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Dated 23.04.07, at Ratnagiri.
Clarification of Murli dated 05.09.67 (for new pbks)

Om Shanti. The *murli* that was in progress is of the 05.09.67. The topic being discussed was: if you don't follow *shrimat*, you will bring a loss to yourself. When you travel in a train too, they are all *free* there. [So,] there is a very good *chance* for *service*. And this *badge* is a very good thing for *service*. Which *badge*? Earlier, Baba had small *plastic* badges made in the beginning, in Delhi. On one side there was [the picture of] the Trimurty and on the other side there was the picture of Laxmi-Narayan. And those badges were available at the cost of *char ana* i.e. 25 *paise*¹ at that time. Nowadays, very *costly* badges are being made. Still, the *badge* that He told us to keep in the *pocket* is not about the inert *badge* or the *plastic badge* and it is not about the inert picture of the Trimurty either. Those are the things of the basic [knowledge]. What is it in the advance [knowledge]? Regarding the *badge*...the real *badge* should be present in the *pocket* like intellect. In it, there are the three living pictures in the intellect. Who plays the role of Brahma? Who plays the role of Vishnu? And who plays the role in the form of Shankar in this world? All those three souls should be present in our *pocket* like intellect, in the form of living souls, in the form of the corporeal bodies. And we should also know that the complete form of the Trimurty is Vishnu, Laxmi- Narayan. And after putting this picture in the intellect, in the *pocket*, explain it to anyone, anywhere in the train. *Accha*, that is about the physical train.

There is a train of thoughts as well. What? It runs at a very *fast* speed. When the thoughts come [in the intellect], they come very fast; make vibrations even in that train of thoughts. Make such strong vibrations that they should spread in the entire world. [The vibrations that] these three *murtis* (personalities) are going to be revealed in the world. Now their flag is going to be raised high in the world. All the flags of the world will become valueless (*pheeka parna*) in front of this flag. Only one flag will gain victory over the whole world. Which flag? The flag of Trimurty Shiva. Shiva has three personalities; the three personalities through whom that God the Father Shiva is revealed in the world. If someone asks: "who are the three personalities?" take out the *badge* from the *pocket*; all the three personalities are kept in the *pocket* like intellect, aren't they? You have understood them properly, haven't you? Then start explaining about them: Look, this is the personality of Brahma; then they will say, Brahma has already left his body.

Although he has left the body, that soul of Brahma is playing a part in the form of a mother in some or other chariot like body at this time. They will ask: What part does he play? Tell them, when the very name is Brahma; what? *Brahm ma*, the senior most mother of the whole world. *Brahm* means senior. If she is the senior most mother, she would have played such a part too. Nobody else would have given so much love to anybody in the world. She is the mother of the whole creation. That is why it is said in the *murli*; what? "Actually this Brahma is your Jagadamba but the body is of a male, that is why, how can a body having beard and moustache

¹ Fraction of a rupee; now worth nothing.

be kept in *charge* of the virgins and mothers? That is why Om Radhe Mamma has been made the instrument." Actually, this Brahma played the special part of tolerance of a mother. Wasn't there anyone else in the *yagya* before Brahma, Dada Lekhraj who played the part of a mother? Dada Lekhraj Brahma took the *title* of mother later on, but even before him there was someone else in the *yagya*. Who was it? There were some mothers, through whom Brahma understood what the correct meanings of his visions were. Among those mothers, one of them narrated to Brahma properly [and made the meanings of visions sit in his] intellect, she filled his ears nicely: "You have to play a part in the form of the *soul* of Brahma, in the form of Brahma and have to be born in the form of Krishna in the new world. This is the meaning of your divine visions." She explained to him the vision of Vishnu as well. And she told him about the vision of destruction too: "The destruction of this world is going to happen now, this Iron Age world is about to go and the new Golden Age world is going to come". Brahma had visions in practice, so it (the meaning of the visions) sat in his intellect firmly. In whose intellect did the faith in this topic sit the most? The one who had the visions developed faith the most. But the mother who narrated the meanings of the visions to Brahma Baba was also a mother, wasn't she? Who sowed the seed of knowledge in that mother? He should be a male, shouldn't he?

It is only the male who sows the seed. Just like it is written in the Gita: "*Aham Bijj Pradah Pita*", I am the father who sows the seed. What is this entire world? It is the mother and I am the father, who sows the seed in this world. So, that incorporeal Shiva, the Point of light, who doesn't come in the cycle of birth and death, who doesn't have His own body, who is not born through the womb, He Himself entered some old people who were in the form of the mother and father, in the beginning of the *yagya* and after entering them He narrated the meanings of the visions that Brahma Baba had. That meaning sat firmly, it fitted [in the intellect] of Brahma Baba because he had visions in practice; others didn't have [visions] at all. So Brahma Baba grasped the meanings thoroughly, it sat in his intellect, he developed a firm faith over it and he started the spiritual gathering (*satsang*). He offered his body, mind, wealth, time and the strength of all the relatives he had in the Divine service (of God), in the *satsang*. So, within just ten years, as a *result* of this [sacrifice], the Supreme Soul Shiva entered Brahma Baba. The more someone dedicates himself [to God]; the mirror [of knowledge] becomes *powerful* to that extent. So, the *soul* of Brahma became the one with the *powerful* mirror of knowledge within ten years. And this practice, this faith in him became firm: "I have to be born in the form of Krishna in the coming new world.

And in this birth I have to play the part of Brahma dressed in white. I am Brahma and all these virgins, mothers and brothers who are present in this *satsang* are Brahmakumar-kumaris". Brahma Baba developed this firm faith. Having developed a firm faith he started to sustain them. He had so much *force* (intoxication) that the *murlis* started to emerge from his mouth since the year 1947. *Murli* means? Sweet language. Such sweet language emerged through the mouth of that mother, just like a lullaby emerges through a mother's mouth for her child. Everybody liked it. From the year 1947 till 1950-51 the *vani* was just narrated. Copies (the transcription) of it weren't

made because everyone stayed together. And after 1951-52 when everyone came and gathered at Mount Abu, copies of it started to be made because new centers started to open. Baba sent the children to their home: "Go and do service to your family members. You will keep receiving Baba's *murlis* from here". So, in order to send [those] *murlis by post*, copies of it were made and all of them (the children) spread in all directions. Those who had faith came back and they kept coming back [after doing service] because Baba's *direction* was: "Go soon, come soon." They used to go quickly and come back quickly. And those who did not have faith sat in their own house, they didn't come back. How many remained from among 300-400 [virgins and mothers]? 75 remained and all the rest sat [back in their own homes]. Baba's faith remained firm. From that time onwards, from the year 1951-52 the copies of the *murlis* were made and it continued to be made, up until the year 1968. Within these 18 years, it was as if that Gita of 18 chapters, the Gita made of paper was prepared. That *vani*, which Brahma Baba became an instrument to narrate wasn't actually the *vani* of Brahma. Whose *vani* was it? It was Shiva's *vani*. Shiva entered... [He] entered the body of Krishna's last birth. But it was said in the *murlis*: Krishna is indeed a child. Krishna will not be called the father.

So the child played the role of the mother; just as when a drama is played, so, in a play the mother, the father and the daughter of some family; they act in a drama together. Similarly, who is the *soul* who plays the role in the form of a mother? The *soul* of Krishna. And the *soul* who played the part in the form of the father, who was present in beginning of the *yagya*, who had sown the seed of knowledge... but the children don't know anything about that. Just as it happens in the *lokik* world, the method which the mother and the father adopt to create children, the children don't know anything about it. Similarly, even Brahma didn't know about it. What? The *soul* of Brahma is the *soul* of Krishna, isn't he? In the *shooting period* it is indeed the *soul* of Krishna, although he got the *title* in the form of a mother because the mothers of the beginning of the *yagya* went away leaving the *yagya* due to some or other reason. So the *title* he got was the *title* of a mother and he played a part in the form of Brahma. So, this first personality continued playing the part till [the year] 1968. The Gita of 18 chapters appeared [before us] and after that the task [of the recitation] of the Gita was complete. The task of listening and narrating was complete. What? The Gita which appeared [before us] ..., who heard it first of all? When Shiva used to enter and speak, the *soul* of Brahma used to listen first. So who became *number one* in listening and narrating? *Arey!* The one who listens first of all is *number one* in listening, isn't he? So the *soul* of Brahma is *number one* in listening. He is *number one* in listening as well as in narrating. But Brahma Baba didn't think and churn over the deep meaning of the *murlis* to the extent Mamma did. Mamma was sharper in knowledge. Brahma Baba just [listened] like a child to what Shiva narrated through his mouth; just like if you narrate something to a child; he learns only that much by heart as much the teacher narrates to him. He narrates to others what he learns by heart. So, similar was the attitude of Brahma, like a child. He also played the role of a mother but in reality he was the child Krishna.

The *vanis* that were narrated through him can't be called the nectar (*amrit*). Why? Because he did not churn them. Neither did the one who narrated them do the churning nor did the listeners churn it. For example milk, if it is not churned, the butter, the essence will not come out of it. Similarly, the *vani* of Shiva did come out through Brahma Baba but because the churning didn't take place, the essence that should have come out of it wasn't there. That is why it was also said in the *murli*: "Now it won't be called the nectar of the knowledge of the Gita (*Gita gyanamrit*)". What will it be called? It is certainly the Gita but now the mother Gita won't be called the juice of nectar; the nectar that made the deities immortal when they drank it.

It means that, at that time and even till now, those who have been listening to that *murli*, the *murli* made of paper, which was spoken through the mouth of Brahma; all those who have been listening to it and those who listened to it at that time, nobody from among them can say this firmly: we are the living souls who are the *all round* actors who have the complete 84 births [and] who play a part from the beginning till the end. Nobody has this firm faith; meaning nobody became immortal. No soul became such, who would play a complete part in the whole world drama wheel and who can make this sit firmly in the intellect of others, "I am the soul who is an *all round* actor". All the Brahmakumar-kumaris who exist even now and also the old ones can't prove: "I am the soul who is an *all round* actor; I am not an incomplete soul". Who is an incomplete soul? The one who has fewer births is an incomplete soul. The one who has the full 84 births is a complete soul. There are many souls who have [only] one birth [or] two-four births. So do they have more experience of the world or do they have partial experience? What will be said? They have partial experience. So, those who have partial experience are weak souls and those who have full experience are *powerful* souls. So, the more number of births a soul has and the longer part it plays, it is a *powerful* soul to that extent. Among them, those who play their part for the complete 84 births study directly from the Supreme Soul Father; what? They study directly from the Supreme Soul Father and in that very birth they make their body and soul golden (*kancan*). What? Like Baba says: I am also a washer man (*dhobi*). What kind of a washer man am I? Am I such a washer man who takes the cloth like body, tears it and throws it and says, take it (the cloth like body) in the next birth? No one will like such a washer man. But Baba is such a washer man that He gives this *guarantee* with the power of *Rajyoga*: "If you learn *Rajyoga* determinedly through the One, from the beginning till the end, if you listen to the unadulterated knowledge through the One, then the One who takes across both, your soul and boat like body is one Shivbaba and He will take [you] across in this very life." So the souls, who become *powerful* in this way don't become so through Brahma as the instrument. What? Because the new world heaven may be formed from the old world; the old world may change and become what? It may become the new world; nobody has done such a miracle till today. No religious father does this. Any religious father of the world, he may be *powerful* and belonging to the oldest religion, but... they do establish their religion, but they don't establish the new world, the capital of the new world. They don't transform the old world to make the new world. Neither did the other religious fathers do this task nor is this task accomplished by Brahma because all the other religious fathers *follow* Brahma.

Even in the beginning of the *yagya*, when the *satsang* (the gathering of true souls) began, the elevated souls of every religion pulled from the entire world had gathered in Sindh Hyderabad. At that time the population of Sindh Hyderabad itself was 900 thousand. From among all the souls who had gathered there, few souls, for whom Baba says, "Ram failed"... at that time the knowledge was not complete, so he failed.

So the souls like Ram and the souls who followed him, the *Suryavanshi* souls (those who belong to the Sun Dynasty) went away. Why? All the others remained. Why did they go away? (Someone said something.) No. They went away because they were the first born children of the intelligent Father Shiva. Even in the [outside] world, the kings who existed gave kingship to their children, didn't they? So, to which child did they give kingship? They gave kingship to the first, the eldest child. When is this tradition laid? This tradition is laid from here, the Confluence Age. Also when Shivbaba comes, He gives kingship to his first born children. They have a sharp intellect. Their intellect is *satvik*². Why is their intellect *satvik*? [Their intellect is *satvik*] because of the purity there was [in the parents] for a long duration in life, after marriage the first child is born. The birth of the second, the third or the fourth child will not have that much *purity* of a long duration, they will not have that much *power*; they will not have that much *satvikta* (goodness). Therefore the children who were of the beginning were the intelligent children of the intelligent Father. And they didn't get the food for their intellect in the beginning of the *yagya*. The whole knowledge was not *clear*. They didn't get the food for their intellect, so they didn't remain and went away leaving the *yagya*. Those who did stay are such souls who don't have the complete 84 births. They have fewer births; they don't take the inheritance directly from God the Father. So those souls remained in the *yagya*. For example the souls who *convert* to the Islam religion, the Buddhist religion, the Christian religion, the *Sanyas* religion remained in the *yagya* but those who were the complete or real *Suryavanshi*, who have the complete 84 births went away.

Now, those who remained, they were the souls of other religions. This is about the beginning of the *yagya*... and when the partition of India and Pakistan took place, the virgins and mothers who were in bondage in Sindh Hyderabad ran away [from their homes] and came to Baba in Karachi. Baba became intoxicated. He made himself firm; he developed this firm faith in his intellect: "I myself am the *soul* of Brahma. I have to accomplish the task of the establishment of the new world. Now, this old world has to go anyway." So, the task of Brahma did happen but nobody accepted Brahma in the form of God in the world. Had they accepted him [as God], there would have been the temples of Brahma, Brahma would have been worshipped, Brahma's idols would have been made. But his idols are not made, his temples are not built and his worship doesn't take place either. This proves that the task was not accomplished through Brahma. Just like the task was not accomplished through other religious fathers; [the task] the world wants: 'the world of happiness should be created and the world of sorrow should finish. Sorrow should finish and happiness should prevail'. So nobody was able to do this task in the world. Neither was

² endowed with the quality of sattva: 1.true, genuine 2. honest, sincere 3.virtuous, excellent

Brahma able to do this task nor can all the souls of the other religions who were sustained under the guidance of Brahma do this task at all. Who accomplishes that task? The same person who became an instrument in the beginning of the *yagya* to give the knowledge to the mothers and Brahma Baba, that same soul of Ram comes to the *yagya* again.

Just like the Father is intelligent; the intelligent children of the intelligent Father also start thinking and churning over all the *murlis* that were narrated, all the *vanis* of Brahma. New points and new jewels emerge through thinking and churning. Just like when the churning of the ocean took place; it is written in the scriptures, what emerged out when the churning of the ocean took place? Jewels emerged out. Therefore, the essence emerges out. The essence which emerges out sits in everyone's intellect. Through the revelation of that essence all the topics of the scriptures start to become *clear*. Until now, in the *basic knowledge* we used to think that all these scriptures are false. What do the Brahmakumar-kumaris say even now? [They say] all the scriptures are false. But it was said in the *murlis*, "Whatever is written in the Bhagwat, the Ramayana, the Mahabharat you can *tally* it now with the Confluence Age". So this means, it is written [in the *murlis*], so they are not completely false, there is certainly truth in them. But this is certain that the scriptures are also *satopradhan* at first, then *satosamanya*, then *rajo* and in the end they become *tamopradhan*. So, when the scriptures were written in the Copper Age they were also *satvik*. Their form was small. Afterwards [people] kept on making their interpretations and the explanations continued to increase and their structure kept increasing. Those *satopradhan* scriptures have all become false now due to being continuously interpreted. Many false concepts have been added into them.

Just like there is the one Gita; several commentaries were made on that one Gita, several interpretations were made. The Gita by Tilak, the Gita by Gandhi, the Gita by Tagore, the Gita by Madhvacharya, the Gita by Shankaracharya [etc.]. The Gita by Shankaracharya says, "There is only one *Brahm* (God), and no one else (*Eko brahm dvitiyo nasti*)." What? Only one soul is true and all the rest... and there is nothing else at all. There is only the One and there is nothing else at all. The Gita by Madhvacharya says, "There are many souls [and] the one Supreme Soul is different. So, a contradiction was created, [wasn't it?] When so much contradiction is arising, the ordinary human beings are not able to take a decision. Finally, in the end God Himself comes and narrates the reality through the mouth of Brahma in the form of *murlis*. The thinking and churning doesn't take place at that time on those *murlis*. Therefore they became useless. If the thinking and churning didn't take place, the essence didn't emerge [and] if the essence didn't emerge, the energy can't come in the soul. So, when does that energy come? [It is when] that very Supreme Soul Shiva, who enters the last body of Krishna and narrates the *murlis*, again [enters the body of] the soul of Ram, who then comes and is born a second time in the *yagya*.

Just like, it is written in the Sanskrit Gita as well: "The one who takes the knowledge of God once, if he leaves his body by chance, then he will be born again and his knowledge remains intact." It is not that [the knowledge] finishes if he leaves his body.

For example, if you study medicine in this birth [and leave your body], you will have to study it again in the next birth, only then will you become a doctor. If you study *engineering* in this birth, [and leave your body], you will have to study *engineering* again in the next birth. It is not so.

The knowledge of God is such that if it sits in the intellect once, then even if we leave the body the knowledge remains stable in the next birth. So, the soul of Ram and the other souls like Ram who had gone away leaving the *yagya* come again in the *yagya*, and after coming, the thinking and churning of the *murlis* starts and the knowledge comes out from their intellect; among them the soul of Ram becomes the main soul. The Supreme Soul Shiva enters the soul of Ram and explains new topics in the form of a Teacher.

As Baba says, there is only one form who is the Father, the Teacher as well as the Sadguru. So, He is neither the Father through the form of Brahma; because the seed of knowledge was certainly not sown through Brahma. He is not the Teacher either. What is the father's task? The father's task is to sow the seed. And the other task, in the end, is to give the inheritance to the children who were born, who were sustained through the mother, after they grow up. The unlimited Father gives the inheritance of happiness and peace. The limited fathers give the limited inheritance and this unlimited Father gives the unlimited inheritance. So the Father who gives the unlimited inheritance is revealed again. Through whom? Through the one through whom He was revealed in the beginning of the *yagya* in order to sow the seed. But nobody recognized him. Do the children know who gave birth to them, when and how they were born? The children don't know that. Similarly the event of the beginning of the *yagya* was not in Brahma's intellect either. Nobody knew it. Later on, it is known now that the Father gives the inheritance in the form of the Father, He is revealed again. He is [revealed as] the Father first.

What does He do? Everybody's intellect starts working in knowledge. What? The knowledge starts to be churned in the intellect. When something is churned... like a cow; it eats grass and after eating, it ruminates. So when the food that is eaten is chewed, what is formed through the chewing? The blood is formed through it. If it is simply eaten and just gulped down, then the blood will not be formed. Similarly, the knowledge which emerged through Brahma, this knowledge, this *murli*, this Gita was churned. The essence emerges through churning. All those who assimilated the essence that emerges, what do they all become? They become immortal; although they took the knowledge for two-four years and sat aside. [Still] they will not die. What will happen? Just like Laxmana became unconscious, then did he die? He did not die. Then the *Sanjiivani buuti*³ is brought. As soon as he is made to smell the *Sanjiivani buuti* he wakes up again and becomes immortal, he becomes alive.

So, similar is this knowledge. Whoever took this knowledge and after taking it, even though they forgot it; they go into the worldly way of life, then they come again [in the

³ A mythological life-giving herb.

knowledge]; moreover they come in the same life. After coming they start following [the knowledge] swiftly. Here Baba has said to this extent that those who take [knowledge] from the Father follow the knowledge anyway; besides, all the members of their family also will follow the knowledge in future. It wasn't said so for the basic [knowledge]. Where was it said for? It was said for the advance [knowledge]: all those who are the family members; later on when the Father is revealed then in the whole world the families of all those following the advance [knowledge], they all will wake up. [They will think:] "*Arey!* We considered it to be false, we opposed it so much but it has appeared in the newspapers, the television, radio [as] the truth everywhere". Hence, they will become totally influenced and will start following the knowledge; although they won't be able to make very high *purusharth* (spiritual effort). When they come in the end, they won't be able to go much into the depth of knowledge. Then what will they do? They will consider the same mothers and the same brothers, whom they used to reject, as their gurus and become their devotees. What? The Father... there are devotees of the Father, there are subjects of the Father as well as there are the inheritor children of the Father. So, this is a *family* that is becoming ready.

Which kind of a *family* is becoming ready? [The family] which will reach the new world, heaven (*swarg*) in this very birth and with this very body. Someone may say: "*Eh!* How can someone go to heaven while being alive?" There is this proverb [famous] in the world that someone cannot go to heaven without dying. In the path of *bhakti* they say, "Do you want to go to heaven? Ok, die; you will go to heaven only if you die," don't they? So Baba has explained: I teach you to die alive. What? I don't teach you to die with the body. What should you do? [You have to] be alive with the body and die from body consciousness. If you die from body consciousness it means you are dead, you are dead in a real sense. The soul should become strong; the soul conscious stage should become firm. And there should be no body consciousness even to the slightest extent. Nobody should feel that there is body consciousness in him. For example, if someone abused someone, he said a few bad words; he defamed him [and] he (the one who was defamed) heard it through one ear and removed it through the other; it is as if he did not listen while listening to it. So, it will be said: it is like he doesn't have ears at all.

It is the same for every organ. There shouldn't be any trace of body consciousness in the organs. What? Not to see while seeing, not to listen while listening, your stage should become such. No *karmendriya* (part of the body used to perform action) should enjoy the pleasure of its action at all; when such a stage is attained, the soul will become pure. The soul that has become pure in this manner, in this very birth and through this body itself, although the entire world is devoured by death, the **Father** will protect those children. It is written in the Quran as well: "When destruction takes place, the children of God remain in great joy". The whole world will suffer and die, they will leave their body. And they (the children)? They will wander around comfortably like angels.

So, God the Father comes and teaches such knowledge, but He doesn't teach it in the form of Brahma. What? The great personalities of the world, whether it is Brahma, Abraham, Buddha or Christ who are accepted by many in the world, He doesn't create heaven through them.

Through whom does [He] create heaven? [He] creates heaven through such a person, for whom it is written in the Gita: I take such an ordinary body, that the stupid people are not at all able to recognize that ordinary body. He is **very ordinary**. He is ordinary in his way of eating and drinking as well as in his way of living. Whatever ordinariness there is in the world, that ordinariness will be visible [in him] in every way. And I enter [that one] and play such a role in that ordinary life that the depth will sit only in the intellect of those who take the knowledge. If they do not take knowledge... if someone says: "Just let's go and have a look"; then they will not come to know anything [just] by having a look. Even though the voice is spreading all over the world that He is God, the part of God is going on, if someone doesn't understand it based on knowledge, it won't sit in his intellect. So, that personality is the second form.

The first personality is Brahma, the second personality is Shankar and it is the personality of the world father. The Supreme Soul comes and sits as the Teacher through that very world father, in the second form. He is indeed the Father. He was the Father ever since the beginning of the *yagya*. So, when the Father is revealed the second time, what does He give? He gives the inheritance of knowledge. What? He gives the inheritance of knowledge and along with the knowledge He gives the inheritance of remembrance as well. This is the real inheritance of the soul. The remembrance that they used to practice before that was of a point, or those who follow the *basic knowledge* now are remembering only Brahma as the corporeal form of God. It is said in the *murlī*: "You should not remember Brahma; you should not remember the corporeal form of Brahma". But they are remembering only Brahma now. So, what is the *result*? What is the result? Their final destination will be like the one whom they remember. So, all those who are remembering the form of Brahma, Brahma had a *heart* failure [and] he left his body suddenly therefore they (those who remember Brahma) also leave their body suddenly. So it was not real remembrance. The concept of real remembrance is now. [For that] it was said in the *avyakt vānī* too. What? Remember the incorporeal One within the corporeal one. The union of the corporeal one and the incorporeal One is called Baba. In fact, an old man is also called Baba.

For example Brahma, he had an old body, Shiva entered him. Then should we call him Shivbaba? *Arey!* Brahma was old with respect to his body, so he was certainly Baba. In the worldly sense he was indeed Baba. Shiva entered him too. So, should we call Brahma 'baba' or not? Shivbaba? Should we call him Shivbaba? (Student said: No.) He cannot be called Shivbaba because, whatever the soul of Brahma heard after [Shiva] entered his body, he could not assimilate immortality in the form of *Amarnath* (the lord of the immortal ones) through it. Despite [the entrance of Shiva], he had to leave his body. Whereas the *practical* form of Shivbaba is worshipped in the world; he is known as *Amardev* (the immortal deity), he is called *Amarnath*.

His memorial has been made [in such a way] that neither did anyone see him being born nor did anyone see him dying. This is an unlimited concept. It means, through whom was he born in knowledge, when was he born? This is the birth in an unlimited sense, isn't it? Is the Brahmin birth a limited birth through the womb or is it the birth through the unlimited womb like intellect? It is the birth through the womb like intellect. So, the birth takes place through some

corporeal mother and father, doesn't it? So we certainly came to know about [the parents of] Brahma, who were the ones who gave him a birth as Brahma.

It has come in the *murlī* itself. What has come [in the *murlī*]? There were such children who used to give directions to even Mamma-Baba, they made them perform the *drill* and sat as teachers. Shivbaba used to **enter** them. So, this proves that there **were** some souls in the *yagya* who were more *powerful* than Brahma-Saraswati. It is through them that they (Brahma-Saraswati) received knowledge. So they indeed proved to be the mother and the father though this did not sit in the intellect of Brahma Baba. Had it sat [in his intellect], he would not have kept the name of the institution as 'Brahmakumari Vidyalay'. He would have also added [the name of] Prajapita, the father. But this concept wasn't in his intellect at all. What did he think of himself? [He thought:] I myself am the corporeal form of God; I myself am God the Father. And that topic sat so firmly [in his intellect] from the beginning that it is not leaving the intellect of the *soul* of Brahma even till now. What? [The topic of] who the corporeal God of the Gita in this world is. What does he think? [He thinks:] I myself am the corporeal God of the Gita in this world.

Baba says: this is the biggest mistake. What? To consider or believe oneself to be God... There is no *proof* in the *murlīs* about this. What? The *proof* of what? (Someone said: That he himself is God.) Yes, that, Brahma is God. It is clearly stated in the *murlī*: "This one also is a human being". Who will be called a human being? The one who uses his mind; the one who thinks and churns. Someone may say: "Thinking and churning? The second personality that they are mentioning in the Advance Party; doesn't this personality of Shankar think and churn?" *Arey!* If he thinks and churns... does he always do [that]? Will he just keep on thinking and churning till the end? No, thinking and churning is the *secondary stage*. What is the *stage* higher than that? One is the corporeal *stage*, another is the subtle *stage*. Subtle stage means, the thinking and churning should go on, this body should be forgotten, the world related to the body should be forgotten [and] the relatives of the body should be forgotten. [This is] the subtle *stage*.

And there is another *stage* higher than that too, which is attained through the power of *yoga (yogbal)*. It is the incorporeal *stage*. So he also attains that incorporeal *stage*, doesn't he? When he attains that incorporeal *stage* forever, he is proved to be the *practical*, corporeal form of God in the world. *Nirakari, Nirvikari, Nirahankari* (incorporeal, vice less, egoless). Brahma did not attain that *stage*, he left his body. For example, the other religious fathers are at least considered to be the fathers of their religions. What are they of their own religion? They are the fathers. Everyone knows that they are religious fathers; their *stage*, the seed form *stage* is visible. Look at the picture of anyone [of them]. Look at the picture of Guru Nanak, just by looking at it you come to know that the soul is not in this world at all. Look at the picture of Christ; just by looking at it you come to know that the soul of Christ is not present in this world at all, he is completely in the incorporeal *stage*. Look at the picture of Mahatma Buddha. Just by looking at the picture of Mahatma Buddha you come to know that his intellect is not engrossed in the body at all. He doesn't appear to be a bodily being at all. The incorporeal *stage* is visible. So, these are ordinary religious fathers through whom the world did not transform into heaven (*swarg*).

But there is also such a religious father in the corporeal form who takes on the incorporeal *stage*, who is revealed as the Father of all the fathers in the world. [He is] the Father of the fathers, the Teacher of the teachers and the Guru of the gurus.

All the gurus have some guru in the corporeal form who teaches them. All the teachers who existed in the world have some teacher to teach them. All the fathers in the world have some corporeal father who gives birth to them. But this One is such a Father, such a Teacher, such a Guru, nobody gives birth to him with knowledge, neither does anyone teach him and nobody brings about his true liberation either. But He is certainly in a corporeal form. That is why they sing: *Ek Sadguru niraakaar, Sadguru akaalmuurt*⁴. They call Him Sadguru, so He brings about *sadgati* (true liberation), doesn't He? Of what does He bring about *sadgati*? When He brings about *sadgati*, does He bring about *sadgati* of only the soul or does He bring about the *sadgati* of the body too? (Student: Of the body too.) *Mut paliti kapar dhoti* (cleaning the clothes made dirty with the urine of lust). The clothes that are made dirty with the urine [of lust] for many births; who washes those clothes like body? It is only the one Shivbaba. It is said for Him, He is a *washer man*. He is such a unique *washer man* that the other washer men wash the physical clothes, but this One washes the cloth like body.

So, the second personality also sits in the intellect: yes, in the Brahmin world there is also one such personality who plays the part of the Teacher, the part of the Father as well as the part of [bringing about] the *sadgati* [i.e.] he plays the part of the *Sadguru* too. Of what does He bring about the *sadgati* first? First He brings about the *sadgati* of the soul. The soul in the form of the mind and intellect should attain *sadgati*. What is meant by attaining *sadgati*? It means the mind and intellect should not engage [itself] in the world of degradation. The mind and intellect...Where is the intellect of the human being engaged from morning till evening? It is engaged in the bodily beings. It is engaged in the mud of the body, in the relatives of the body, in the things related to the body. The intellect should not be engaged in that. Where should it be engaged? It should become detached from these things, then it is as if the *sadgati* of the soul in the form of the mind and intellect took place. Not only this, after the *sadgati* of the soul in the form of the mind and intellect takes place, elevated thoughts should be generated, vicious thoughts should not be generated. The thoughts generated should be according to *shrimat*. There should be no thought against *shrimat*. So, this is the *sadgati* of the soul, the soul in the form of the mind and intellect.

After that comes the topic of the body. How will the body rejuvenate (*kancankaayaa*)? When pure thoughts are generated in the soul.... Just as when someone dies, the vibrations of the soul of the person who is going to die becomes ready four months prior [to his death]. What? If the vibrations are good, those vibrations create a good body four months beforehand in the womb of a mother. And if the vibrations are bad, the body will also become like that four months before [death] itself. So, this is the secret course of the *vibrations*. The souls who act according to

⁴ One Sadguru is incorporeal and He is in the corporeal form and cannot be devoured by death.

shrimat, their vibrations become excellent. Their vibrations are so elevated that they have an influence on the entire creation through those elevated vibrations.

70 years have passed, until now, the Brahmakumar-kumaris ran around [doing service] so much; they organized fairs, conferences, exhibitions [and] *projector shows*. They ran around so much [to do service]. And they gave so many lectures, they did service through speech. But whatever service they did through speech...what is the *result* that emerged? They themselves are in a stage of descending celestial degrees and it is also observed that those who are coming in their contact and connection, their intellect has been locked. They have made them devotees instead of making them knowledgeable. Have they made them this or not? They don't use their intellect at all. It is as if they became the progeny of sheep and goats. If any goat goes ahead, they (the remaining goats) follow it blindly. Similarly, it is as if the intellect of all their *followers* has become like stone.

The Father says: I have indeed come to bring about the *sadgati* of your soul. I have come to bring about the *sadgati* of your body too. The mind and intellect should be active. The intellect should be active in such a way that it delights in pure thoughts. It should not delight in bad thoughts. Even if any bad thought emerges, you should immediately [think:] 'run away, move aside. This is not according to *shrimat*, the Father will not like this thought.' [You] should move it aside. If the soul attains such a *stage* [where] there is no jealousy towards anyone, no hatred for anyone, no thoughts of others (*parcintan*), no defamation of anyone; if the soul has attained such a *stage*, it will be said that the soul has attained *sadgati*. Otherwise, if we are behaving just as the world behaves, the soul is in degradation. So, the souls who make elevated vibrations, through their vibrations the new world begins.

So, the task of the second personality is to improve the mind. *Sadgati* takes place through knowledge. Without knowledge there is no salvation (*ritey gyana na gati*.) The salvation of the mind and intellect doesn't take place without knowledge. When we receive the knowledge of God, the *sadgati* of the intellect takes place. When the *sadgati* of the intellect takes place, good thoughts are generated, bad thoughts are not generated. This is the one task of the second personality. [Which is] the third task? The third task is that this body also should become pure. What? *Unity* should be visible in the entire gathering of these Brahmins. It should be visible that all are united. It should be visible that all these are bound to the One; there aren't many types of intellect. Whatever the One says, everyone will say the same. Whatever the One does, everyone will do the same. Such a world of *unity* should be visible. So, this is the task of the third personality.

The third personality is Vishnu. When that *Vaishnavi shakti* is revealed, she makes such a gathering in practice, which looks like heaven. Everyone will be happy in it. No one living in that gathering will feel that they are sorrowful. It won't be in their intellect at all, what it is like to give sorrow. [They only know] to give happiness and take happiness; to give blessings and take blessings. No matter what someone does to us, no matter what he says to us, but what should

we say to him? We should do good and only good to him. So, such a third personality becomes the instrument in creating the new world in practice. She prepares good living pictures. What? There are painters, aren't there? They make such good pictures on paper, on wall, on wood. They appear as if they are alive. Nowadays, the computer has been invented. The pictures are computerized in the computers in such a manner that it is not known at all whether the person standing is alive or dead. In the computer, such images are brought out through computerization that it seems: *Arey!* Is this man standing alive or dead, we don't know at all.

So, the third personality which comes out prepares excellent living faces. The living faces, the deity faces are prepared by the third personality. This third personality should also be in the intellect: 'Who is it?' It should also be present in the intellect who the second personality is and what he is like, [so that] we can explain to others. If we can't explain to others, it is like we ourselves didn't understand it. The first personality has become firm [in the intellect, hasn't it]? What? [It is] the *soul* of Dada Lekhraj Brahma. But he left his body. Then how is he a personality (*murti*)? Is he [a personality]? (Someone said: No.) Then? Then, how will we show to the world that this is our tricolor flag, which will gain victory over the world? The flag of cloth doesn't gain victory over the world. *Arey*, did a non-living cloth gain victory over the world or have there been some living cloth like bodies who gained victory over the world? (Someone said: the living cloths.) There have been living cloths. Then people will say: tell us who those living cloths are. Then, the Brahmakumaris will say: Dada Lekhraj Brahma. But he has left his body; he is not present in this world at all. How is it victory over the world? So, that cloth is required in practice.

So, that very *soul* of Brahma enters some mother of the Advance Party. And after entering..., the children of the beginning of the *yagya* who gave a lot of sorrow to Brahma Baba, who troubled the real Brahmakumar-kumaris a lot, disturbed them a lot.... Brahma Baba certainly did not give sorrow to anyone. Those who were dear to Brahma Baba, who were his real followers didn't give sorrow to anyone either. They did not give sorrow to anyone. After coming in the *yagya*, in the knowledge [if we commit some mistake] we accumulate 100 times burdens. Those who come in knowledge accumulate 100 times burden, if they give sorrow to others, don't they? When will that [account of] 100 times burden be settled? That same *soul* of Brahma plays the role of *Dharamraj* (Chief Justice) later. How will he play the role, he has left his body, how will he become *Dharamraj*? (Someone said: Mahakali...) Yes, he is revealed in the form of Mahakali (the goddess of great death). In the form of Mahakali, the destroyer of demons, he destroys the wicked ones. What is the meaning of destroying them? It doesn't mean that he cuts their head with a cleaver. No. Their position becomes low. What?

These are the two powers. One is *righteous* and the other is from the left [side of the tree] (i.e. unrighteous). The task of the *righteous* one is to build the new world of the deities, to prepare the gathering, to create *unity*. *Unity* should be visible. Is *unity* visible in the Advance Party now? Is it visible? Is it visible anywhere? (Someone said something.) Is it visible? Is there any such *Gita Pathshala* here in the Konkan area (in Maharashtra), where five *Pandavas* gather and attend *class* daily? Is there any [*Gita Pathshala*]? There isn't any, is there? Alright, it is not just about here,

the Konkan area. This is the situation in *all India*. No one wants to talk with each other. It is said in the *Avyakt vani* itself. What? The beads of the *Rudramala* are united among themselves under compulsion. They don't have love from within. Atal Bihari Vajpayee said the same thing about the Janata Party (a political party in India). There is a major shortage of communication in the Janata Party. *Samvad hiinta* means that they don't talk with each other at all. (Baba showed it by turning the face away) They turn their face away. They won't talk lovingly with each other at all. So, whose is the task of creating *unity*? It is of the *devi* of *purity* (*devi*: female deity). That *devi* of *purity* is revealed in the world in the form of *Vaishnavi shakti* and the gathering of the new world is prepared and is revealed first in front of the Brahmin world, then in front of the entire world. That is why there is the praise of *jannat* (paradise) in the scriptures of the other religions too. There is indeed the praise of *vaikunth* among the Hindus but there is the praise of *jannat* among the Muslims too. There is the praise of *paradise* among the English. They believe even now that 3000 years before Christ, there was the kingdom of *Lord Krishna*. All this has happened in practice, only then they are written in the scriptures.

So, the third personality also should sit in the intellect in such a way, that we are able to explain it to the others. That living picture should be present in the *pocket* like intellect in this way. [We should know] who that living soul (*jeevatma*) is, who will accomplish this task. Then it is said, the tricolor flag. What? (A student: the tricolor flag.) Yes, the flag of the three colors should rise in the world. Now, let us make the three clothes famous. They are not non-living cloths. What kind of cloths are they? They are the living clothes. We should reveal those living clothes in the world. So, which is Brahma's cloth? (Someone said: Green.) Yes, it is certainly green, but which one is it? Who is that actor? (Someone said: Mamma.) Yes, the mother who was present in the beginning of the *yagya*, the mother through whom the seed was sown in the intellect of Brahma as well: "You are the *soul* of Brahma. You have to play the part in the form of Krishna". So, it is the same mother. That mother is present in the Brahmin world in a corporeal form now. It is not that she is not present. But the part is a little different. What is the part? [The part is of] the destroyer of demons. To destroy all the demons that are present in the Brahmin world, meaning their high position will be destroyed. Their position will be low; their position cannot become higher.

Therefore, two types of *devis* are praised. One is vegetarian and the other is non-vegetarian. What does non-vegetarian mean? She eats up the body consciousness that is filled in the demons. That is why wherever there is the temple of Kali, especially in Calcutta, a goat is sacrificed there. They do a lot of 'I – I (*mai-mai*)'. "I did this, I did it like this, I did so much service". She is the one who takes the sacrifice of those goats. (Someone said: vegetarian and non-vegetarian, there are two *devis*.) There are two types of *devis*. (Someone asked: who is vegetarian?) The *Shakambari devi* is vegetarian. It means she doesn't eat flesh and fish. What is the meaning of flesh and fish? She doesn't eat the food of body consciousness. (Someone said: She is vegetarian.) She is vegetarian. (Someone asked: and the non-vegetarian one?) The non-vegetarian one eats the food of body consciousness. If she eats the food of body consciousness,

she will confront the body conscious demons. What a person will receive will be according to what they are. (Video cut).

... So that everyone can gather, at least once in a month or a week, at least one or two gathering (*sangathan*) classes should be held. OK, organize the *sangathan* once in 15 days. If not in 15 days then at least once a month the *sangathan* class should be held. By doing so zeal and enthusiasm prevails. You should sit in the remembrance of Baba for half an hour, you should listen to Baba's *murli* class for one hour, you should listen to the discussion for half an hour and for another half hour exchange [the news of] *service*. What you narrated and to which souls, who heard what, what service took place, what *disservice* took place, you should exchange all these things. By doing this you will remain strong. Otherwise, if the knowledge becomes weak, if the *foundation* of knowledge becomes weak, then the final exam that Maya will take in future, in that everyone will break [from knowledge] immediately [and] the knowledgeable souls will survive. Nobody wants to ask anything? Have you gone even beyond the *stage* of thinking and churning? Have you attained the unique *stage*, the third *stage*? The stage of the Brahmakumar-kumaris will be said to be the first *stage*; to run here and there in a corporeal *stage*, to do this service, to do that service. The second *stage* is that of the Advance Party, to think and churn, to make plans for service, to do the *planning* of the new world: how the gathering will be prepared, what will happen and how it will happen. All these topics should go on in the intellect. And the third *stage* is the incorporeal *stage*: one Shivbaba and no one else. (A mother said: Om Shanti.) Om Shanti. Is it over? Alright *mataji* (mother) said Om Shanti.