emotions); but their intellect cannot become so broad. So this applies to the unlimited mother and father as well. In the beginning of the *Yagya*, though Brahma Baba had visions, he had the vision of establishment, the vision of destruction, the vision of Vishnu *Chaturbhuj* (the four-armed Vishnu) and of Krishna, the dweller of *Vaikunth* (*Vaikuntha vaasi i.e.* the place of Vishnu), but he could not understand the meaning of those visions. It has been mentioned in [the *murlis*], "Baba got confused. He was not able to understand. He went to *Varanasi*. He used to sit there and draw pictures on the walls. Even then he did not understand anything." (*Mu-3.7.99, Pg2*) Baba asked his Guru in Sindh-Hyderabad: "Did you cause these visions?" But he expressed his ignorance. At that time Baba lost faith in his Gurus; but human beings have various kinds of experiences with many people in their experienced lives. So Brahma Baba had seen and judged such a person in his life who proved to be most truthful towards him. That person on whom he had maximum faith in his life was his partner whom he had entrusted Calcutta's entire shop of diamonds and jewellery. Initially that person was a simple ordinary servant in Baba's shop. That is why it is said (in the *murlis*) "The one who used to live together for 10 years." For how many years was he living with Baba? For ten years. Baba considered him to be trustworthy, clever and sincere and entrusted his entire shop to him and said that the entire hard work will be yours and the cost shall be mine, just as people do in the world. People give their fields to some person engaged in agriculture and tell them that whatever grain is produced in it, half of it will be for your hard work and half part will be for my property.

So in this way both became partners of each other. So Brahma Baba was reminded of that partner. When? It was when he was confused. So Baba went to (meet) him in Calcutta. That is why it has been said in the *Avyakta Vani*. They can hide [the *murlis*], but where will they take the *Avyakta Vanis* which they have printed and published and has reached hundreds of hands? In that *Avyakta Vani* Baba has told, "Where was this chariot searched from? It was

found from East Bengal”. (Someone said that it is Brahma himself who is said to be from East Bengal). Sometimes it is said that he had visions in Sindh-Hyderabad, there the Supreme Soul entered him and he started uttering *Shivoham Shivoham*, i.e., I am Shiva. (Somebody said, "No, It was the partner who was there. The shop belonged to Brahma"). What has been written in the biography (of Brahma)? That Brahma Baba had visions in Sindh-Hyderabad. He left the spiritual gathering and went to his room and started uttering "*Shivoham, Shivoham*" (Somebody said, "It has been written like that too"). If it is like that too, then where did the Supreme Soul enter him? (Somebody said: it is said that he had a home in Calcutta too). How can two things be proved simultaneously? The chariot was either found in Sindh-Hyderabad or in Calcutta. Say one thing. By speaking two things, it is proved that you are speaking differently. (It has been said from both angles, it is a matter of both chariots-one temporary and the other permanent). Baba has said in the *murlis*: "Having visions and incarnations are two different things". (Mu-19.1.01, Pg.4) One should not just accept everything that has been spoken by anyone. It is the bodily human beings who have said that the Supreme Soul entered into Brahma in 1937. Baba has not said so anywhere in the *murlis* and it is not proved by the *murlis*. But this is proved by the *murlies* that earlier Baba did not narrate *murlies*. This version is there in the *murlis*, "Earlier Baba did not narrate *murlies*. The *murlies* began to be narrated from Karachi"(Mu-13.6.01,Pg.1). Where did the narration of the *murlis* begin? In that case, did the spiritual gathering first begin from Sindh-Hyderabad or Karachi? The spiritual gathering began initially from Sindh-Hyderabad, didn't it? (He) had visions there. They reached Karachi later on. The spiritual gathering took place in Karachi in 1947-48, when the country was divided into India and Pakistan and after the partition, the *kanyas* (spinsters), mothers who were living in bondages in Sindh-Hyderabad, who were prevented from attending the spiritual gathering, found a chance, they formed groups of 5-8, 10-15 and they came running to Baba. So the entire fraternity gathered there. Where? In Karachi. So when the entire fraternity gathered, then the Supreme Soul Shiva entered into Brahma and started narrating the *murlis*. That is why it is said in the versions of the *murlis*, "How do we come to know that God Father is in him? It is when He narrates *murlies*, when He narrates knowledge"(mu-16.10.84,Pg.2). So the *murlis* began to be narrated from Karachi through the mouth of Brahma. The entry of the Supreme Soul in him is proved from that time onwards. There is another proof for this. "Brahma's age is of 100 years." (Mu-13.2.91, Pg.2) It is said so. "The entry (of Supreme Soul) at the age of 60 years is proved" (Mu-1.11.99, Pg.2) Baba has said so in the *murlis*. So in 1948 Brahma Baba's age should be 60 years. Brahma Baba completes the age of 100 years in 1988. If it is said to be 76, then the age (100 years) should be completed in 1976. If the age is completed in 1976 then his role through the subtle body should have been completed in 1976. But the role of 100 years age of Brahma including the physical and subtle body is not completed in 1976. Its hint is given in 1987-88 when Baba did not come (in Gulzar Dadi at Mt. Abu). Now this is the period when on one side the sun of knowledge rises and on the other side the moon of knowledge sets. So the entry of Supreme Soul is proved in 1948, when the entire fraternity gathered in Karachi. Was the role of Supreme Soul not played prior to that? The role was played but not through Brahma. The person, who sowed the seed of knowledge even in Brahma, played that role and he was his partner. "Alaf got Allah and Bay i.e., entire *Baadshahi* (i.e., kingdom) was given to the partner" (Mu-21.5.02, Pg.2). Who is *Alaf*? And who is *Bay*? The same personality of the beginning of the *Yagya* in whom the Supreme Soul Shiva entered and gave the clarification of Brahma Baba's visions becomes *Alaf* and Brahma Baba, who took over the controlling power of the entire gathering becomes *Bay*. So to whom was the *Bay Baadshahi* (i.e., entire kingdom) given? It was given to the partner, Brahma. So, both became each other's partners.

In the beginning of the *Yagya* there was a friction between both of them, which has been referred to by Baba in the *Avyakta Vani* as, "When was the flame of destruction ignited? From the beginning of *Yagya* itself the flame of destruction was ignited from the *Yagya Kund* along with the flame of establishment. Who were instrumental for this? Brahma, Father and the Brahmin children also became instrumental in igniting this flame of destruction." (A.V-3.2.74, Pg.173). So those who become instrumental in igniting this flame will also have to complete it at the end now because destruction is beneficial. Until that flame of destruction is not completed, the beads of the rosary cannot be revealed. Just as when offerings are made in the *Yagya* (sacrificial fire), then those who are weak in making offerings, those who have not practiced well, withdraw their hand (from the flame). Half of their offering goes into the flame and half of it falls outside the flame. They are not able to sacrifice their body, mind and money completely. So when will those, who are strong Brahmins, whose rosary is going to be prepared, be revealed? It is when the flame of destruction is at its best. There is no question of being frightened in this. It is something to be even gladder. The weak souls will get frightened and the powerful souls will obtain power. So in the beginning of the *Yagya* itself friction was created between Brahma and the Father over some topic regarding the *Yagya*. It was some children who created the friction. A soul of some other religion entered into the *yagya* and the father did not like to allow such a soul to enter and sit inside. Even now the same fight is there. Some such souls entered the *yagya* who can be allowed to come into the spiritual gathering but should not be allowed to enter and sit inside. But the same thing happened. A mother's heart is gentle. A mother cannot separate her blind, lame, deaf, hunchbacked, thief, bandit and even the immoral children from her lap. Brahma Baba refused to separate that child from himself, to send that child out. The Father did not like this. So a friction was created between them. The children supported the mother (Brahma). They fought on behalf of the mother. The gathering of the Father and his followers left the *yagya*. That fraternity was of the souls like Father Ram. It has been mentioned in the *murli* about them, "Ram failed" (Mu-11.10.87, Pg.2). It has never been said, Ram will fail. In the *murli* it has not been said for the future. Ram failed means it is the past. So the Brahmin child failed while studying. Even though he failed he became experienced. So his result was declared that, "He would become a member of the Moon dynasty in the Silver Age". Sometimes it happens like this too. Nowadays in the course of law, those who are not able to complete the last year's study are also allowed to practice in the Income Tax Office. Those who did not pass completely are called 'Ex', aren't they? But that does not mean that they are completely useless. So those who failed first of all took the post of the Moon dynasty in the Silver Age. Now Baba says, "The effort of those children who leave their body after becoming Brahmins once, does not go waste. They will take birth again and make effort". So the same souls of the beginning, Ram and the followers of Father Ram, the special souls of *Kshatriya* class (warrior class), who have especially ruled India; Brahmins did not rule, *Shudras* (the lowermost class in Hindu society) have not ruled so much; which caste has especially ruled India? It was the *Kshatriyas*. The same special souls of the *Kshatriya* class take birth again and in 1976, when the Brahma of the beginning (*Aadi Brahma*) completes his 100 years age, then again they begin to be revealed. Who is *Aadi Brahma*? It is the same *Prajapita*.

After the soul of Brahma leaves his body, the soul of the partner (*bhagidar*) enters into the *Yagya*. The soul who had accompanied *Prajapita*, who was recognized as *Yagyamata* (mother of *Yagya* or the Godly family) also leaves her body and when Om Radhe Mamma leaves her body, enters into the *Yagya* again. Just as a jungle never remains vacant, there should be a lion and a lioness in the form of king (and queen) in it. So when Brahma and *Saraswati* leave, then two other souls that cannot be equalled by anyone in knowledge, meditation, inculcation of virtues and service, take their place. It is a different thing that initially she remains incognito and later she is revealed. So from 1966 to 1969 when Baba

got the word 'Prajapita' added, you will see that in the old picture of the *Trimurty* it was written, "*Brahmakumari Ishwariya Vishwa Vidyalalya*." In this [picture] the word '*Prajapita*' has not been added because this picture was prepared earlier. Similarly, in the picture of the world tree, the words "*Brahmakumari Ishwariya Vishwa Vidyalaya*" are written, because even this picture was prepared earlier. The word '*Prajapita*' has not been added in it. This word '*Prajapita*' was added only when Mamma left her body and the soul of Ram entered the *yagya*. At that time this word '*Prajapita*' was added. In the lower portion of the picture of the Laxmi Narayan and the picture of the Ladder it has been written- "*Prajapita Brahmakumari Ishwariya Vishwa Vidyalaya*". When those souls were not present then it is useless to remind the children of them and when those souls entered the *yagya* then God Father Shiva also started to remind the children of them. 6-7 years have passed from 1969 to 1976. You may consider up to 1975. In 1976 the year of revelation of father was celebrated in a big way in India. Directions were issued in foreign countries too that 1976 is a year of revelation of the father. So if anyone asks, "Why was the year of revelation of the father celebrated in 1976? Did the task of revelation of the father not take place earlier, in the 40 years? Was the task of revelation of the father not undertaken after 1976? Why was the year of revelation celebrated only in 1976?" Its secret is that in 1976 that father was revealed in the form of the father, for which a hint has been given in the *Avyakta Vanis* that, "The foreigners will recognize the father first. Revelation of the Father will take place through the foreigners" (A.V.17.5.98.Pg.3). Even this was inferred in a wrong way. They thought that the Father would be revealed through the worldly foreigners who are rich and who travel by air. But it is not so. Revelation of the Father takes place through those great souls, who are the 108 children of the Father, who are going to become the beads of the rosary and who are kings for many births. Any worldly personality cannot reveal the Father. How can those worldly people who are rich and affluent reveal the spiritual Father? The poor children of the Father can only reveal the Father. They are actually the seed-like souls of our Brahmin world who were present in the beginning of the *yagya*, left the *yagya* in between and then came back into the *yagya* once again. Will those seed-like souls, who did not take the sustenance of Brahma in his corporeal form in this birth, remember his corporeal form or will they remember the incorporeal point? Whom will they remember more? They will remember the incorporeal point of light more. And those who have received the sustenance of the corporeal (*sakar*) Brahma, who have played in the lap of the corporeal, will they remember the corporeal more or the point of light more? They will remember the corporeal more. So will the intellect of those persons who have been in the company of the point of light through their intellect, become subtle or will the intellect of those who have remembered the physical form become subtle? Those new children who remember the point of light and have entered the *yagya* once again, those who have not received the corporeal sustenance will be reminded of the point of light automatically and their intellect became sharp and subtle. And the intellect of those who remembered the corporeal form has become physical/material by remembering the corporeal form. The subtle secrets of knowledge cannot fit into the physical intellect.

That is why this eternal drama is predestined. Those children of the beginning who were first, take birth again and come in the last and make fast effort and become first again (Mu-19.12.01,Pg2). Those children who come first, who become the beads of the rosary of 108, are those children of the father who reveal the father in the world and those children through their subtle stage of the intellect, through their subtle stage of thinking and churning, possess the capacity to give message to the souls of the entire world by doing service through the mind. But until all the secrets become clear in their intellect, this task remains to be completed. Once all the secrets become clear, there will not be delay in the completion of the task. So in 1976 after the revelation of the Father, those foreign (*videshi*) seed-like children,

for whom Baba has given hints in the *murlis* and the *Avyakta Vanis*, "Four sons of Brahma are famous as his sons born through thoughts(*Manas putra*) - Sanat, Sanatan, Sanandan and Sanat Kumar". Among them, *Sanat Kumar* is shown to be 5-6 years old. This is about their other-worldly (*aloukik*) age. From 1969/70 to 1975 those 5-6 year old children reveal the Father in Delhi. Among them one is the seed of the *Aadi Sanatan Devi Devata Dharam* (the Ancient Deity Religion), the rest three are the seeds of Islam, Buddhism and Christianity. The foreign children understand the depth of the matter first and reveal the father in the Brahmin world. So the year of revelation of the father was 1976. The father is revealed through the foreigners. Actually, it was a period of midnight 12.00 o'clock. The foreigners consider the beginning of the day at midnight 12.00 o'clock and the Indians believe the beginning of the day, beginning of the new date from the time when the sun practically visible. That is why Baba has said, "Who will be born earlier-the Father or the child? *Shivajayanti* hence *Geethajayanthi* (the birthday Shiva is the birthday of the Geeta) then later is *Krishnajayanti* (Krishna's birthday)" (Mu-14.2.01, Pg.2). So along with Shiva's birthday, Geeta's birthday takes place as well. As soon as Shiva enters, He starts narrating the knowledge of the *Geeta*, as a result of this, the *aloukik* (other-worldly) birth of Brahma Baba takes place. Brahma Baba became aware of his own self in the beginning itself that, 'I am the soul of Krishna, in this birth I have to play the role of Brahma, the establishment of the new world will begin through me, the establishment of the Brahmin clan will have to take place through me'. Baba developed firm faith because he experienced visions in practical. *Prajapita* did not experience visions. Through him (*Prajapita*), the Supreme Soul played the role of *Panditji* (a scholar who just narrates, but never practices himself) who did not have any experience of visions. So when friction was created in the *yagya* then the emotional Brahma remained stable and the soul of *Prajapita* separated away from the *yagya*, because being an intellectual, at that time the intellect of the father could not get the complete dose of knowledge. The complete dose of knowledge can be said when one gets the complete knowledge of the world drama wheel.

Om Shanti.