

REVISED ADVANCE COURSE OF THE TRIMURTI

1. Introduction of the picture	19. The name, form, country, time, qualities, specialities etc. of the Father
2. Establishment of the Om mandali	i) Time
3. Entrance of Shiva in Brahma	ii) Country
4. Just the part of the mother [is played] through Brahma	iii) Region
5. The title of Prajapita for Brahma	iv) District
6. The souls of Brahma and Prajapita are separate	v) Village+chariot
7. The Father Shiva didn't use to come in Didi Gulzar	vi) House
8. Why does Brahma Baba enter only Didi Gulzar?	vii) Language
9. Did Ram fail?	viii) Name
10. Who is the permanent chariot? Who is the temporary chariot?	ix) Specialities
11. Return of the father Ram in the yagya	20. Four subjects of the Ishwariya study (Knowledge, yoga, dhaaranaa [and] service)
12. 5 th December, 1969, the real 'day of remembrance (smriti divas)'	i) Knowledge, [i.e.] shrimat
13. Last, so fast	ii) Yoga or remembrance
14. The complete form of the Shivling through the purusharthi form of Shankar	iii) Dhaaranaa
15. Foundation of the future capital in Delhi / Advance party	iv) Service
16. (Brahma Baba isn't) the Father, the Teacher [and] the Satguru	21. The third personality, Vishnu
17. Jagadamba, the first personality herself is the Brahma in practice of all the seven billion human beings	22. The correct sequence of creation, destruction [and] sustenance of the Trimurti
18. The present part of Shankar in practice	23. The yaadgaar of the Trimurti [are] the Trimurti House, the Trimurti Road [and] the Trimurti flag

INTRODUCTION OF THE PICTURE

Shivbaba had four pictures prepared based on the visions of *sandeshis* (trance messengers): the Trimurti, the World Drama Wheel, the Kalpa Tree and Lakshmi-Narayan. These pictures were prepared on the directions of Shivbaba. In the murli dated 01.01.75, in the middle of pg.1, Baba said: (1) “These pictures etc. are prepared only on the directions of the Father. Baba used to have the pictures prepared through divine visions. Some keep preparing pictures according to their own intellect as well.” For this, Baba said in the same murli, in the middle of pg.3: (2) “All these pictures of yours are meaningful. None of the pictures is meaningless. No one can understand them until you explain to them. The one who explains is the One Father Himself, the Intelligent and Knowledgeable One.” (3) “These pictures have also been prepared by having visions through the divine vision.” (Mu.27.09.71, middle of pg.1) The drawings in the pictures also have deep meanings. For the purpose of the explanation there are also inscriptions in these pictures. It is said in the middle of pg.1 of the murli dated 28.10.72: (4) “There should be all the inscriptions along with the picture.” Baba said in the end of pg.2 of the murli dated 30.04.71: (5) “Arey, the Father Himself has prepared these pictures. If you remove the inscriptions from the pictures, you appear to be damn fools.” According to these great sentences, four-five pictures were made in the beginning. Just those ones were made on Baba's directions, [but] later on, many pictures were made on Maya's advice and they are being prepared now as well. Inscriptions (explanations) were also given in these pictures, but at present, the inscriptions have been removed by the Brahmakumaris and they have also made changes in the pictures. This is why Baba has said: If you remove the inscriptions from the pictures, you appear to be damn fools. All these old pictures were about 30x40 inches in size. (6) **Baba had [the pictures of] the Kalpa Tree [and] the Trimurti of 30x40 [inches] prepared; they should be put up. Baba is very fond of the pictures, because we make them meaningful. All the other pictures are meaningless. Just like you have made the True Gita, you have to make true pictures as well. (Mu.14.03.63, end of the middle of pg.3)** The pictures that were made earlier weren't true. When new explanations of the murlis come up, Shivbaba makes corrections [in them] accordingly. This is why Shivbaba Himself said, you have to make true picture. Baba has also clarified this in the great sentences of many murlis and avyakt vanis:

(7) We have to *change* all these pictures. Today also something was said, wasn't it? You will have to *change* these pictures again. Something was said. (Someone said: Female, male.) Yes, it should be shown in the pictures. To show it in them, changes will have to be made in the pictures. (*Saakaar* night mu.18.06.68)

(8) That one is the Giver of divine vision, isn't He? He has new pictures prepared. It was made once, then if a [new] *point* comes up, it has to be corrected. (Mu.19.05.73, beginning of pg.3)

(9) You have to give an explanation of the pictures that you make, so that the human beings understand [them]. (Mu.16.04.68, end of the middle part of pg.1)

(10) The children have been explained about the true pictures, [they are:] Shivbaba, Brahma, Vishnu [and] Shankar. (*Saakaar* mu.27.07.64)

(11) You should keep the pictures of the unique children. (Mu.19.01.74, end of pg.4)

(12) 'Ananya' means, the ones who prove themselves by doing [something] that others can't do. (A.V.10.11.83, end of pg.13)

The Supreme Father + Supreme Soul Shiva's special tasks of establishment, destruction and sustenance are performed just through these three personalities. The world cycle rotates through these [tasks and] no one else can do these tasks. This is why, at present, those very unique souls have been shown in the picture.

(13) In fact, the Father is called 'Trimurti' because of being the Creator of the three deities. (A.V.08.06.71, end of pg.97)

(14) How long will [something] *artificial* last? We can't hide the three personalities. (Mu.19.11.72, end of the middle part of pg.3)

Actually, they are living souls [and] they have been hidden; but they can't remain hidden.

(15) The picture [of] the Trimurti should also be kept here to explain: who are these three [personalities]; who is their creator? Where has he gone? You did understand, didn't you? Brahma, Vishnu [and] Shankar; Brahma is also said to have a creator, isn't he? Not in the subtle world, [but] Prajapita Brahma belongs to this [world]. (*Saakaar* mu.05.09.63)

(16) It is certainly difficult to explain without showing the three personalities. (Mu.04.01.65/72, middle of pg.1)

There are three personalities in reality [and] we certainly can't explain [the knowledge] without their introduction.

(17) When the pictures of the *yaadgaar* (remembrance) will start [to be made], first of all there will be the one of Shivbaba, then [of] His three personalities: Brahma, Vishnu, Shankar etc. You, who are sitting now, your pictures will appear now. (*Saakaar* mu.17.01.65)

(18) Now (the real) *Shiv jayanti* (the birthday of Shiva) is coming; you should prepare the (living) picture of the Trimurti Shiva. Why not prepare the *accurate* [picture] of the Trimurti, [i.e.] Brahma, Vishnu and Shankar? (Mu.19.01.75, beginning of the middle part of pg.3)

(19) When all the very big pictures are corrected, they won't be sent without [making] corrections. Those changes will have to be made in the inscriptions or you will have to *destroy* them. (*Saakaar* night mu.01.12.67) (VCD 2957)

Actually, the picture of the Trimurti that was made in 1960-61 wasn't true. (20) **These pictures of the Trimurti etc. aren't meaningful. All these pictures are without meaning.** (Mu.30.01.68, end of pg.1) In it, the face of Brahma alone was shown for all the three personalities. Among them, the first face just creates the Brahmin class and the rest of the two faces aren't the true features of Vishnu and Shankar. If the living actor souls are placed as Brahma, Vishnu [and] Shankar, it will be a true picture. This is why, now, those pictures have been removed and a true (accurate) picture has been made.

Here, in the picture, three personalities have been shown. In the scriptures too, according to the belief of the Hindu religion, they have been considered above everyone [or] elevated among the 33 crores deities. They have been given the title of Tridev (three deities) in the scriptures. They aren't imaginary characters of the pages of holy books, rather, they are present in the living [form], in the human form at present. For this, it has been said in the murli: (21) **Brahma, Vishnu [and] Shankar also have their own body.** (Mu.14.04.71, middle of pg.1) Except the incorporeal Light of *Sadaa Shiva* (always beneficial), all the souls have to enter the cycle of 84 [births, the cycle] of birth and death. **It has been said in the *saakaar* mu.02.01.1963: (22) "All of you enter [the cycle of] birth and death."** (23) The soul will be called *supreme* when it is free from birth

and death. (Mu.26.07.75, middle of pg.1) (24) “I certainly don’t enter a womb.” (Mu.06.09.70, end of pg.2) This is why, the soul of *Sadaa Shiva* alone is called the Supreme Soul. This world consists of [good] qualities and bad traits. No soul except the One (Supreme Father, the Light of *Sadaa Shiva*) is free from the three qualities. All the souls are bound to the three qualities (*sat, raj, tam*) created by nature. Those who imbibe the quality of *satva* are deity souls and those who imbibe the qualities of *taamas* are demons or devils. [They] all are reborn. Just like ‘*prakriti*’, which is called ‘nature’ or ‘*kudrat*’ by people of other religions, it gives water, air, food etc. equally to this body [made] of five elements without differentiating between the religions, similarly, every soul has to compulsorily enter the cycle of birth and death created by nature. Just like the arrival of night after day and of day after night is certain, the death of those who are born is certain and the birth of those who die is [also] certain. It has also been said in the Shrimad Bhagwad Gita, the crown jewel among all the scriptures:

Jaatasya hi dhruvo mrityuh dhruvam janma mritasya ca. (Gita ch.2, shloka 27)

It is because the death of the one who has a birth is certain and the birth of the one who dies {through the body} is certain; {if there is awareness of the body, there will be birth and death too}.

Shri God said: *Bahuuni me vyatiitani janmaani tava caarjuna.*

Taani aham veda sarvaani na tvam vettha parantapa. (Gita ch.4, shloka 5)

Arjuna! {Innumerable} **births of you and Me** {the form of the Light of Shiva who is capable to enter [and] have a divine birth} **have passed away in the innumerable** {cycles of 5000 years}. {At the end of the Iron Age, [just like it is said:] *yadaa-2 hi dharmasya* (ch.4, *shloka 7*), “*kalpa-2 lagi prabhu* avataara*”} **I**, {Shiva, the Knower of all the three aspects of time} **know [about]** {the births with exactly the same repetition in} **all those** {cycles because of being *ajanmaa*}. {O the great deity soul who is the enemy of lust,} **giver of pain to enemies** {[like] lust etc.}, **you don’t know [them]** {now, in the last *taamasi* birth}. {Because of enjoying pleasures after having many births, you forget about the events in the previous birth.} *{The drama repeats exactly in the same way in the four ages of every 5000 years, because every star like soul in the form of record is filled with its eternal, fixed part, which repeats again and again exactly in the same way in the four ages of every cycle.}

ESTABLISHMENT OF THE OM MANDALI

Now, the diamond like Elevated Confluence Age (*Purushottam Sangamyug*) is going on. This itself is the most special confluence period of the drama of 5000 years which is the time of the end of the old *kalpa* as well as the beginning of the new *kalpa*. The confluence period of other ages hasn’t been said to be special; they are ordinary confluences and this is the special Confluence Age equal to a diamond. It is because at this very time, the Light of *Sadaa Shiva*, who is always a resident of the Supreme Abode, comes in this world and only after taking the support of a physical body, He brings back the new *kalpa*. These three personalities do become the instruments, but just one [soul] becomes the permanent chariot of the Father Shiva. It has been said in the murlī: (1) **I come just once in just one body. (Mu.14.06.76, end of pg.3)** (2) **This is an eternal chariot in which the Father enters. (Mu.15.03.69, beginning of pg.3)** (3) **This chariot of Baba is permanent. (Mu.03.07.72, end of the middle part of pg.2)** The Light of *Sadaa Shiva* is revealed in the world through him, because no one can know the Incorporeal One without the corporeal one. (4) **The Incorporeal One can’t perform any action without the corporeal one. He can’t play a part. (Mu.01.09.71, beginning of pg.1)** When we recognized that One, we can know everything through Him. (5) **The Father says, by knowing Me, you will come to know everything through Me. (Mu.09.04.71, beginning of pg.2)**

Just like by seeing a seed, we come to know how its tree will be, similarly, by knowing that one (the one whom the Father Shiva enters), we can get the knowledge of the beginning, middle and end of this entire world through him. The *Raajasva Ashvamedh Avinaashi Rudra Gita Gyaan Yagya*¹ was established through that corporeal one himself.

In Sindh Hyderabad, Dada Lekhraj Kripalani (a Brahmin of Badag caste and famous merchant of diamonds) just had visions at the age of 50 years. **“Finally, the time when he realized the truth also arrived. In 1936, when his age was 50 years, he had many visions in which he saw that by the end of this century, the Golden Age will be established and before that, there will be great destruction of this tamopradhaan Iron Age world.” (Gyanamrit - February 1986)**

¹ The imperishable *yagya* of Rudra’s knowledge of the Gita in which the horse in the form of mind is killed to attain rule over the self

But he himself wasn't able to understand the meaning of [those] visions. In his life, Dada Lekhraj had made 12 [sages his] gurus; even those gurus weren't able to tell their meaning. **(6) The father himself says, I made 12 [sages my] gurus; now I understand that while making gurus I have fallen to the ground. My time has wasted. This is also fixed in the drama.** (Mu.17.02.69, beginning of the middle part of pg.1) Dada Lekhraj continued to wander to know the meaning of [his] visions. He went to Benaras². There, he used to draw lines on the walls, but he didn't understand [anything]. **It has appeared in the beginning of pg.2 of the murli dated 26.07.88: (7) "Baba narrates his experience; in the beginning, when he went to Benares, he used to draw circles etc. on the walls. He didn't understand anything; [he thought:] 'what is this'. It is because this one simply became like a baby."** In order to know the meaning of those visions, while passing through Benaras he went to Calcutta³, to his partner whose *laukik* name was 'Sevakram'. **"The especially trustworthy person, Sevakram was also [there]; Baba started the business of diamonds etc. with the name 'Lakhiraj-Sevakram and sons' in partnership with him. He, along with his family used to stay with Dada Lekhraj in the same building."** (The book – Three in one) He had been with him for ten years [and] earlier, he was an ordinary servant; later on, after seeing his honesty and intelligence, Dada Lekhraj Kripalani made him his partner. **It has been mentioned in the end of pg.1 of the murli dated 10.11.88: (8) "When a clever salesman is found, he is made a partner. Partnership isn't obtained easily."**

(9) As soon as it was evening, he used to go to wander around. The partner was there. [Baba] used to think: he (partner) won't work much for wages. He will work better in partnership. So, [Baba] made himself free. [His] very *sanskaars* were like this. (Mu.03.01.67/74, middle of pg.2)

It is believed that Dada Lekhraj had visions, this is why the *Raajasva Ashvamedh Avinaashi Rudra Gita Gyaan Yagya* was established in Sindh Hyderabad in 1936-37. But if you observe, the foundation of the seed of knowledge was laid in 1936-37 in Calcutta, Bengal when the Light of *Sadaa Shiva* entered the partner (the permanent chariot) to narrate the meaning of Dada Lekhraj Kripalani's visions. **It is said in the end of the middle part of pg.2 of the murli dated 27.07.88: (10) "Baba is certainly experienced. He also says, I come in an elderly body. Krishna certainly doesn't have an elderly body."** When Dada Lekhraj had visions, his age was just 50 years and he wasn't able to even understand the meaning of the visions. It is because he became the one with a baby like intellect. This is why Dada Lekhraj is going to become Krishna in the future [and] Krishna is mostly shown in the form of a child in temples. In addition, since his age wasn't 60 years, his body wouldn't be called elderly, because the body which is 60 years old is called elderly [and] experienced. The partner was more experienced than Dada Lekhraj. This is why Dada Lekhraj went to Calcutta, to his partner, who is the permanent chariot of the Light of *Sadaa Shiva*. Proofs have been mentioned in the murlis and avyakt vanis. **In the beginning of pg.259 of the avyakt vani dated 01.02.79, while talking to Bengal-Bihar zone, Baba said: (11) "The physical body (*saakaar tan*) was found right here."** (It wasn't said: From Sindh Hyderabad). **It is said in the end of pg.3 of the avyakt vani dated 02.02.08: (12) "The Father arrived, entered [His corporeal medium] in Bengal."** **(13) The children also understand, Shivbaba was born in Calcutta. This is what will be said. [It] started right there. On sitting in front of anyone, they used to go into trance. This started in Calcutta. So, Shiva reincarnated in Calcutta in this way. (Night class mu.02.04.72, middle of pg.1)** It is clear through these great sentences that the Light of *Sadaa Shiva* reincarnates at the very place (Calcutta) where He incarnated a *kalpa* ago. And Calcutta, East Bengal itself was the birthplace of the permanent chariot and he was a resident of that very place. By sitting in front of the three personalities, [people] used to go into trance, this foundation was laid in Calcutta in a small form. However, Dada Lekhraj Kripalani was born in Sindh province. Later on, he started living in Calcutta for some time to carry out his business, but he wasn't the original resident [of Calcutta]. In addition, when he had visions, he was in Sindh. Having visions won't be called entrance [of God]. This is why Dada Lekhraj can't be called the permanent chariot of the Father Shiva. At the very time of the first incarnation of the Light of *Sadaa Shiva*, those three personalities who are called 'Trimurti' were present in Calcutta. The personality of the permanent chariot, a *vaanprasthi*⁴ of 60 years old was also present among them. **(14) The (One) Trimurti Supreme Father Supreme Soul Shiva Himself is the Giver of Knowledge and the Giver of *sadgati* (true liberation) to everyone. (As for the rest,) Brahma, Vishnu and Shankar, all the three are born together. It isn't just *Shiv jayanti*, but it is *Trimurti Shiv jayanti*.** (Mu.27.09.75, beginning of pg.3)

² A pilgrimage place of the Hindus in Uttar Pradesh, also known as Varanasi

³ A city in West Bengal, presently known as Kolkata

⁴ The one who has attained the age of retirement

(15) The date of the incarnation of the Father is the date of the birth of the *adi-ratan*⁵ (three personalities). (A.V.19.11.79, end of pg.26)

(16) Shivbaba has certainly arrived; then, along with Him, the arrival of Brahma, Vishnu and Shankar is also required. (*Saakaar mu.26.02.66*)

When the Father Shiva incarnates, all these three personalities are born in this way and they become the instruments *numbervaar* to narrate the meaning of his (Dada Lekhraj) visions. (17) **These three personalities themselves are the first ones; it is because Shiva certainly isn't alone. No, the three personalities are certainly required.** (*Saakaar mu.27.10.66*)

(18) **These three personalities, three deities: "Brahma, Vishnu [and] Shankar", who are glorified so much here, so certainly, they too have an occupation, don't they?** (*Saakaar mu.08.09.64*)

(19) **The Father of all the three [personalities] will have to be called 'Trimurti Shiva'. Then, the Father of all the three has the tasks done through them.** (Night mu.23.10.67, end of pg.1)

(20) **The Father also has to have the tasks performed through the three personalities. This is why, the Trimurti are especially praised and worshipped. You say, Trimurti Shiva. There are three special actors of the One Father through whom He has the work done for the world.** (A.V.04.01.80, end of pg.173) It is also said in the Shrimad Bhagwad Gita, the crown jewel among all the scriptures:

Avibhaktam ca bhuuteshu vibhaktam iva ca sthitam.

Bhuutabhartru ca tat geyam grasishnu prabhavishnu ca. (Gita Ch.13, shloka 16)

That {Parabrahm} is indivisible {through the power of yoga}, still He lives as if [He is] divided among {all the different types of} living beings {here as well through the energy of yoga} and He is known as Vishnu, the one who maintains the living beings {in all the four ages as well}, Mahaa Rudra, the destroyer {in the Elevated Confluence Age} and Brahma, the creator.

Whether it is in the limited or in the unlimited, both, the mother and the father are active in the process of creation. Similarly, there is simultaneous entrance of the Father Shiva in the partner (the World Father) and the mother Jagadamba. (21) **The world can't be created without the mother and the father. This is an absolutely ordinary thing to understand. There are a mother and a father in the unlimited and in the limited. This Bharat is the birthplace of the *paarlaukik*, the Unlimited Father. Certainly both, the mother and the father are required.** (Mu.15.11.73, beginning of pg.1) Because of the entrance of Shiva, Jagadamba herself is the first mother, Brahma and after listening to the vani (words narrated) of the Father Shiva through that very mouth of Brahma, the *mukhvanshaavali* (born from the mouth, the knowledge) Prajapita (the World Father) became the first, the topmost Brahmin. He also understood the visions whilst listening to them. Both these actions take place together. This is why, it can't be said that there was first entrance in any one [of them]. In order to explain the meaning of those visions the Supreme Father, the Father Shiva entered Prajapita first of all and sowed the seed of knowledge. For this reason, Prajapita alone is *Parambrahm*, [i.e.] the very first and senior mother.

Sarvayonishu kaunteya muurtayah sambhavanti yaah.

Taasaam brahm mahat yonih aham bijapradah pitaa. (Gita Ch.14, shloka 4)

O son of Kunti! The {physical} personalities that are created in all the {different} species {of every living being [including] the deities, the demons and so on}, the great {Lord} *Parambrahm*, {the permanent chariot himself} is the womb {in the form of the mother [made of] the inert [and] unique element *brahm*} of all those [living beings]. {In this way} I, {the incorporeal Shiva alone} am {originally} the Supreme Father, the Giver of the seed of knowledge {in the Elevated Confluence Age}.

Through Prajapita himself, the meaning of those visions is explained to the two mothers among the three personalities. One is the talkative mother who just listens [to the meaning of visions] and doesn't understand [them]; but the other mother understands and imbibes [them] along with listening to them. Later on, the foundation of the seed of knowledge is laid in Dada Lekhraj through the mother who is an embodiment of *dhaaranaa* and then his faith becomes firm. Dada Lekhraj Brahma along with Om Radhe listen through that mother who imbibed the seed of knowledge. The seed is sowed through Prajapita and [they] have faith through the mother. (22) **I give My introduction to you children through Prajapita Brahma. Brahma as well as Saraswati received (the introduction).** (Mu.27.06.72, beginning of pg.1) The shooting of Dada Lekhraj and Om Radhe being born together as the twin children, [i.e.] Radha and Krishna in the Golden Age is performed

⁵ *Adi ratan* means the first gem

here. The souls of Dada Lekhraj Brahma and Om Radhe are born from Prajapita (the first Narayan) and the mother with *dhaaranaa* (the first Lakshmi) [as] (Krishna and Radhe) complete with 16 celestial degrees in the Golden Age. Dada Lekhraj had visions and he also came to know their meaning through the partner (Prajapita), hence, along with the elation of [his] faith, he also starts having *vairaag*⁶ for physical wealth and property.

(23) At that time, it came in [his] intellect: I have to become Vishnu *caturbhuj*⁷; what will I do with this wealth? That's it, Baba unlocked the lock of [his] intellect. [Brahma] Baba was busy earning wealth. When he saw that kingship is obtained, why would he do the work of a donkey? (Mu.23.04.87, middle of pg.2)

(24) Just like this Baba used to do the business of jewels, then the senior Baba said: you have to do this business of imperishable gems of knowledge. You will become this through it. He was made to have vision of the *caturbhuj*. [He thought,] now, should I take the emperorship of the world or do this [business]? The best business is this [business of gems of knowledge], so he kicked away that [business], though the earning was good. Baba entered this one and gave a direction: now, remember *Alaf*⁸ and *Be*⁹. (Mu.12.05.87, beginning of pg.2)

Here, the incorporeal Father Shiva has said 'the senior Baba' for the partner, because the Incorporeal One isn't junior or senior. **(25) God shouldn't be considered the *highest* or the *lowest*. The human beings should be considered that. (Mu.02.02.67, beginning of pg.2)**

The incorporeal Father Shiva unlocked the lock of the intellect through the partner He entered. This is why it has been mentioned ahead: 'Baba entered this one and gave direction: now, remember *Alaf* and *Be*.

(26) This (Brahma) also had a lot of wealth. When he saw that emperorship is received through Alaf, what will he do with this wealth? [He thought:] why not hand over everything to *Alaf* and take the emperorship. (Mu.22.04.77, middle of pg.2) (27) Remember *Alaf*, God (*Allah*), then *Be*, the emperorship is yours. (Mu.21.04.92, beginning of pg.2)

It becomes clear through these great sentences the first alphabet '*Alaf*' isn't the Incorporeal One. There is certainly some physical personality, the one to whom Dada Lekhraj handed over [the possession of] his entire business to take the sovereignty of the Golden Age. *Allah* means the Highest of the high and that Khuda (God) comes in *Alaf* (the partner) who said: if you want to become a deity like Vishnu, these physical gems are stones; you have to leave their business and do the business of the gems of knowledge. Dada Lekhraj delivers his entire business to that very *Alaf*, meaning the partner, goes to Sindh and starts the *satsang* (spiritual gathering).

(28) At first, one (Dada Lekhraj Brahma) received the telegram of *Alaf* (the partner); he alone became the embodiment of sacrificing everything that belongs to him (*sarvasva tyagmuurt*) for the sake of service (first of all). (A.V.18.01.79, beginning of pg.228)

After some time, the *laukik* (worldly) close relative, the partner (Prajapita) and the two mothers also go to Sindh and give the accounts to Dada Lekhraj Kripalani and both of them (Dada Lekhraj and the partner) together conduct the *satsang*.

(29) Charity begins at home; this is the rule. At first, certainly the friends, relatives, people of the community and so on will come. Later on, the *public* comes. This is how it happened in the beginning. (Mu.03.08.75, end of the middle of pg.2)

The Gita of the path of *bhakti* was read out by Prajapita. **(30) The very Gita was narrated in Om Mandali, but now we have understood all the secrets by continuously listening to the deep points [of knowledge]. The human beings also say, earlier your knowledge was different. But now it is very good. (Mu.27.01.78, end of pg.2)** The *yagya* was administered by the two mothers and Prajapita themselves. Baba has also clarified in the end of pg.2 of the murli dated 25.07.67: **(31) "They who stayed (together) for 10 years used to go into trance and make Mamma and Baba also perform the *drill*. They sat as the heads (chiefs). Baba entered them and gave directions. They had such a high position. Even Mamma and Baba used to learn from them."** The partner and two mothers stayed [together] with Dada Lekhraj for ten years. Shiva entered them. They taught [the way of performing] the *drill*, meaning the process of remembrance to Mamma-Baba as well. At that time, the *vani* that was narrated through Prajapita was called 'the *vani* of Piu' - in Sindhi language, Piu is said for the father - but it was a very strict *vani*. This is why, the *didi* and *dadis* are

⁶ Renunciation of worldly pleasures

⁷ The one with four arms

⁸ A standing line, first letter of the Urdu alphabet

⁹ A horizontal line, second letter of the Urdu alphabet

afraid on hearing the name of Piu. He had a fearsome (*raudra*) form in the beginning, based on which the *yagya* was named '*Rudra Gita gyaan yagya*'. **(32) God is also called Rudra. Krishna won't be called Rudra. (Mu.19.06.92, end of pg.1)** The partner had a fearsome nature and Shiva also entered him. This is why it was said, God is called Rudra, Krishna isn't called so. It is because Dada Lekhraj alias Krishna bound in celestial degrees was a businessman of sweet nature. He certainly can't be called Rudra, so he can't be called God either. In addition, Shiva didn't enter him.

(33) You call Piu, who is sitting in Prajapita, the Father. He makes you pure and then takes you to His Home. That one is the Father as well as this one is [the father]. That one (has) an incorporeal (stage); this one is corporeal. (Mu.15.08.65, beginning of pg.1)

(34) Who is Piu? Prajapita Brahma and Shiva; no one else is an authority higher than them. Is any child [such an authority]? No. That one is the Father of the souls and this one is the highest (of the) high father of the bodies. (Saakaar mu.28.06.65)

(35) That one is the Father of the incorporeal souls. And then, Prajapita Brahma is everyone's father in the corporeal [form]. (Mu.16.09.68, middle of pg.1)

According to these great sentences there are two highest fathers, the Incorporeal One and the corporeal one; there can't be any third one. The Incorporeal One is certainly the Father of all the souls and the father of the entire corporeal human world is Adidev or Aadam or Adam, meaning Piu, Prajapita Brahma. Dada Lekhraj isn't that [and] the proof of this has been clearly mentioned in the murli:

(36) His last birth is Lekhraj. He certainly can't become Prajapita. (Mu.21.08.73, end of the middle part of pg.5)

(37) He is a jeweller; how can he be Prajapati? (Mu.28.07.72, middle of pg.4)

These sentences have been said for Dada Lekhraj Kripalani, who was a diamond jeweller. His name was Lekhraj in the last birth and when he can't become Prajapita, he can't be Piu either. It means, Dada Lekhraj can't be called the corporeal father of the corporeal human world. In fact, Prajapita is the corporeal father [and] the proofs of this have also been mentioned in the murli: **(38) The name Prajapita befits the father. (Mu.11.01.73, beginning of pg.1) (39) The father is called Ram. (Mu.06.09.70, middle of pg.3) (40) The Father alone is Almighty; He is also called Ram. (Mu.20.02.74, beginning of pg.3) (41) Shivbaba is called Ram. (Mu.07.09.68, beginning of pg.3)**

According to all these great sentences, Prajapita Brahma himself is the father who is the permanent chariot of the Father Shiva [and] he is called Shivbaba. That partner, meaning Prajapita Brahma himself is the soul of Ram. In 1942, there was such a series of events that because of it, there was the disorganisation of the *yagya* (Om Mandali). **Baba has said in the end of pg.1 of the murli dated 14.09.87: (42) "Obstacles will certainly be created by demons in this Rudra gyaan yagya." (43) The flame of destruction originated from this very Rudra gyaan yagya. (Mu.19.06.92, end of pg.1)** Two types of Brahmins were created in the *yagya*. One, the Brahmins with divine *sanskaars*, like Vishwamitra, Vashishtha¹⁰ and the other, the Brahmins like Ravan and Kumbhakarna¹¹ with demonic nature and *sanskaars* (who were influenced by the instincts of the *vidharmis* and *videshis*). The intellectual Prajapita certainly opposed those Brahmins with an opposing intellect. **(44) "When and how was the flame of destruction ignited? Who became the instrument? Did Shankar become the instrument or did the creators of the yagya, the father and the Brahmin children become the instruments? Ever since (from Calcutta) this yagya was created for the purpose of the task of establishment, the flame of destruction also appeared from the yagyakund¹² along with the establishment. So, who are the ones who ignited the destruction? The Father and you are together [in it], aren't you? So, those who ignited [the flame] should also accomplish it (make the final offering), not Shankar." (A.V.03.02.74, end of pg.13)** But the mother supported those children; for this reason, there was difference of opinion between the mother and the father. The entire family along with the mother were on one side and on the other side, the father Ram stepped aside.

(45) In the beginning of the establishment, the entire world was on one side and one soul was on the other side, wasn't he? (A.V.09.04.73, end of pg.19, beginning of pg.20) In the *yagya*, it is about Om Mandali that when the internal news started spreading outside, among the residents of Sindh, the maidens and mothers were stopped from going to the *satsang*. Because of not understanding the point of purity, atrocities were committed

¹⁰ Two of the great sages mentioned in Hindu mythology

¹¹ Villainous characters in the epic Ramayana

¹² Lit.means pit for the sacrificial fire. Here, it means the Divine family established by the Father.

against maidens and mothers. It has been said in the murli: **(46) Your very business (of purifying the impure) is the one which causes quarrels, because you emphasize purity. Many obstacles are created. (Mu.13.04.68, beginning of pg.3)**

(47) Atrocities aren't committed against weak women (abalaa) anywhere else, in any satsang etc. Numerous [women] go to satsang. No one forbids them to go anywhere. (Mu.30.06.68, middle of pg.4) The quarrel increased and Dada Lekhraj Kripalani wasn't able to face the quarrels. He left the company of the father of the *yagya*, meaning Piu, the father Ram and ran away to Karachi without informing anyone. **(48) You ran away, didn't you? You went to Karachi from Sindh. (Mu.24.07.70, beginning of pg.2)** And after some time, in 1942, the father of the *yagya*, the father Ram left the body due to some reason. Both the mothers had gone to Dada Lekhraj, from Sindh to Karachi. **(49) Two mothers went to Baba. They were very first class. (Mu.16.03.75, middle of pg.2)** The mothers who were first class (Mahaagauri¹³ and Mahaakali¹⁴) can't be ordinary mothers. Later on, the *yagya* was administered through both the mothers. **(50) Many like this also go and [they] truly [go away] in practice. I told you people, didn't I? They used to bring so many visions for so many days. I, Mamma [and] you children used to sit in the program that they brought. They became chiefs (head), they supervised, because [Shiv]baba used to give them drishti first [and then they checked] who is sitting properly, who is sitting in yoga. They sat and gave drishti through the entrance, through the help of [Shiv]baba. At present, they [are] completely [in] the gutter.... Very first class ones like this. So, even the very good, the first class ones fall. (Saakaar mu.08.09.64)**

(51) [There were] very good daughters, who used to bring directions [from the subtle world] even for Mamma and Baba [and] make them perform the drill. We (Mamma and Baba) followed their directions. They (those daughters) became the most degraded. Even these daughters¹⁵ know [them]. (Mu.28.05.69, end of pg.2) Here, 'very good daughters' hasn't been mentioned for ordinary daughters, because ordinary souls can't make Mamma and Baba perform drill. Only the one who is ahead in *purusharth* than them can make them perform drill. They were the mothers whom the Father Shiva used to enter, the ones who even taught knowledge to Mamma and Baba. But later on, they (the mothers) too left the body. And as long as these two mothers were present, the Supreme Soul Shiva didn't enter Dada Lekhraj. It is because **in the end of the middle part of pg.1 of the murli dated 26.05.78, it is said: (52) "The murlis began to be narrated from [the days in] Karachi. Earlier, Baba didn't narrate the murli. He used to wake up at two o'clock at night and write 10-15 pages. The Father made him write (through the mothers). Then copies were printed."** And Baba said in the beginning of pg.1 of the night murli dated 25.02.68: **(53) "In the beginning, I used to write the vani (murli) at 2 o'clock at night in Karachi."** It is proved through the murlis themselves that earlier, in Karachi, the Father Shiva didn't enter Dada Lekhraj. The Father Shiva entered the mothers and had [the murli] written through Dada Lekhraj. In 1947, both the mothers leave the body. **(54) They used to teach the drill to Mamma-Baba as well. They (females) gave directions: do this. They used to sit as teachers. We thought that they would obtain a very good number in the rosary. They too vanished. All this has to be explained, hasn't it? Actually, the history is very long. (Mu.28.05.74, end of pg.2)**

(55) Very good first class [children] who used to go into trance, on whose directions even Mamma-Baba used to play their part, they aren't present today. What happened? They had doubt on some topics. (Mu.08.07.73, end of pg.1)

(56) Very good children stay for 5-10 years and play very good roles; then they accept defeat. (Mu.08.07.73, end of pg.1)

ENTRANCE OF SHIVA IN BRAHMA

The task of the Father Shiva certainly can't stop, He comes once and goes back only after creating the new world. At that time (in 1947), because of the problem of the partition between Hindustan and Pakistan, there was an atmosphere of bloodshed and commotion everywhere. Taking the advantage of this, all the other *gopis* and *gops*, [except those who were already with him] who were in bondage ran away and reached Dada Lekhraj in Karachi one by one. When the entire gathering gathered in Karachi in 1947-48, the Spiritual Father Shiva entered Dada Lekhraj and then he was named 'Brahma'. **It is said in the end of the middle part of pg.2 of the murli dated 17.03.73: (1) "He enters the very one whose part is fixed in the drama and He names him Brahma. [...] If He enters someone else, that one will also have to be named Brahma." (2) He was**

¹³ The fairest form of goddess Parvati

¹⁴ The darkest form of goddess Parvati

¹⁵ Refers to the daughters sitting in front of Baba when the murli was narrated.

named Brahma only when the Father came and made him His chariot. (Mu.03.09.70, middle of pg.2) (3) Baba, who has come after entering this one Himself says: I enter these ones and name them Brahma. (Mu.03.05.71, end of the middle part of pg.1) When did He enter? What is the sign of an entrance? The answer to this is also given in the middle of pg.2 of the murli dated 27.10.74: (4) “How do we come to know that God the Father is in this one? [It is] when He gives *knowledge*.” (5) This one was a jeweller, wasn't he? As soon as [He] entered him, the [narration of] the murlis began immediately. (Mu.18.08.71, end of pg.4) (6) The Father says, I enter these ones. This one thinks: this is new knowledge, [they are] new points, I didn't know anything [about it before]. (Mu.08.01.63, beginning of pg.1)

From 1947-48, the entrance of the Father Shiva in Dada Lekhraj is proved. At that time, the *laukik* age of Dada Lekhraj was more than 60 years, [i.e.] approximately 63-64 years; it is because the Father enters only in the *vaanprastha* stage. Dada Lekhraj Brahma had visions at the age of 50 years, in 1936-37 and Shiva entered him in 1947-48. His date of birth is also given in the [birth] certificate of that time:

OFFICE OF THE ADMINISTRATOR
TALUKA MUNICIPAL ADMINISTRATION CITY HYDERABAD

No. 5/12-9 /2011
Dated. 12-9- /2011

To,

[Redacted]

Subject: - INFORMATION ABOUT BIRTH OF MR. DADA LEKRAJ
Reference: - Your application dated 12.09.2011 on the above subject.

The details regarding birth record of late Dada Lekraj Khob Chand S/o Khoob Chand, according to available record in Registrar Birth & Death Section of (defunct Hyderabad Municipal Corporation) Taluka Municipal Administration, City Hyderabad is as under:

1. Register Number	5
2. Serial Number	1734
3. Date of Birth	15-December-1884
4. Name	not mentioned
5. Gender	Male
6. Father's Name	Khoob Chand
7. Grand Father's Name	Vishan Das
8. Caste/Surname	Hindu Lohano
9. Birth Place	Hyderabad (Sindh)

This is for your information.

(Asif Rizvi)
Administrator
Taluka Municipal Administration
City Hyderabad

INCHARGE BIRTH & DEATH
T.M.A. CITY HYD.

JUST THE PART OF THE MOTHER [IS PLAYED] THROUGH BRAHMA

In the absence of all the three souls famous in the form of 'the Trimurti', the Father Shiva had taken the loan of the body of temporary Brahma.

(1) The Father says, I too take loan for a short time. The *vaanprastha* stage is attained at [the age of] 60. (Mu.26.10.68, beginning of the middle part of pg.2) And He played the part of the mother through him.

(2) You listen through that lotus like mouth of God Himself. This is the mouth taken on *loan* by God, isn't it? It is also called the mouth of a cow (*gau mukh*). He is the senior mother, isn't he? (Mu.28.05.70, end of the middle part of pg.1) The Father Shiva played the part of the mother, the temporary chariot through Brahma Baba, but he had a male body, so, Om Radhe Mamma became the instrument to take care of the maidens and mothers. (3) “In *reality*, this one (corporeal Brahma) is a mother but he has a male body, then how can he be kept in *charge* of the mothers? This is why, *Jagat amba* (Saraswati Om Radhe) has become the instrument.” (Mu.18.05.78, middle of pg.2)

(4) This *dada* is the mother (*mammi*) as well. That Father is certainly different. [...] But because of being a *male*, a mother is appointed. (Mu.19.01.75, beginning of the middle part of pg.1)

THE TITLE OF PRAJAPITA FOR BRAHMA

(1) Leave this mother as well, leave all the bodily beings, because now you have to take the inheritance from the (Bodiless) Father (who forgets the body). (Mu.04.01.73, beginning of the middle part of pg.2) When the part of the mother was played through Brahma Baba, the innocent children started considering that mother alone to be everything. But Baba has said in the murli: you don't receive the inheritance through the

mother; you receive the inheritance through the father. The giver of inheritance is the father, Prajapita Brahma. Brahma Baba is just the title holder. In 1965, Om Radhe Mamma left the body because of throat cancer. **Later on, it was mentioned in the murli, it has been mentioned in the beginning of pg.2 of the revised murli dated 07.09.77: (2) “The word ‘Prajapita’ should definitely be written before [the word] ‘Brahmakumaris’. Saying ‘Prajapita’ proves [the presence of] the Father.”** It is then that Brahma Baba received the title of Prajapita; but he wasn't the real Prajapita. This has been mentioned earlier as well, still the children started considering Brahma himself to be the father, meaning Prajapita Brahma.

THE SOULS OF BRAHMA AND PRAJAPITA ARE SEPARATE

Brahma and Prajapita Brahma are two different personalities [and] Baba has given the proofs of this in the murli:

- (1) **That one is the Father of the incorporeal souls. And then the father of everyone (every human being) in the corporeal form is Prajapita Brahma. (Mu.16.09.68, end of the middle part of pg.1)** There are just two greatest fathers: one is incorporeal and the other is corporeal. The worship worthy Krishna in the form of a child in the temples [made as his] *yaadgaar* (remembrance) can never be called the father.
- (2) **In fact, Krishna is [the one with] a child (like intellect). (Night mu.11.03.68, beginning of pg.1)**
- (3) **Then, Brahma himself becomes Krishna. These are such deep topics. (Mu.03.03.73, end of the middle part of pg.1)**
- (4) **This is Brahma. It is the same soul of Krishna. (Mu.27.07.65, end of pg.2)**
- (5) **You children know that this dada is also learning Raja yoga and is going to become Krishna. (Night mu.23.01.67, end of pg.1)**
- (6) **Brahma doesn't narrate the essence of the scriptures. From where did he learn [it]? He too will have a father or a guru, won't he? Prajapita will certainly be a human being and he will be present here itself. (Mu.20.10.78, end of pg.2)**

According to these great sentences, Brahma himself is the soul who becomes Krishna, who studies the knowledge from someone else. This is why Krishna has been shown taking lessons from guru San+diipan¹⁶. And earlier, in Om Mandali too, Brahma Baba learned from Prajapita (the partner), he himself was his (Brahma Baba's) guru and after being reborn, he is present in the corporeal form as well at this time.

- (7) **Krishna is never called Prajapita Brahma. The name Prajapita Brahma is famous, isn't it? Those who were and went are *present* now. (Mu.11.03.73, beginning of pg.1)**
- (8) **There will be just one Prajapita, won't there? (Mu.29.09.77, beginning of pg.1)**
- (9) **Who gave birth to Brahma? The Supreme Father + supreme soul Shiva. (Mu.24.05.73, end of pg.2)**
- (10) **You should know the *occupation* of Prajapita Brahma as well, shouldn't you? (Mu.28.06.68, beginning of pg.1)**

Prajapita Brahma is present in practice now, it is then that we will be able to know his occupation. [He is] the one who narrated the meaning of the visions to Krishna alias Brahma Baba and gave him birth in knowledge. Though he left the body earlier, now, after being born again, he is present with a physical body in practice.

- (11) **The Father Himself comes and explains: I enter an ordinary old body. Otherwise, where did Brahma come from? An impure body itself is required. He certainly won't create Brahmins by sitting in the subtle world dweller Brahma. [The Father] says: I come in an impure body, an impure world. It is famous: establishment through Brahma. [...] Prajapita Brahma will certainly be present here, won't he? How will he create subjects in the subtle world? Thousands of *kumar* and *kumaris* are the children of Prajapita Brahma. It won't be a lie. (Mu.26.06.71, end of pg.3, beginning of pg.4)**
- (12) **The corporeal (*vyakt*) Prajapita Brahma is needed. Prajapita is certainly not present in the subtle world. Prajapita Brahma is needed here. (Mu.05.08.73, end of the middle part of pg.2)**
- (13) **{The practical *yaadgaar* of} Brahma is {also} in the subtle world, but Prajapita Brahma will certainly be here, won't he? (Mu.25.11.73, end of the middle part of pg.5) [Mu.15.11.83, end of pg.2]**

In the beginning, when [the Father Shiva] entered Prajapita, he certainly had an ordinary body [and] it is through him that Brahma Baba was born in knowledge. The Father Shiva comes in an impure body; this is why,

¹⁶ Sage Sandipani, guru of Krishna in the epic Mahabharata

Prajapita will be called an impure body. He isn't the resident of the subtle world. He is present in the corporeal world. There are 33 crore (33 millions) children of the Brahmin then Deity Religion, so the father who gives birth to them will also be here. Subjects can't be created in the subtle world and Brahma Baba has become the resident of the subtle world or an angel (*farishta*) with a subtle body. The Muslims and Christians accept him even today with the name 'Gabriel'.

(14) If you recognize the senior father, [it means] your boat has gone across. (Mu.12.03.69, beginning of pg.4) [Mu.17.02.74, beginning of pg.4] There are just two Babas; one is the junior Baba [i.e.] Brahma Baba, because an old body is also called 'Baba' and the other is the senior Baba, [i.e.] Prajapita Brahma, who gives birth to Brahma as well. We will attain *sadgati* by recognizing him alone.

(15) I need Brahma and I definitely need Prajapita Brahma as well. [...] This chariot of Mine is permanent. (Mu.15.11.87, beginning of pg.3)

(16) Shivbaba gives the inheritance to the Brahmakumar-kumaris through Prajapita Brahma. Shivbaba creates the Brahmin clan (famous in the scriptures as the one with nine categories) through Brahma. (Mu.01.03.76, middle of pg.3)

It is clearly evident through this great sentence that definitely, there are two different personalities. Prajapita Brahma himself is the permanent chariot. The task of creating male and female deities of the household path isn't completed through Brahma alone. The father, through whom the inheritance is received, is also required along with the mother. In fact, Saraswati is Brahma's daughter; this won't be called the household path.

(17) This Prajapita Brahma is the father (who gives the inheritance) as well as the mother (Parambrahm). (The morning class mu.27.04.68 in the night class mu.25.04.68, end of pg.1)

The one whom the Father Shiva entered is the most senior mother, *Parambrahm* and He plays the part of the father as well through that very one. This is why, he is the father as well as the mother.

(18) Shivbaba is Baba as well as Prajapita Brahma is Baba. The name Prajapita Brahma, Adidev (the first deity) is famous. It is just that they have become the *past*. (Mu.19.09.75, beginning of the middle part of pg.1)

(19) The Supreme Soul says, the ordinary body in which I come, he is named Brahma. That one is the subtle Brahma; so, there are two Brahma. (Mu.28.02.98, beginning of pg.2)

The ordinary body in which He comes is Prajapita Brahma with a subtle stage and the other is Dada Lekhraj with the corporeal stage. So, there are two Brahma.

(20) Just like the twinkling of stars along with the moon appears very beautiful, Brahma, the Moon is adorned only with the children, meaning the stars. (A.V.02.01.78, middle of pg.1)

It becomes clear through this great sentence that Brahma Baba himself is Krishna [and] he himself is the Moon of knowledge. He isn't the Sun, (Vivasvat of ch.4, *shloka* 1 of the Gita)

(21) Brahma isn't called the *creator*. (Mu.13.02.75, middle of pg.2)

(22) Prajapita is also called the *creator*. (Mu.26.07.77, beginning of pg.2)

(23) Brahma is also the creation of Shivbaba. (Mu.26.06.70, beginning of pg.1)

(24) There is just one *creator*. Everyone else is studying. This one is also included among them. Then, he is the creation, isn't he? (Mu.08.01.68, end of pg.2, beginning of pg.3)

The one who creates is called the creator. In the beginning also, there was no creation through Brahma Baba. Actually, Prajapita Brahma was the one who created him; he was the creator [and] he himself will be called Shivbaba. Brahma Baba is his creation [and] he is the one through whom everyone studies. Brahma Baba also studies; this is why, Brahma Baba isn't the creator.

(25) Prajapita Brahma is certainly very high, isn't he? He will be called '*next to God*'. (Mu.27.11.71, beginning of pg.6)

(26) They don't even follow the directions of Prajapita Brahma. It will be said, Prajapita Brahma's direction is the *shrimat*, won't it? (Saakaar mu.15.05.65) The permanent chariot of the Father Shiva himself is equal to Shiva; this is why, [he is] next to God. He himself will be called Shivbaba and his very direction is the *shrimat*.

(27) The World Father means Prajapita. He is certainly required here. (Mu.18.11.62, beginning of pg.2)

(28) Prajapita Brahma is the *head* of the family (*sijaraa*). He is in practice at (present). (Mu.22.12.83, end of pg.1)

- (29) Prajapita Brahma is famous, isn't he? He is called Adam, Adidev. (Mu.29.12.84, end of pg.2)
- (30) Prajapita Brahma, who is called Adam, he is called the *great, great grandfather*. (Mu.06.02.76, middle of pg.1)
- (31) They say, Prajapita Adidev, but don't understand the meaning of Adidev. [...] 'Adi' means 'of the beginning'. (Mu.04.09.72, beginning of pg.2)
- (32) There is just one tree like human world. There is just one seed of it. [...] Kapil dev is also called Adidev Brahma. (Mu.19.03.73, beginning of pg.1)
- (33) Brahma is also called Kapaldev. He is called Mahaavir, Adidev too. He is called *Dilwala* (the One with a heart) as well. (Mu.06.06.64, beginning of pg.2)

According to these great sentences, Adidev, Kapil dev, Mahaavir are the various names of Prajapita himself. He is the seed of the tree of the entire human world. Here, Brahma has been said for Prajapita himself. He is Brahma as well as Prajapita.

(34) If you are Brahmins, then where is Brahma? Where is your father? You can't say the name [of your father is] Brahma, then how do you call [yourselves] Brahmins? In fact, Brahmins were the progeny of Prajapita Brahma. This one is also in the body, isn't he? Now you are the real Brahmins and they are the false Brahmins. (Mu.17.09.69, beginning of pg.2)

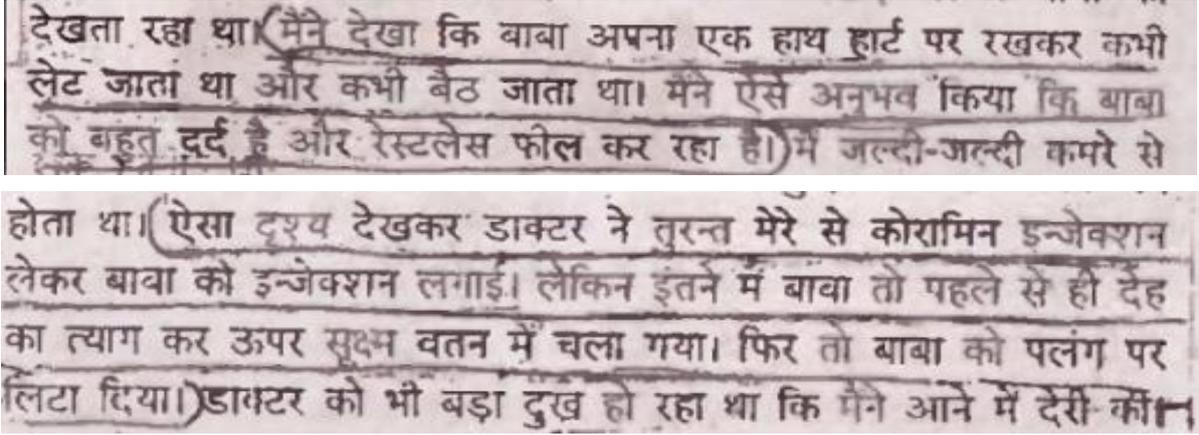
(35) The children of Prajapita Brahma are certainly Brahmins. They will be Brahmins when Prajapita is face to face. (Mu.20.08.85, end of pg.1) Brahma means the senior mother. If we are just the children of the mother, we aren't true Brahmins. The father should also be present with her, it is then that we are true Brahmins. Only when Prajapita is present, we are true Brahmins and that Prajapita is in the corporeal form at present. If we don't accept that Prajapita, we are false Brahmins.

As long as Mamma was alive, the children with a demonic attitude weren't able to show their power, because Mamma was strict. When Mamma left the body, the children didn't value the love of Brahma, the Mother. The heart of Brahma, the Mother was broken because of the wrong behaviour of those demonic Brahmins. At the end (of his life), Baba saw that his very children deceived him, took the entire Brahmin authority in their hands, made 'the World Renewal Spiritual Trust' and didn't even add his name in it. The names of none of the children whom he considered to be good, elevated and true was mentioned in it. They removed him too. (On 16th January, 1969, the World Renewal Spiritual Trust was registered. Dadi Prakashmani and Ramesh bhai went to Bombay when this dealing was going on. The proof [is] said by Ramesh bhai [in] the Gyaanaamrit magazine of March 2014) So, Baba wasn't able to tolerate this and he had a heart failure on 18th January, 1969. Brahma Baba took on a subtle body and became the resident of the subtle world.

(Proof-Bulletin-18.01.1969)

ता: 18-1-69 :- शनीवार को बाप दादा ने अपने सारे दिन चर्या नियम-पूर्वक व्यतीत की।
 प्रातः क्लास में कुछ तवीयत के कारण टीचर स्प से पढ़ाई न देकर सद्गुरु के स्प में याद की याद कर
 कर बच्चों को याद प्यार गुडभांनिगी की। बाद में बाप स्प से स्थानी बच्चों की पालना अर्थ अपने हस्त-
 इवारा पत्र लिखे। पत्र लिखते समय बाबा बोले बच्ची आज जितनी पत्र लिखानी ही उतने लिखाओ।
 प्यार जिसको भी पत्र लिखते थे, तो बहुत ही बच्चों को याद में लिखते थे। प्यार भी आंत तो निर्मोहा
 की प्यार थी। प्यार की प्यार में प्यार था। इस के बाद बाबा बच्चों के रहने लिये जो मकान बन रहे हैं
 उसकी देखरेखा भी करने गये। इसके बाद रात्रि उठ बजे भोजन कर के आपनेस में कुर्सी पर आकर बैठे।
 और बोले आज जल्दी ही क्लास कराता हूं। पता नहीं कल कराऊं वा न कराऊं। यूं तो बाप दादा रोजाना
 क्लास में सवा नव बजे पधारते थे। बाप दादा ने 20 मिनट मुस्ली चलाई। बहुत प्यार से दरवाजे पर
 छोड़े होकर स्थानी वागवान अपने चेतन्य फूलों को नयनों से निहाल करते गुडनाईट नमस्ते कर अपने
 कमरे में चले गये। मधुवन की 5 बजने भी साथ थी। उस समय ड्रापा का एक आश्चर्यवत दर्श देखा। बाबा
 को थोड़ा हृदय में दर्द हुआ। कुछ ही मिनट में क्लास देखते हैं कि शिव बाबा अपने लाडले मूर्वी ब्रह्मा
 बच्चे को स्थूल वतन से उड़ाकर सूक्ष्मवतन के तला पर बिठा दिया। उसी समय सभी मेन्टर्स पर टेलीग्राफ

A wonderful experience – Dada Vishwa ratan



THE FATHER SHIVA DIDN'T USE TO COME IN DIDI GULZAR

Baba's great sentence is as follows: (1) Here, it isn't about *dadi*. All the Brahmakumar-kumaris are brothers and sisters. (Mu.20.11.67, end of pg.1)

(2) You all aren't *dadis*, [but] you are certainly *didis* and *dadas*. (A.V.02.11.04, middle of pg.4)

After Brahma Baba left the body, where is the part of Shivbaba going on at present? Through which body is it going on? Some Brahmins think that the Supreme Soul Shiva enters Brahma, the resident of the subtle world and then both, Shivbaba and Brahma Baba together enter the body of Didi Gulzar and play the part; but it is mentioned in the beginning of pg.1 of the murli dated 05.11.92: (3) "He does come in a sinful world and a sinful body. The name of the sinful body is Prajapita Brahma. He enters these ones and says: I enter an ordinary human body, the last one of many births. [...] I don't enter [and play a part] through the subtle world dweller Brahma. It is here that I have to purify the sinful. That subtle world dweller Brahma has become pure only through Me (in the previous kalpa as well)." It has been clearly explained in this point that Shivbaba doesn't come in the subtle world dweller Brahma. He comes in the sinful body [of] Prajapita or the mother who had a personality like this in the beginning and now also he has the same personality. It is through him that everyone including Brahma Baba has to become pure. Now, the question is: who comes in Didi Gulzar? So, it is clear that Brahma's soul used to enter Didi Gulzar; Shivbaba's soul didn't enter. Only the subtle soul of Brahma Baba plays its part at intervals in the body of Didi Gulzar. There are numerous proofs available in the murlis for this. For example, when Shivbaba used to enter Brahma Baba, he remained in a conscious state. His soul didn't vanish.

(4) This one also says, Baba is certainly with me. I am listening [to Him]. When He narrates [the knowledge] to you, I too listen to it simultaneously. (Mu.14.03.68, beginning of pg.3)

(5) The Father sits and narrates to you children. Whatever He narrates to you, I too listen to it. The explanation is absolutely *right*. (Mu.18.08.96, end of pg.3)

(6) The Father Himself explains. The one whom He has entered also listens. (Mu.07.02.68, beginning of pg.1) But Didi Gulzar's soul used to vanish because of the pressure of Brahma Baba's subtle body. Didi Gulzar had herself mentioned in her experience that when there was entrance [in her], she wasn't able to see [or] listen to anything. This proves that a human soul with his subtle body entered her. Human souls have their own subtle body, because of which they exert their influence on the bodily being. Shiva doesn't have His own subtle body; in fact, He is a light soul. We can't know when He comes and when He departs. **Baba said in the end of pg.3 of the murli dated 01.01.76: (7) "There can't be any defect in the incarnation of Shivbaba at all. It isn't known at all when He comes. It isn't even that He came (entered) when he had visions. No. you can [only] guess. So, it won't be said that He entered [him] at that time. He did have visions: I will become this and this, the world will be set on fire. The *minute* or *second* [of His incarnation] can't be calculated. His incarnation is also *alaukik* (subtle)."**

It is said in the beginning of pg.1 of the murli dated 12.04.76: (8) "It isn't that you invoke Baba. No. You can't invoke Baba at all. Baba (*Khud* (Himself) + *aa* (come)) has to come on His own."

(9) **These ones don't come to know either when I enter them. There is no [fixed] time and date. (Mu.04.06.66, end of pg.2)** But for Didi Gulzar, it was declared beforehand 'when he has to come and when he has to depart'. They invoked him. The date was fixed in advance. **Baba has clearly mentioned in the end of pg.3 of the murli dated 26.06.68: (10) "The Father tells us, who is the most sinful (with thousands). I enter that very chariot."** So, can [the body of] Didi Gulzar be called the most sinful body? Didi Gulzar certainly wasn't brought up in the mire of the household. In fact, she was brought up in the presence of Mamma and Baba in the pure atmosphere of the *yagya* since childhood. How can it be said for her that hers is the most sinful body? This is why **Baba said in the middle of pg.2 in the murli dated 15.10.69: (11) "He (Shivbaba) is such a great Father; so, He should come in the body of a king or a pure sage (rishi). It is the ascetics who are pure. He could come in the body of a pure maiden, but it is against the rule. How can the Father ride on a maiden?"** It is said in the end of pg.2 of the murli dated 26.02.74: (12) **"I enter the number one thorn (who gives sorrow) and make him the number one flower."** It means, the Father enters the greatest lustful thorn in order to make him into the greatest flower, the lotus flower, the king flower. The soul of Brahma in celestial degrees, the deity soul can certainly enter Didi Gulzar but the soul of the Supreme Father Shiva can't enter her. Nobody could know (see) the entrance of Shiv + baba in Brahma Baba, whereas, when the subtle soul of Brahma Baba enters Didi Gulzar, everyone comes to know about it. **See the proof in the beginning of pg.1 of the murli dated 26.01.68: (13) "The Father Himself says: No one comes to know when I come because I am incognito. You children are incognito as well. [...] No one comes to know when He entered, when He came in the chariot."** The vani (words spoken) that was narrated through Didi Gulzar was the vani of *dhaaranaa*. There were many points of divine *dhaaranaa* in it. There can't be many points of knowledge in it. Why? It is because the Soul of the Ocean of Knowledge will narrate the points of knowledge and the deity soul (Krishna alias Brahma's soul) is virtuous (*dhaaranaavaan*); so, it will narrate only the points related to *dhaaranaa*, won't it? **It is said in the end of the middle part of pg.3 of the murli dated 24.01.71: (14) "Does the teaching ever take place through a loudspeaker? How will a teacher ask questions? How will he respond through a loudspeaker? This is why He teaches few students."** So, it is proved that when there is the entrance in Didi Gulzar, a very big crowd of thousands [of people] gathered and she spoke only through a loudspeaker. The part of speaking through a loudspeaker can't be the part of the Supreme Father Shiva or Shivbaba. Actually, the Father speaks to few children in small groups. The incognito Father won't go to deliver lectures in front of a very big crowd. The Father is revealed only in front of His children. He isn't revealed in front of such a big crowd of the world of five-seven billion [people]. The Father doesn't come in a public of hundred thousands or millions. It is clear that Didi Gulzar is also a [trance] messenger. The word 'avyakt Bap + dada' is uttered through her because, compared to us children, Brahma Baba is always connected with Shivbaba through the intellect. **It is said in the end of pg.2 of the murli dated 17.03.73: (15) "He enters only that one who has the part in the drama and names this one (Dada Lekhraj) Brahma. [...] Even if He enters any other person, that one will also have to be named Brahma."** Well, nobody calls Didi Gulzar 'Brahma'. This also proves that the soul of the Supreme Father Shiva doesn't enter Didi Gulzar. Only the soul of Brahma enters. So, that isn't the part of the Supreme Father Supreme Soul.

WHY DOES BRAHMA BABA ENTER ONLY DIDI GULZAR?

[Now a question arises:] If Shivbaba didn't enter Didi Gulzar, why did the subtle soul of Brahma Baba enter her? The reason is that the *yagya* was sustained through Brahma Baba. Although he had a heart failure because of the demonic behaviour of the children, the good wish to reform the children, to bring benefit to them remained in his soul in the form of the mind and intellect till the end. Having a mother's part, he certainly has pure attachment towards the children. This part of avyakt Bapdada, of giving 'aar', i.e. pricking was also necessary for the children who didn't reform through the loving role of Shivbaba. This is the only reason that the subtle soul of Brahma Baba played the role of making the children virtuous and of giving them a warning, to reform their behaviour at intervals through the body of Didi Gulzar. (1) **"(Shiva means the Point) The Father explains very lovingly, but some children become careless, carefree (*almast*) through love. This is why, He certainly has to give love and *aar* (pricking). (Avyakt sandesh dated 13.08.79, end of pg.2)** When the children don't reform through love and warning, He has to adopt the method of 'maar', meaning punishment at the end. Here too, for the children who didn't understand the sweet (balanced) language of love and warning (*aar*), the Father has to take on the form of Dharmaraj (the Chief Justice). **A warning is also given at the end of pg.310 of the avyakt vani dated 22.10.70: (2) "Now, within a short period, you will experience the form of Dharmaraj in practice. Because it is the final time now."** Baba has also alerted the children who think that there is a subtle world somewhere above, where they will suffer punishments when at

the end of pg.1 of the murli dated 20.05.77 [it is said:] (3) “How do you suffer punishments? You have visions of the ways in which you gave sorrow to others by taking on different bodies; you receive punishments [accordingly].” In the murli dated 05.10.78, at the end of the middle part of pg.2 [it is mentioned]: (4) “Baba has explained about how we receive punishments. Not just [through] the subtle body, He gives punishments after making it take a physical body.” The mother’s part can’t be a strict part. This is why, the *didi* and *dadis* are afraid of even the name of Piu, (i.e. Prajapita Brahma,) the one through whom the establishment was brought about in the beginning, meaning the Father. **It is said in the end of pg.3 of the murli dated 08.03.69:** (5) “It isn’t that the Father has gone away, He won’t come back. [...] He is the Karan + Karaavanhaar (the one who acts and makes others act), isn’t He? He acts and makes the others act as well.” At first, He played the part of *Karanhaar* through Brahma Baba, but the children didn’t reform through that either, so then He plays the part of *Karaavanhaar* in the end. The same soul of the father Ram who failed in bringing about the establishment in the beginning, comes in the knowledge on 30th November, 1969, after Dada Lekhraj left the body.

DID RAM FAIL?

- (1) Ramcandra didn’t gain victory. This is why he has been given the mark of a Kshatriya (a warrior). (Mu.23.07.68, middle of pg.3)
- (2) All of you are Kshatriyas, who gain victory over Maya, aren’t you? [...] Ram has been given arrows (of sharp words), etc. Certainly, there is no violence in the Silver Age. (Mu.23.07.68, middle of pg.3)
- (3) The Father explains, it won’t be said that Ramcandra failed. No. Some children failed (in the *yagya*), who become Ramcandra. Ram and Sita don’t study, so that it is said [for them] that they failed. This is also something to be understood, isn’t it? If someone hears [the words:] ‘Ramcandra failed’, he will ask: ‘Where did he study?’ He studied in the previous birth and attained this position.” (Mu.09.08.68, beginning of the middle part of pg.1)
- (4) Even Ramcandra learned Raja yoga. While learning, he failed. This is why he was named ‘*kshatriya*’ (a warrior). (Mu.31.08.70, end of the middle part of pg.3)
- (5) Candravanshi Ram has been given arrows etc. Actually, it is about the arrows of knowledge. He failed, this is why an indication was given. (Mu.02.12.82, end of the middle part of pg.1)
- (6) Baba says completely rightly: Those who used to teach us, Maya has gobbled them. Maya gobbled up even the *mahaarathi*. He doesn’t exist. (Mu.25.11.84, middle of pg.3)

When the soul of Ram left the body, according to these great sentences, Brahma Baba and the children of Brahma thought that he (the soul of Ram) went into degradation, he can’t attain a [high] position again. However, they didn’t understand the great sentences properly. Ram’s soul does leave the body, but he also receives the arrows of knowledge from the incorporeal Shiva to maintain himself. The Father Shiva doesn’t entertain him by giving him visions in order to make him the one with a faithful intellect. It is because he is an intellectual soul with the third eye [of knowledge and] firm will power, who attains a high position on his own through his *purushaarth*. Ram’s soul knows that the kingdom of Ram can’t be established without the destruction of Ravan’s community. If someone has to go to the highest level, he has to face difficulties too, because gold becomes pure gold (*kundan*) only on being heated in fire. So, Ram’s soul becomes stable in the religious battlefield to destroy the ignorance of [the ones belonging to] the community of Kauravas, with the help of the arrows of knowledge obtained from Shiva. And the Father Shiva certainly doesn’t stop anyone; He does exactly what he (the permanent chariot) says. For example, God Himself stood the chariot in the middle of the battlefield on Arjuna’s request. “*Senayorubhayormadhye sthaapayitvaa rathottamam*¹⁷.” (Gita ch.1, *shloka* 24) The father Ram left the body in 1942 and he was reborn the same year, because he had an elevated feeling of bringing the kingdom of Ram earlier too. Though he died an untimely death through the ones who hid his corpse – it has been said for this in the murli: (7) “They do show the three personalities (*trimurti*), [but] they have just removed Shiva; they have destroyed Him. They have placed Him in lumps of soil (*thikkar*) [and] walls (*bhittar*), they have hidden his corpse.” (Mu.10.09.73, middle of pg.1) – still, he had an elevated feeling of completing his uncompleted work of the previous birth, hence, his soul is born [again] after entering a womb immediately.

¹⁷ {Shivbaba, the energy of knowledge Himself entered Arjuna and} placed the elevated {permanent} chariot {like body} in the middle of both, {the Northern divine and Southern demonic} armies.

Hato vaa praapsyasi svargam jitvaa vaa bhokshyase mahim.

Tasmaaduttishtha kaunteya yuddhaaya kritanishchayah. (Gita ch.2, shloka 37)

O son of Kunti! If you die {while fighting bravely}, you will attain heaven or you will win and enjoy the {non-dualistic heavenly} earth; this is why have faith and stand up for war. {Victory over the world is your very birthright.}

(8) Now they worship Ramcandra [but] even they don't know, where Ram went. Only you children understand that the soul of Ram will certainly be reborn here. He fails in the examination, but he will certainly be present [here] in some or other form, won't he? He keeps making *purusharth* here itself. When Ram is so famous, he will certainly come. He will have to take the *knowledge*. They don't realize anything now. (Mu.09.10.68, end of the middle part of pg.1)

(9) There is nothing older than 5000 years. You will find the oldest coins of Ramcandra. (Night class mu.13.09.68, end of pg.1)

They just remembered one sentence, 'Ram failed, he went into degradation' but nobody paid attention to the second sentence that was said. In 1968, the Father Shiva said through the physical body of Brahma himself that Ram is some personality in the corporeal form, who failed earlier. Then, he himself will certainly come and also take the knowledge after coming. Just like when one lion leaves the jungle, another arrives, similarly, the task of the light of *Sadaa Shiva* can't stop either.

WHO IS THE PERMANENT CHARIOT? WHO IS THE TEMPORARY CHARIOT?

When Brahma Baba (the temporary chariot) departs, Shankar, the permanent chariot or Ram's soul comes again on stage. This is why, two chariots have been mentioned in the murlis: the temporary chariot and the permanent chariot.

(1) *Shivjayanti* (the birthday of Shiva) is also celebrated, so He certainly comes here, doesn't He? *Jayanti* (birthday) will certainly be of corporeal human beings. Certainly, that Soul enters some body. It takes the support of nature. It doesn't take a new body. (Mu.26.02.68, beginning of pg.2)

The birthday of the corporeal one is celebrated; there is no birthday of the Incorporeal One. The one whom Shiva enters in a permanent way, his body isn't finally destroyed. But Brahma Baba's body was destroyed.

(2) This chariot continues to be permanent (*kaayam in Kavamgani*), [but] there is no fixed place (*thikana*) for the others. This is fixed according to the *drama*. This one is called the fortunate chariot. You all certainly won't be called fortunate chariots. Though [Shiv]baba comes in some, just one [chariot] is called the fortunate chariot. (Mu.26.08.69, middle of pg.3)

The permanent chariot itself will be called the fortunate chariot because he alone is the chariot of God. Brahma Baba won't be called the permanent chariot because he has left the physical body forever. He won't be the fortunate chariot either, because he is perishable like all the other living creatures. This is why Baba said, 'there is no fixed place for the others'.

(3) End of the corporeal *part* of Brahma and beginning of the other *part*. (A.V.28.05.77, end of pg.183)

(4) Brahma said, the [number] of Brahmins will increase until the end of the *yagya*, but the method of celebrating the meeting with the corporeal form in the corporeal world will certainly change along with the increase, won't it? There is certainly a difference between something taken of *loan* (the temporary chariot) and our own possession (the permanent chariot). [...] Our own possession is used according to our wish. (A.V.05.04.83, middle of pg.118) It isn't that Brahma Baba left his body, so [the number] of Brahmins won't increase now. It will certainly increase through some other chariot who is the permanent chariot; he won't be the one who is taken on loan. It is because Brahma Baba was the temporary chariot, the chariot taken on loan. The Father Shiva can't play the part as He wants through him. He (Brahma Baba) has a soft nature, but the permanent chariot is indeed His own, so He plays every kind of part, the part of all the relations through him.

(5) Shivbaba says, this (chariot) isn't Mine. I have taken it on loan. (Mu.16.04.71, beginning of pg.1) It is about Brahma Baba's chariot. (6) The entire *attention* of the children goes towards Shivbaba. He can never fall sick. If He wishes, He can narrate the murli through Brahms's body or the body of some other good child as well. (Mu.17.01.70, beginning of pg.1) The task of narrating the murli can't stop after Brahma Baba's death; He certainly narrates the murlis again through someone else.

RETURN OF THE FATHER RAM IN THE YAGYA

Ram's soul comes again in the *yagya* of knowledge in the Paladi centre of Ahamdabad (Ahmedabad) itself. His physical body has an *alaukik* birth in Ahamdabad. Therefore, Bapdada has named Ahamdabad 'the town of God (*Allah ki nagari*)'. It is because of this unlimited pride of God, this town was named 'Aham (ego) + da (to give) + bad (later on)', meaning Ahamdabad who has given up his (*saatvik*) ego after making everyone bow. Except this Ahamdabad Prabhu Park, Paladi service centre, all the other centres were made by the children, but just the Ahamdabad Paladi service centre is made by Brahma Baba with the help of the wealth of the *yagya*.

(1) The residents of Gujarat, you are so fortunate! Bapdada has opened (the first) center in Gujarat. Gujarat has not opened it. This is why the fruit of cooperation will continue to be obtained easily, even if you don't wish to obtain it. You won't have to do hard work. (A.V.12.12.83, beginning of pg.45)

(2) It was established through the inspiration of corporeal Brahma. Gujarat didn't invite Gujarat, father Brahma opened the Gujarat [centre]. (A.V.15.12.05, beginning of pg.3)

(3) (Living) Ahamdabad has to do the maximum service, because Ahamdabad is the seed form of all the centres. A seed has more power. Give a great challenge (*lalkaar*) so that even the ones in deep sleep may wake up. (A.V.24.01.70, middle of pg.190) Why has it been said to be the seed of all the centres? It is because the seed form soul, the one seed through which all the inert and living [things], the entire world has spread, that Aadam, Adam, Shankar, the seed of the human world comes in knowledge from there. **(4) Those who died before have grown up again [and] some must be 20, some 25 years old. They can take knowledge as well. (Mu.16.02.67, end of pg.1)** According to the vani (murlis) of 1967, the age of those who left the body in 1947 and 1942, their age was 20 and 25 years, respectively. Between them, one soul came in knowledge in 1966 and another was going to come in knowledge. This is why it was said, 'they can take knowledge as well'. Radha is shown in the scriptures to be three years elder to Krishna. It is because she comes in knowledge in 1966, i.e. three years before him and gives him the milk of knowledge to drink; she gives knowledge to [that] soul and sustains him through the murlis. The name 'Somnath' (the Controller of the Moon of knowledge, Brahma or Som or the angel Gabriel) is the part of Shiva-Shankar himself. That very remembrance of Somnath emerges from the Ahamdabad centre. It is said in the murlis for these two souls:

(5) "The name Somnath has been given, because he (Vikramaditya) gives nectar (*somras*) to drink, he gives the wealth of knowledge. Then, when he (the same Vikramaditya) becomes a worshipper (in the beginning of the Copper Age), so much wealth is spent to build his temple, because he has given the nectar, hasn't he? Somnathini¹⁸ will also be along with Somnath. As are the king and the queen, so are the subjects, everyone is Somnath-Somnathini." (Mu.03.03.70, beginning of the middle part of pg.2) Somnath is the first Narayan (Adinarayan); he is the controller of Som, meaning the Moon of knowledge and Somnathini, the first Lakshmi is along with Somnath. It is through these two that Som = the Moon of knowledge, Brahma Baba received the meaning of his visions and the nectar (Som + ras) through the mouth of Somnath. This is why when he becomes a worshipper, he opens a limited temple in the beginning of the Copper Age and an unlimited temple, meaning a centre for him in the Elevated Confluence Age.

(6) U.P and the Gujarat zone are sitting in front of Bapdada; Bapdada is narrating their specialty: every place has its own specialty. Neither U.P nor Gujarat is less [important]. U.P emerged after Delhi. Those who became the instruments for the establishment in the beginning, they too have a special part in the drama. Then, those who came in the beginning have taken the double lottery, haven't they? They have received the double lottery: the corporeal one and the Incorporeal One. Is this a lesser part? There is the remembrance of always being together in the acts of every *kalpa* as well. (A.V.01.11.81, end of pg.104, beginning of pg.105) Somnath, Ram's soul and Somnathini, Adilakshmi are the residents of U.P and Gujarat, respectively in the limited. They themselves were the instruments for the establishment in the beginning and are companions for many births.

5th DECEMBER, 1969. THE REAL 'DAY OF REMEMBRANCE (SMRITI DIVAS)'

When Ram's soul gets the basic knowledge from sister Vedanti, he comes to know that we aren't a body, we are a soul. So, because of constantly engaging in that very practice (of staying soul conscious), while practicing continuously, within five days, meaning on 05.12.1969, he celebrates *avyakt milan* (the meeting in the subtle stage) with the Supreme Soul, even if it is for a few seconds. **It was said in the beginning of pg.1 of**

¹⁸ The cooperative power of Somnath

the avyakt vani dated 05.12.2016 about it, when remembering that day: (1) It was this very day, the first day when the Father met the children in the subtle stage. [...] There was a meeting with the *avyakt form* and in the eyes of Baba, it was the first day of *avyakt milan* in the *avyakt way*.” 05.12.1969 is the real ‘day of remembrance’ or the day of the first *avyakt milan*. Brahma Baba left the body on 18th January, 1969; he became the resident of the subtle world, the one with a subtle body, but his soul certainly didn’t become a subtle, incorporeal point. This is why, it won’t be called the real day of remembrance.

LAST, SO FAST

It is mentioned in the beginning of pg.153 of the avyakt vani dated 06.12.69: (1) “Everyone’s face should emerge as a living *museum* from this *bhatti*. [...] which pictures will you *fit* in the *museum* of this face? [...] Just like the Trimurti, Lakshmi-Narayan and the Ladder, these are the three main pictures, aren’t they? The entire knowledge is contained in them. In the same way, these pictures are eternally fixed on this (seed form) face.” Among the three personalities of Shiva, the seed of the human world, [i.e.] Aadam or Adam or Shankar, who becomes *Adi Narayan* (the first Narayan) is the special [personality] and the story of the rise and fall of that very ‘*Bha* (light)’ + ‘*rat* (engaged)’, the very soul who remains engaged in the light of knowledge, has been shown in the Ladder. The entire knowledge is contained in that one alone. This is why it was said, these pictures are eternally fixed on this face. On 18th January, 1970, that special soul meets *avyakt* Bapdada at Mount Abu. Then it is said in the avyakt vani: (2) “There is a support in the corporeal form even now. Just as there was a support in the corporeal form, which became an instrument earlier, similarly, now also there is a support in the corporeal form, which has become an instrument in the drama. Before (18th January, 1969) also, he was an instrument and even now he is an instrument. This corporeal support of the entire (advance) family is very elevated. [...] The corporeal one is not alone. (There is) Prajapita Brahma, so the (advance) family is together with him. (A.V.18.01.70, end of pg.166) When Brahma Baba left his body, many children started shaking. Then Baba said: the *Adi yagyapita* (the first father of the *yagya*), Prajapita Brahma, who was an instrument, he himself is present now in the corporeal [form] again; he was present in that very Diamond hall. The soul of Ram joins the *bhatti* of *kumars* (bachelor) in 1971. At that time, it is said in the avyakt vani: (3) “*Kumars* can do whatever they want.” (A.V.11.03.71, beginning of pg.44) This blessing wasn’t given to all the *kumars* in general, because in order to do something, you need firmness. This point has been said for that one *kumar* alone, the *kumar* whose words were opposed again and again, the one who was against the entire community of Kauravas, like a swan among herons. The other *kumars* were in favour of the Brahmakumaris themselves. (4) What do the *kumars* have to do? [They] have to become saints¹⁹ as well as *innocent*. (A.V.11.03.71, end of pg.43) (5) Do you know what is the *yaadgaar* of *kumars* being always pure and *satoguni*²⁰? Sanatkumar. (A.V.11.03.71, middle of pg.41) The Ancient [Deity] Religion is established by Sanatkumar, the eldest child of Brahma himself. Just like every religion is named after [its] religious father, there is no separate religion [called] Hindu religion. Actually, the name of the Ancient [Deity] Religion itself has become the Hindu religion. Sanatkumar is shown as the youngest among the four sons born through the thoughts [of Brahma] and as the eldest in knowledge. It has been said for the same *kumar* that Sanatkumar becomes the instrument for the establishment of the Ancient [Deity] Religion. In the Brahmin world, [someone] is considered younger and elder based on the knowledge [he has]. It is said in the middle of pg.1 of the night class murli dated 03.05.73: (6) “The eldest brother is always considered as the father. This one is also the eldest. Just like Mamma is also the eldest. It all [depends] on the knowledge. The one who has more knowledge is elder. Though he is younger through the body, if he is clever in knowledge, we think that he is going to attain a big position (Vishwanath) in the future. You should certainly give *regard* to such elders, because they are clever in knowledge.” The soul of Ram also comes last [in the basic knowledge], there were many old brothers and sisters [in knowledge] before him. Still, he becomes even cleverer than all of them.

(7) For one year, he wore clothes made of *khaadi*²¹ etc. He became [like] Gandhi. {It is about the soul of Ram in 1971 that, he bought and wore *pyjama*²² and *kurta*²³ of *khaadi* and went to the *kumars bhatti*.} The Father sits and explains that this one also became a *follower* of Gandhi. He has experienced everything.

¹⁹ Saint also rhymes with ‘*sant*’ in the Hindi word ‘*basant*’; ‘*basant*’ means, the one who has fragrance of divine virtues

²⁰ Those with *satopradhaan* quality

²¹ A thick, coarse type of cotton cloth

²² A pair of loose trousers tied by a drawstring around the waist

²³ A loose, collarless long shirt

He became the first one, then the *last* one. Now he will become the *first* one again. (Mu.23.08.84, end of the middle part of pg.3)

(8) The (first Narayan) who was *number one* pure, he himself has become the *last number* [and] impure. I make that very one My chariot. The *first* one himself has come *last*; he has to become *first* again. (Mu.21.05.68, end of pg.2) [Mu.11.06.69, end of pg.2, beginning of pg.3]

(9) You alone came first of all; now, you are the *last* as well. Then, you yourself are going to become a deity from a human being first of all. (Mu.16.07.73, end of middle part of pg.2) {*Tvamaadidevah purushah puraana...* (Gita ch.11, *shloka* 38)}

(10) It isn't that only those who come first will go ahead. The Father says, when the ones who come in the end receive the throne (position), they become clever. The older ones lag behind. [...] Those who come late have a desire to run fast. It looks like the older ones become tired while making *purusharth* continuously. (Mu.08.03.76, end of pg.3)

(11) The very old children were so good, Maya gobbled them. [...] You can understand, those among them will come again. They will certainly remember that they used to study from the Father. (Mu.09.10.70, middle of pg.2)

(12) How many births do you take in the Brahmin religion? Some do take two or three births as well, don't they? (Mu.12.03.69, end of the middle part of pg.3)

All these great sentences have been said for the soul of Ram; the Father Shiva made him His permanent chariot. When he failed and left the body [they] thought: that soul can't come back. It is only the *vidharmi* souls who think this, because they think there is no rebirth. But it isn't so. Baba Himself said: some soul can also have two or three births in the Brahmin religion itself. So, in order to complete the task left incomplete in the previous birth, that very first soul comes after being reborn. All these great sentences are of the (revised) *vanis* (murlis) between 1968 and 1976; it is the time when that permanent chariot was catching speed in *purusharth*. And when he attains that stage, for his revelation in 1976, Bapdada named 1976 "the year of revelation of the Father" in the *avyakt vani*. Everyone thinks that only those who come first can go ahead. But it isn't so. The souls who come last can also make fast *purusharth* and go ahead. And this point is applicable only to the soul of Ram in the first place, who is reborn and comes again in the Brahmin family 26 years after the end of Om Mandali [established] in the beginning of the *yagya* and by 1973 itself, it goes ahead of the very old BKs with respect to knowledge and yoga.

THE COMPLETE FORM OF THE SHIVLING THROUGH THE PURUSHAARTHI FORM OF SHANKAR

The soul of Ram himself is Shankar, they are the same personality. (1) **The one who has become the garland around Ram or Rudra, Baba's neck first of all, he will become the garland around Vishnu's neck later on.** (Mu.03.08.72, middle of pg.3) Here, Ram has been said to be Rudra and Shankar himself is called Rudra. That one [alone] is known by different names.

(2) **This one is called the fortunate chariot. He is also called Daksh Prajapita. They are certainly the same, [i.e.] Prajapita.** (Mu.04.04.83, beginning of pg.1) In this way it was also said earlier in the great sentences that Prajapita himself is *Adidev* or Adam, Mahaviir, Kapildev, Shiv+baba or Ram and so on. (3) **There is nothing that isn't applicable to you.** (Mu.14.04.68, end of pg.3) The soul of Ram himself makes the *purusharth* of constantly remembering the Light of *Sadaa Shiva* from 1969; he doesn't let the gap of even a single day to take place. It is because Baba said in the *murli*: (4) **Baba, the One through whom we receive the emperorship of the world, we should certainly remember Him in every breath.** (Mu.26.05.69, middle of pg.4) And in 1974, at the age of 32, he attains the stage of *Parambrahm*. He immerses himself in Shiva completely. The religious fathers practice remembering the Incorporeal One, but with difficulty. This is why they are unable to immerse [in Him] completely. It is the permanent chariot alone who surrenders himself 100%, completely through the body, mind [and] wealth [and becomes] *Eklavya*, the one who loves, i.e. truly loves just the Light of *Sadaa Shiva* and immerses himself in Him alone at the age of 32 years. (5) **We were concerned about the Father who lives in *Paarbrahm* (the Soul World); when we have found Him, what else do we need?** (Mu.12.03.67, middle of pg.3) All the other souls aren't able to make this *purusharth*. It is said in the *murli*: (6) **You have to become the follower of Shivbaba. You don't have to become the follower of any bodily being.** (Mu.18.03.69, end of pg.3) Everyone holds on to his own, different support. Nobody is able to become like Shiva because [following] the principle of love 100% is to prove yourself by becoming

equal to Him, so that nobody is able to make any difference between both [souls]. This is why nobody else's name is combined with [that of] Shiva. He alone is the one who remembers Shiva constantly and he becomes just like the One who he remembers. Shankar attains the qualities of Shiva. This has been mentioned in the scriptures as well, that Shankar immerses himself in *Parambrahm* at the age of 32 years.

'Dvaatrishadavarshayasi bhautikashariiram parityajya parbrahmani linamaasiit' (Kalpadrum in Amarkosh, the word 'Shankar', cited from the 12th-13th line)

'Dvaatrishadasyojvalakiirtiraasheh samaavyatiyuh kila shankarasya' (Mahabharat.3-228-6) (Mangalakaarake Trikaandashesh)

(7) There is just one word, you have to pass; you have to stay paas (near the Father) and whatever passes away has passed. A single word has three meanings. (To stay near (paas), to pass the final paper of 'nashtomohaa' and whatever has happened, pass it (happily).) This itself will become the shortcut (the shorter path). And you have to pass with honour (achieve success with regards). (A.V.05.01.77, beginning of pg.2)

(8) To celebrate the year of revelation means to make yourself equal to the Father. (A.V.23.01.76, beginning of pg.14)

Here, the point of passing has been said for the corporeal permanent chariot himself, who passes and sets an example by becoming equal to the Father. The year of revelation of the Father hasn't been said for the Incorporeal One, as the Brahmakumaris thought and they started revealing the Point [form] Father. This is why while explaining the picture of 32 qualities, they tell [others] that the Incorporeal One is God and it is He who has 32 qualities. But if you think, the corporeal one has qualities and bad traits. It is because the one who has qualities, he will also have bad traits. The Incorporeal One is called '*Nirgun* (the One without virtues) and *Niranjan* (the One who is unstained)'. For example, it is said: He is the Ocean of Knowledge. The Light of *Sadaa Shiva*, the Incorporeal One can't be called the ocean. In fact, the ocean is always attached to the earth, whereas the Light of *Sadaa Shiva* is always detached like the inert Sun. That living Sun of Knowledge, the Supreme Father Shiva comes in the corporeal one and gives an inexhaustible store of knowledge. It is then that He is called the Ocean of Knowledge. Still, that Light of *Sadaa Shiva* isn't coloured by the company of the living ocean of mire and inert gems. This is the very difference between attachment and detachment in the ocean and the Sun. Just like the depth of the ocean can't be measured, the depth of the knowledge of the Light of *Sadaa Shiva* can't be measured either. It is endless, it can't be bound in books.

(9) Nobody can reach the end of the ocean. (Mu.27.08.69, end of pg.2)

(10) It is said - isn't it? - that even if you make the ocean into ink, the [wood in the] jungles into pen [and] the earth into paper, this knowledge won't be complete. (Mu.18.12.82, middle of pg.2)

There is a saying as well: "*Sab dharti kaagaz karun, kalam karun vanaraay. Saat samundar masi karun, guru gun likhaa na jaaye* (Even if I make the entire earth into paper, the [wood in the] forests into pen [and] all the seven oceans into ink, I won't be able to [complete] writing the qualities of [my] guru.)"

The *purushaarth* of that one soul matures and he attains the stage equal to [that of] the Father. How will you reveal just the Point? The souls of all the living beings are points, but if that Point is present in some particular corporeal [body], He can be identified. **(11) Both the soul and the Supreme Father (Shiva) look alike, [they look like] points; everything else is knowledge. These are the points to be really understood. (Mu.11.01.66, end of the middle part of pg.3)** Just like the soul is identified through the body, the Supreme Soul is also identified through the corporeal permanent chariot himself. The world is created by these very two souls, the corporeal one and the Incorporeal One. The learned men also said for this: two souls are required for the creation of the world. One is the inert power with body consciousness and the other is the living power [which is] always soul conscious. They are called *prakriti* (nature) and *purush* (the soul) in the scriptures. The corporeal actor is certainly a *purush*, but he won't be called *Param purush*. The Light of *Sadaa Shiva* is *Param purush*, the Soul who is always a living power, and He takes the support of *paraa* (superior) + *aparaa* (inferior) *prakriti*, who stays in the most beyond stage. *Prakriti* means the mother, the inert power. The Supreme + Soul equal to the Supreme Father Shiva comes after taking that *prakriti* under His control.

***Prakritim svaam adhishtaya sambhavaami aatmamaayaya.* (Gita ch.4, shloka 6)**

[I] have a birth after {especially} taking {the indriyaan, [i.e.]} nature {in the form of} My {permanent chariot of Arjuna or Aadam or Adidev} under [My] control [and] {always} entering with the {subtle} power of the soul {just according to [the word] 'praveshtum' [mentioned] in the Gita ch.11, shloka 54}.

Mama yonih mahat brahm tasmin garbham dadhaami aham.

***Sambhavah sarvabhutaanaam tato bhavati bhaarata.* (Gita ch.14, shloka 3)**

O Bhaarata, {the one who is always engaged in the light of knowledge}! **Parambrahm**, {the form of *aparaa prakriti* or the field of the mother guru} **is My** {mother in the form of} **the womb** {as well}; **I implant the embryo** {of the seed in the form of knowledge of the soul in} **that** {imperishable body like personality of the *ling*}. **Because of** {the increase in} **that** {churning about the self, of *saankhya yoga* in the form of *san* (complete) + *aakhyaa* (explanation)}, **all** {the *Rudraaksha* [or] seed form} **living beings are created** {through the food of remembrance, through the thoughts of *Parambrahma* in the Elevated Confluence Age}.

The Light of *Sadaa Shiva* sows the seed of knowledge in that very permanent chariot first of all in 1936-37. Just like a father needs a mother to run the house, He selects that mother in the form of to run the entire world. Here, there are three personalities in the picture; among them, Brahma and Vishnu can't be called the form of God. It is because they aren't like the Light of *Sadaa Shiva* [who has] *samadrishti* (the One who has an equal vision for everyone). It has been mentioned in the scriptures, Brahma supported only the demons and in the Brahmin world too, Dada Lekhraj Brahma - out of attachment - always supported the children with demonic nature too, from the very [time of] establishment in the beginning [and] those very children didn't save his honour. This is why there are neither temples nor idols of him and nobody remembers him either. And Vishnu is just called *dev* (a deity), not even Mahadev. And he too has always supported the deities. So, he can't be said to be equal to Shiva either. The very soul of Ram, meaning Shankar becomes *Parambrahm* as well. Shankar is the one who is always shown in pictures or as idols sitting immersed in remembrance, in the incorporeal stage. He is sitting in remembrance, it means there is someone higher than him, whom he is remembering. He is also *purushaarathi*, he hasn't become complete. As long as he is *purushaarathi*, he is incomplete, but he himself becomes a complete soul equal to Shivbaba later on, because he imbibes the form like the Light of *Sadaa Shiva* with the quality of impartiality and *samadrishti*.

Samadukhasukhah svasthah samaloshtaashmakaancanah.

Tulyapriyaapriyo dhiirah tulyanindaatmasanstutih. (Gita ch.14, shloka 24)

{The one who} **is stable in the self**, {in the point of light soul like *Sadaa Shiva*} **in happiness and sorrow, the one who has an equal vision for soil, stone [and] gold, [the one who is]** {free from attachment [and] hatred [and is]} **uniform in pleasant and unpleasant [events], [the one who] is patient, [the one who is]** {always happy and} **remains** {uniform} **in** {anything like} **his defamation [and] praise,...**

• [It is mentioned in] **Tulsidas Ayodhya Kaand: "Soyi jaanai jehi dehu janaai. Jaanat tumhahim tumhai hui jaai."**

[It means,] Tulsidas tells Shiva+Ram: The one whom You know, You give him the knowledge about who he is and who You are and when he comes to know it, he becomes just like You.

Manushyaanaam sahostreshu kashcit yatati siddhaye.

Yatataam api siddhaanaam kashcit maam vetti tattvatah. (Gita ch.7, shloka 3)

Any one among thousands of {noble} **human souls** {constantly} **makes effort to attain the accomplishment. Even among the accomplished ones who make effort, hardly anyone** {like sage Kapil} **is able to know Me**, {the incorporeal Light of Shiva in the corporeal one} **in reality.**

It is because not everyone has the power to grasp the inexhaustible treasure of knowledge of Shiva. That one alone is able to grasp it. The Light of *Sadaa Shiva* certainly gives knowledge to all the five-seven billion souls equally, but the ones who take it become *numbervaar*, because the vessel (in the form of intellect) of some is small and that of some is big. Not everyone has the power to grasp [the knowledge] completely. They do try [to grasp it], but they aren't able to attain it. The method of imbibing the inexhaustible treasure of knowledge is, the more you consider yourself a soul and remember the Father, the more you will become an inexhaustible treasurer. Baba said: **(12) The knowledge automatically emerges by remembering the Father. (A.V.24.01.70, beginning of pg.3)** For example, today, the human beings travel by aeroplanes. Science has advanced so much that [people] even reach the planets, satellites like the moon etc. but nobody is able to reach the Sun. It is only the soul who plays the part of the living Ocean of Knowledge who obtains the knowledge of Shiva completely and becomes incorporeal, vice less and egoless like Him. And then, nobody is able to cross him. For this, it has been said in the Vrihadaraanyak Purana: **"Puurnamadah puurnamidam puurnaapurna mudacyate. Puurnasya puurnamaadaaya puurnamevaavashishyate."** [It means,] he becomes such a complete one that even if someone takes away everything from him, he remains complete. It is because knowledge increases on giving [it to others]. The donation of knowledge is more elevated than the donation of physical things. **"Shreyaan dravyamayaat yagyaat gyaanayagya parantap."** **(Gita ch.4, shloka 33)** Today, the entire world is poor. It isn't about physical wealth, it is about the wealth of knowledge. It is because without the true knowledge, human beings are like animals. He takes knowledge from only the One

and gives it to the entire world. This is why it is said: *‘Daataa ek Ram, bhikhaarii saarii duniya²⁴.’* He does the very business which is the Father’s business. This is why the Father Shiva also gives His kingship to that very eldest and dearest child [of Him]. Its *yaadgaar* is in history too, all the kings gave the inheritance of their kingship to their eldest child, based on his ability. **It is said in the end of pg.4 of the murli dated 10.02.72: (13) “There is one God [and] He has just one son. It is said, Trimurti Brahma. Who is the eldest among the deities? Shankar is called Mahadev.”**

Teshaam gyaani nityayukta ekabhaktih vishishyate.

Priyah hi gyaaninah atyartham aham sa ca mama priyah. (Gita ch.7, shloka 17)

Among them, one [soul] who is always a yogi [and] {the hero actor} with {an unadulterated} remembrance {of the Light of Shiva}, the knowledgeable {soul of *Trinetrii* Mahadev} is especially elevated, because I am dear to the knowledgeable one and he, {the inheritor of My inexhaustible knowledge} is extremely dear to Me. • {Baba says, just (one) knowledgeable soul is (extremely) dear to Me, (*Sadaa Shiva*). It isn’t that a yogi isn’t dear [to Me]. The (extent to which) someone is knowledgeable, he will certainly be a yogi (to that extent). (Mu.04.12.88 middle of pg.2)}

Na ca tasmaat manushyeshu kashcit me priyakrittamah.

Bhavitaa na ca me tasmaat anyah priyataro bhuvi. (Gita ch.18, shloka 69)

There is no one among human beings who performs actions dearer to Me than that {corporeal charioteer [who] himself is like the incorporeal Light of Shiva} and no one {person} other than {the personality of Mahadev, the one World Father who is present} on the whole earth has {ever been} dearer to Me, nor will [anyone be].

Ramcarit Maanas: *“Sant-sang apavarga sukh, dhariya tulaa ek ang. Tuul na taahi turiih sam, jo sukh labh satsang.”*

[It means,] if you keep the ones who are sitting as saints in this world along with the joys of the Abode of Vishnu, the physical wealth and property or the property of human knowledge present in all the souls *numbervaar* on one weighing pan and that one Mahadev who is always true in reality and who gives the true imperishable company on the other pan, then that Sadguru will certainly be heavier. Everyone appears to be lighter in front of Him, no one is victorious forever. This is why in the scriptures, Vishwanath (the Controller of the world), alias the first Narayan has never been shown to lose [any battle]. **(14) This one is true. It is said, Satyam Shivam (true, beneficial), isn’t it? The One who speaks the truth. There is just this one *satsang* (spiritual gathering) to become *purushottam*. When the Father comes, His knowledge itself is called *satsang*. [And that of] everyone else is *kusang* (bad company). (Mu.13.07.67, middle of pg.2)** He is also praised as Paarasmaath. There is no stone like *paaras*, which turns [anything that it touches] into gold. Had there been [any stone like this], it would have been seized by science today. The correct word for Paarasmaath is *Sparshnaath*, [i.e.] whichever soul comes in contact with Him, it becomes true and shining like gold *numbervaar*. Similarly, when this very Aadam or Arjuna becomes corporeal Mahadev, then the incorporeal light of Shiva, there is no difference between both, Shiva and Shankar. There is a saying among the Muslims too: *“Aadam ko Khuda mat kaho, Aadam Khuda nahi; lekin Khuda ki nuur se Aadam judaa nahi. (Don’t call Aadam God, Aadam isn’t God; but Aadam isn’t separate from the brilliance of God.)”* It is just like there is the importance of both, the body and the soul. The Incorporeal One comes and gives the recognition of the corporeal one and then the corporeal one gives the knowledge of that Incorporeal One to everyone. [It is said:] *“Guru Govind douu khade, kaake laaguun paany. Balihaarii guru aapne, jin Govind diyo bataay. (Both, God and my guru are standing [in front of me], whose feet should I touch first? All the merit goes to you, my guru, who has shown me God.)”* You can’t know the corporeal one without the Incorporeal One and [you can’t know] the Incorporeal One without the corporeal one. Similarly, both, the corporeal one and the Incorporeal One complement [each other]. This is why, even if you just hold on to the corporeal one alone or the Incorporeal One, you can’t attain *sadgati*. It is also mentioned in the Ramayan: *“Shivdrohii mama daas kahaavaa, so nar sapnehun mohi na paavaa²⁵.”* ✕ *‘Auron ek guput mata sabai kahaun kar jori. Shankar bhajan bina nar bhagati ki paavai mor’.* [It means,] the One who is an enemy of Shiva, he can’t find Me, no matter how big a devotee of Mine he is. These very two souls have been called *kshetra* (the corporeal Arjuna) and *Kshetrageya* (the Incorporeal Shiva) in the Gita. The permanent chariot of Arjuna is the *kshetra*, the one whom the *Kshetrageya*, the Light of *Sadaa Shiva* enters every *kalpa*.

²⁴ Ram alone is the donor; [everyone else in] the entire world is a beggar

²⁵ The one who is hostile towards Shiva can’t be my servant, he can’t attain me even in his dreams

Idam shariiram kaunteya kshetram iti abhidhiyate.

Etat yah veti tam praahuh kshetrasya iti tadvidah. (Gita ch.13, shloka 1)

O Arjuna! This {permanent chariot like} body {of yours itself} is called {the land of religion and actions} by the name ‘field’ {of the religious war of Mahabharata}. The one who knows this {period of the confluence of the Iron [Age] + the Golden Age}, He is called ‘the Knower of the field’ by those learned {sages and saints of the Copper [Age]}.

This very knowledge of the *kshetra* and *kshetrasya* is the real knowledge.

Kshetrasyam ca api maam viddhi sarvakshetreshu bhaaratā.

Kshetrakshetrasyayoh gyaanam yat tat gyaanam matam mama. (Gita ch.13, shloka 2)

O descendant of [King] Bharat! {In this way,} also consider Me, {Shivbaba} to be the {real} Knower of the fields of the bodies {of} all {the living beings in this very Elevated Confluence Age} and the knowledge of this body and the Knower of [this] body, {[i.e.] the Light of Shiva} alone is the {true} knowledge {in this world}, this is My opinion.

There are just two kinds of souls in the world, [one kind is] *kshar* (perishable) (all the living beings) and the other is *akshar* (imperishable); He is the One Light of *Sadaa Shiva* alone. But there is another third [kind of] soul who is *kshar* and it becomes *akshar* like the Light of *Sadaa Shiva* as well. {‘*Dvaa suparnaa sayujaa sakhaayaa, samaanam vriksham parishasvajaate.*’ (Rigveda 01-164-20) (One [soul] is always *abhoktaa* [and] the other [soul] is *bhoktaa* as well as *abhoktaa*.)}

Dvaa imau purushau loke ksharashca aksharah eva ca.

Ksharah sarvaani bhutaani kuutasthah aksharah ucyate. (Gita ch.15, shloka 16)

In the {Elevated Confluence Age} world, {all} these {*bhokta* living beings and the One *abhokta*} are just two* kinds of souls: **akshar* (imperishable) = who doesn’t fall {Shiva + Shankar [who is] equal [to Him]} and {except the one Mahadev,} all the [other] living beings who fall {because of being *bhogi*} are perishable {they exist today [and] tomorrow they won’t}; and {the resident of the Abode of *Parambrahm*} who resides {on the Everest} peak {which is high like [mount] Kailash} is called the imperishable {the Light of Shiva of the Somnath temple in the form of the bodily *ling* of *Sadaa Shiva*}.

Uttamah purushah tu anyah paramaatmaa iti udaahritah.

Yo lokatrayam aavishya bibharti avyayah iishvarah. (Gita ch.15, shloka 17)

But the best soul {of *purushottam* Adinarayan}, [which is] different from these two, {every perishable living being and imperishable Light of *Sadaa Shiva*} is called “*Paramaatma*”, {the unique *bhogi* hero actor + *Parambrahm* (Mahadev, the corporeal personality)}, {all the [other] souls aren’t equal to the Supreme Soul.} That Amoghviirya²⁶ Maheshwar, {*Trilokinath*²⁷, Mahadev who is equal to the Light of *Sadaa Shiva*} takes all the three worlds* {[i.e.] [the Abode of] Happiness, [the Abode of] Sorrow [and] the Abode of Peace} under [His] control and maintains them.

Yasmaat ksharam atiitah aham aksharaat api ca uttamah.

Atah asmi loke vede ca prathitah purushottamah. (Gita ch.15, shloka 18)

I {*Purushottam*, the Light of *Sadaa Shiva*} am the best and even beyond the imperishable {first Narayan, according to the soul conscious stage} still, {he has become equal to Me through My remembrance;} this is why, even the perishable [one] is called *Purushottam* in the world and the Vedas.

He becomes Mahadev, the highest of the high personality equal to the Light of *Sadaa Shiva* in this world. The *yaadgaar* of the bodiless (*amuurt*) form who becomes incorporeal from [being the] corporeal Shankar, the corporeal Mahadev has been shown as the subtle personality, the form of the *ling* at the extreme top in [the picture of] the Trimurti. It isn’t the incorporeal Point [of] Shiva, [but] it has the form of a *ling*. Only the corporeal personality has a *ling*, the incorporeal bodiless Light of Shiva doesn’t have one.

Mayaa tatam idam sarvam jagat avyaktamuurtinaa. (Gita ch.9, shloka 4)

{Just like a physical world tree (grows) from a physical seed}, this entire {inert and living} world has expanded through {Shankar,} the idol {of the *ling*} with My subtle {stage}. {Therefore,} all the {groups of} living beings are situated in My {*ling*, the seed}.

Its *yaadgaar* is also shown as the *Shivling* in the temples. The *Shivling* that has become incorporeal isn’t shown with hands, feet, ears [and] nose, because that soul makes such *purushaarth* that he doesn’t have

²⁶ The one who doesn’t lose vigour

²⁷ The Controller of all the three worlds

consciousness of the *indriyaan* of his body at all. He does perform actions, but his intellect isn't engrossed in them; he becomes *karmaatiit* in this way. Therefore, the *yaadgaar* has also been made accordingly.

Na eva kincit karomi iti yukto manyet tattvavit.

Pashyan shrinvan sprishan jighran ashnan gacchan svapan shvasan. (Gita ch.5, shloka 8)

Pralapan visrijan grihnan unmishan nimishan api.

Indriyaani indriyaartheshu vartanta iti dhaarayan. (Gita ch.5, shloka 9)

The one who knows the 23 elements [and] is engrossed in the remembrance {of Shivbaba} determines that the {gyaan and karma} *indriyaan* {like the mouth (tongue) and so on created by nature} are engaged in {natural} pleasures [and] despite seeing, listening, touching, smelling, eating, going, sleeping, breathing, speaking, excreting {faeces and urine}, taking {something}, opening {and} closing the eyes, he thinks that he does nothing at all. {The unique yogi who is stable in the light of the soul in this way himself is *akartaa*.}

As a *saatvik yaadgaar* of it, the *ling* of red stone was kept in the Somnath temple in the beginning of the Copper Age and a diamond was embedded in it, from which it was considered that the *ling* is the *yaadgaar* of the corporeal one and the diamond is the *yaadgaar* of the light of the soul of incorporeal Shankar himself. But a diamond is a stone; though it is an invaluable gem, it is still a stone. And it is said in the murli: (15) 'Neither do I (the Point of Shiva) become worship worthy nor a worshipper.' (Mu.22.05.71, end of middle part of pg.2) Neither do I (Shiva) become a stone nor *paaras*. This is why, the *Shivling* isn't the *yaadgaar* of the incorporeal Light of Shiva. Then how is the Incorporeal One worshipped? Because it is also said in the murli: There will certainly be My *bhakti* as well. How does 'My', meaning the Incorporeal Shiva's *bhakti*, meaning worship take place? When the corporeal one himself stabilizes in the 100% incorporeal stage, the one who becomes incorporeal is worshipped in the form of the *Shivling* by the corporeal human souls. (There should certainly be 'My', meaning Shiv+baba's *bhakti*.) The diamond in the *Shivling* is the *yaadgaar* of the complete soul of the corporeal bodily being, the *purushaarthi* Shankar and the *ling* is the *yaadgaar* of his body. The *Shivling* is a corporeal personality. It is said in the murli: (16) "The *Shivling* is certainly living; his (corporeal) idol is worshipped." (Mu.10.10.73, middle of pg.3)

(17) You know that the *ling* of (the Light of) Shiva is the most ancient. What will be more ancient than that! [...] Nothing can be more ancient than this (Shankar). (Night mu.13.09.68, end of middle part of pg.1)

(18) By calling out 'O Lord (*Pra + bhū*)', just the *Shivling* will emerge in front [of you]. You can't call any bodily being 'O Lord'. (Mu.08.02.89, beginning of pg.2)

(19) Go and see in the temple of Shiva, a *ling* is placed there. It was certainly living, only then is it worshipped. These deities were also living at some point of time, weren't they? They are praised. (Mu.27.06.71, beginning of pg.2)

(20) There is the *yaadgaar* of [something] that happened in the *past*. The one whose non-living *yaadgaar* [has been made], he is *present*, [he is] in the living [form] now. (Mu.08.03.83, end of pg.3)

Shankar sitting in remembrance is a *purushaarthi*, it means [he is] incomplete. His very complete form, [i.e.] the *Shivling* itself has a universal authority in the corporeal world. That complete incorporeal stage alone is accepted in every religion, [and] the ones belonging to the clan of every religion also believe in it. The place of origin and destination of all of them, [i.e.] *Adipurush* himself is *Parambrahm*, other religious fathers aren't that. That *Adipurush* is called *Adidev* among the Hindus, Adam among the Muslims, Adinath among the Jains [and] Adam among the Christians. According to the Hindu belief, when nothing existed in the beginning of the world, the story of '*Lingodbhava* (origination of *ling*)' is mentioned. In order to find the beginning and the end of the fire like *ling*, Brahma went upwards and Vishnu went downwards. But none [between them] was able to find out its end, because it is endless.

It is also [written] in Ramcarit Maanas: "*Hari anant Hari kathaa anantaa. Kahahim sunahim bahubidhi sab santaa*"²⁸."

[It is mentioned in] the Shrimad Bhagwad Gita, the crown jewel among all the scriptures too: *Anaadimadhyantam anantaviiryam* (Gita ch.11, shloka 19)

[It means,] {You,} the One without the beginning, middle and end, {the all-round} *amoghviiryaa* {the Supreme Father Shiva + Baba Adam Yourself are Mahadev},...

²⁸ Hari (a name of Vishnu) is eternal, the story of Him is endless. All the saints have narrated and listened to it in different ways

Everyone believes in Him, but they don't know Him, because everyone has forgotten his very own form because of coming in the [cycle of] birth and death, then how will they remember the form of God? Even Aadam or Arjuna, the corporeal permanent bodily being himself becomes ignorant [and] like the one with a stone like intellect in the 84th, the last Iron Age birth. This is why, according to the age, the *yaadgaar* of that very corporeal one, [i.e.] the *Shivling* is also made of gold (*svarnaling*), silver (*rajatling*), copper (*taamraling*) and now the *ling* is made of iron (*lohling*) or stone. It is then that the Father of souls, the Light of Shiva comes and gives the light of knowledge. Baba said: (21) ‘When you drown completely, I hold your topknot and lift you.’ (22) “God is mad for Bharat [thinking:] ‘I will make Bharat into a diamond again’; so, He has fallen in love with Bharat, hasn't He?” (Mu.26.03.88, end of pg.3)

Bharat alone is the land of the incarnation of God, the Light of *Sadaa Shiva*, whether it is the physical Bharat or the living Bharat. Bharat means the one who always remains engaged in the light of knowledge. This is why He is called *Svayambhu*, [meaning] the One who is born Himself. He churns the knowledge of the Gita originated through the mouth of Brahma with the four combined heads and makes it his own. (23) **Only when you rub (churn) the knowledge, you will become worthy of the *raajtilak*²⁹.** (Mu.08.08.73/88, end of pg.3) The more we think and churn the knowledge, that knowledge becomes our. The body of such a *purushaartha* is also flexible like a bow, which moulds itself in any kind of situation in which you want to mould it into. This is why even the Father Shiva takes the support of that very permanent chariot every *kalpa*. This very light of the soul + *ling*, the form of companionship that has become complete through the remembrance of the corporeal one, hence the Incorporeal One, is worshipped in the temples. [People] go in front of it and say: “*Tvameva maataa ca pitaa tvameva...*”, [meaning] You alone are *Parambrahm*, our first Mother and You alone are our first Father. It is because the task of Shiv+baba is the establishment, destruction and sustenance. Just one [soul] performs that task 100% in practice. He becomes *Parambrahma* and establishes [the new world], he becomes Mahaakaal³⁰ and destroys [the old world] and he becomes Vishnu, the one who holds the supreme position and sustains [the new world]. All the others are just ordinary instruments.

Etadyoniini bhuutaani sarvaani iti upadhaaraya.

Aham kritsnasya jagatah prabhavah pralayah tathaa. (Gita ch.7, shloka 6)

Consider that this {body in the form of personality + light equal to Shiva} **is the origin of the living beings** {in the form of women and men, and} **I** {Shiv+baba} **am the Creator and Destroyer of all** {the inert and living beings} **of the world** {in this Elevated Confluence Age}.

FOUNDATION OF THE FUTURE CAPITAL IN DELHI / ADVANCE PARTY

After 1977, [i.e.] the year of perfection, the seed of a small gathering is sown by the permanent chariot himself in Trinagar, Delhi. This is why, Bapdada has narrated the specialties of Delhi:

(1) **Both, the flag of completion, perfection and the flag of the kingdom, have to be [hoisted] in Delhi. So, the residents of Delhi should fix the date of the *flag ceremony*. They must start making fast preparations from now onwards. [...]** Everyone has to lay siege to Delhi. [Everyone] certainly has to bow before the land of Delhi. [...] Everyone's eyes are towards Delhi. The eyes of the Father (who becomes Vishwanath) as well as the eyes of everyone are towards it. (A.V.26.12.78, pg.153, 155)

(2) **When will you do wonders in Delhi? It is the voice of Delhi that spreads in all the four directions. To become famous in Delhi is to become famous in (the entire) Bharat. The residents of Delhi have to take up this much responsibility.** (A.V.24.01.70, middle of pg.189) The capital is to be established in Delhi itself, its seed was sown in 1977 itself and the Father's task is going on in Delhi alone. This is why Bapdada has said in the avyakt vani dated 15.11.2016: The capital is being established in Delhi and the Father's task is also going on there itself. Everyone has to go there. (3) **“Today [we] met Baba, but [we] met [Him] in Delhi.”** Bapdada just mentioned about the capital Delhi in this entire avyakt vani and the Brahmakumar-kumaris stopped Brahma Baba himself - whom they consider God - from talking. [They said,] ‘Bapdada, you are sitting in Mount Abu, not in Delhi’; as if Bapdada doesn't know [this], as if the children are more intelligent than him. But how will those foolish children know that the future capital is to be established just in Delhi. They just consider the palaces and multi-storied buildings built in Mount Abu to be heaven [thinking:] Bapdada has left, now we are establishing heaven. It is because they never thought and churned the great sentences of the murlis at all. (4) **Delhi is blessed, and there too, Jagdish the first gem is blessed with the task of establishment.**

²⁹ A vermilion mark serving as a sign of coronation

³⁰ Death of the deaths, the greatest death

(A.V.23.02.97, end of pg.33, beginning of pg.34) The unlimited Jagdish means the Lord of the entire world. The foundation of the capital was laid by him in 1977 itself in the form of the Advance Party, which has attained expansion now. (5) **The group of the Advance [Party], especially the gathering of the special famous souls in it, is very strong. The wonderful part of preparing the earth [like intellect] is being played through these souls at a fast pace to bring about the elevated birth, the first birth.** (A.V.18.01.80, end of pg.222) From 1976 itself the first birth begins through *Adi Narayan* and he himself becomes the instrument to lay the foundation of the capital.

(6) **Celebrate this Shivratri as the Shivratri of revelation. Every [Brahmins'] attention should be drawn [to] who this is and with whom they are going to form a relationship. Everyone should experience that whatever is necessary can be obtained only from here itself. The key to the mine of all the pleasures will be found here (in Delhi, the capital of heaven) alone.** (A.V.03.02.79, middle of pg.267)

(7) **You have laid your foundation stone, meaning you have sown the seed in an incognito form now, but you all will see this very seed in the form of fruit according to the time.** (A.V.24.01.78, middle of pg.41)

(8) **Now, the part of unique souls is being played with great force - especially with Brahma - for the establishment of the new world as well.** (A.V.10.11.83, beginning of pg.12)

(9) **Here, the Father has to come. The Father has to narrate the knowledge till the end. He certainly comes in an incognito form.** (Mu.16.08.72, middle of pg.2)

Brahmakumaris have declared it as the 'Shankar party', but Baba hasn't said 'Shankar party' anywhere in the murlis. There are three children in the form of the Trimurti (three personalities) of the One Father Shiva who have been selected from the entire world. How will different parties (groups) be formed from them? And it was mentioned about the Advance Party in the avyakt vanis. The children of Brahma thought that the Advance Party is [somewhere] above. But *avyakt* Bapdada has clearly clarified in the vanis that the Advance Party is present in the corporeal world.

(10) **The part of the Advance Party has been incognito till now.** (A.V.19.03.2000, end of pg.101)

(11) **You (the souls who are included in the Vijaymaalaa) have to go to the Advance Party and do great service. Baba is certainly your Companion, Baba will do service from above; however you have to go down (in the corporeal world) and do service now.** (*Avyakt sandesh* 18.07.96, beginning of pg.105) It means that the Advance Party isn't somewhere above; it is present in this very world. (12) **You people yourselves think and ask again and again: why have the special souls of the Advance Party been incognito till now? So, you do want to reveal them, don't you? According to the time, some souls of the Advance Party are invoking elevated souls who begin the elevated method of elevated yogbal (power of yoga). Such special yogi souls, the adiratna (the first gem) souls of the beginning, who can use their yogbal, are needed for the special task of the first transformation. The souls who are partners of the Fortune Maker (Bhaagyavidhaataa) Father are needed.** (A.V.30.07.83, middle of pg.243)

Brahma is called the Fortune Maker, the king of those who write the account of fortune. And the partner of that very Brahma was Brahma with four heads. It is through *Parambrahma* that the advance knowledge emerges. The advance knowledge isn't any separate [knowledge]. The deep secrets that are revealed, the essence that emerges after churning the ocean of thoughts on each and every sentence of the murlis and avyakt vanis [and] comparing them with the inscriptions and drawings in the pictures, that itself is the advance knowledge or the new knowledge. However, the Brahmakumar-kumaris think that Shivbaba's murlis are straightforward and have simple meanings. There are no such deep meanings in them so that we need to churn the ocean of thoughts to understand them. But butter is obtained only after churning milk.

(13) **Only when you rub (churn) the knowledge, you will become worthy of the raajtilak.** (Mu.08.08.73, end of pg.3) **Baba said in the end of middle part of pg.4 of the murli dated 31.08.73: (14) "The children should read and listen to the murli five-six times; only then it will sit in the intellect."**

(15) **Everything depends on the journey of remembrance. You listen to [the knowledge] here [and] then you churn it. Just like a cow eats grass and then it ruminates. Its mouth keeps working. [The Father] tells you children as well: think over the topics of knowledge a lot.** (Mu.16.12.68, middle of pg.3)

(16) **If you continue to churn the ocean of thoughts, if you keep remembering it, you will be benefitted a lot.** (Mu.10.10.66, beginning of pg.2)

(17) **You children have [the knowledge] in your intellect, but the points slip out [of the intellect], you don't imbibe [them] completely. Even if you continue to churn the ocean of thoughts over each and every**

point, this won't happen. Even the human beings today don't have as much intelligence as the animals have. When an animal (cow) eats [food], it keeps ruminating. You receive this food, but you don't ruminate it the whole day. (Mu.10.10.66, beginning of pg.1)

(18) Some have interest in giving the wealth of knowledge. The human beings go to the cowsheds and feed grass etc. to the cows, they consider this also a noble deed. The Father feeds you this grass of knowledge. If you continue to churn the ocean of thoughts over this, you will remain happy and you will have interest in service. (Mu.10.10.66, middle of pg.1)

It becomes clear from these great sentences that we need to deeply study and churn the ocean of thoughts over the murlis. That very first soul always thinks and churns the knowledge while making *purusharth* of [staying in] the soul conscious stage constantly and transforms the knowledge of the Gita into the nectar of the knowledge of the Gita. The one who did it, he himself showed [us] the way, otherwise nobody used to churn the ocean of thoughts over the vanis before him.

(19) You have to extract the gems [of knowledge] by churning the ocean of thoughts. The way Baba Himself does it, He tells the method to the children as well. (Mu.12.09.75, beginning of pg.2) It is said in the end of pg.3 of the murlis dated 21.03.72: (20) "This one is the number one child who churns the ocean of thoughts, isn't he?" Neither Brahma Baba nor any other child of Brahma was able to do it before 1969. This is why, before 1969 it was never said, 'the nectar of the knowledge of the Gita'. It won't be called the nectar of the knowledge of the Gita now (as long as Brahma Baba was alive). **(21) It is certainly wrong to call the Gita the nectar of knowledge. Though Baba didn't say [this] for so many days. (Mu.06.03.67, middle of pg.2)** When Brahma himself didn't become immortal after drinking it, how could he have made anyone else [immortal]!

(BRAHMA BABA ISN'T) THE FATHER, THE TEACHER [AND] THE SATGURU

When the entire Brahmin family in the basic [knowledge] forgot the knowledge of the Gita, the vani that the Incorporeal Shiva narrated through the body of Brahma and started following the directions of the religious gurus who became Brahmins, the bodily beings, nobody paid attention to the point: 'are we following [the knowledge] with the support of Amarnath³¹ God or with the support of the mortal human gurus? And nobody had the courage to oppose [them] either. But for the first time, in 1976, that permanent chariot alone who became the support of that *Sadaa Shiva* made [them] realize: (1) "Only the directions of God will be called *shrimat*." (Mu.08.03.73, beginning of pg.1)

(2) Everyone else belongs to the demonic community, the ones who give demonic directions. (Mu.19.05.73, beginning of pg.2)

(3) Even if you receive directions from a BK, you should check (with the *shrimat*, meaning the vanis of Shivbaba) whether the direction is *right* or *wrong*. You children have also received the sense of *right* and *wrong* now. (Mu.27.01.95, middle of pg.3)

Shankar's task is [to bring] destruction; not just physical destruction, [but] to destroy the old *dhaaramaa*, the difference of opinions [and] the traditions as well. This is why that very soul of Shankar - whose *laukik* name is 'Dikshit', refutes the opinion of the mind of those who consider the so-called Brahmakumar-kumaris, the bodily beings themselves to be the chiefs or those who just consider their directions the vani (words) of God. This proves the fact that all the demonic or Kaurava communities opposed these very points of his and prohibited him from giving the true knowledge and they even threw him out [of their centre] by using physical power (*baahubal*). For example, in history, when the scholar Chanakya tried to show [King] Dhananand the right path, he expelled him from Magadh; still, Chanakya didn't leave the side of truth and challenged Magadh and [thus,] a poor teacher ended the very rule of [King] Dhananand. Similarly, that personality (Dikshit) in the form of the support of the Light of *Sadaa Shiva* didn't leave his religion either. In order to show the path of truth to the entire world, he didn't bow before the Kaurava community despite being poor with respect to the physical wealth. He faced them but he, the one who is always full of the wealth of the knowledge of Shiva didn't bow his head before anyone.

(4) It is not an easy task (*maasi ka ghar*) to become a beggar. A beggar doesn't have anything (money, position, pride, prestige). (Mu.21.01.74, end of pg.4) You can't become a full prince unless you become a full beggar. (5) You are all Sudamas³². What do you give? (A handful of rice) What do you take? You take the

³¹ The Lord of the immortal ones

³² Krishna's friend who was a poor Brahmin and who received palaces and wealth in return on giving two handfuls of rice to Krishna

emperorship of the world. (Mu.17.02.69, beginning of pg.3) (6) The Father is indeed *Garibniwaaz* (kind to the poor). (Mu.07.01.74, middle of pg.3) He gives the emperorship of the world only to the poor.

(7) It is famous that those who didn't receive three feet of land, they became the masters of the whole world. The human beings don't understand [this]. (Mu.01.05.73, beginning of the middle part of pg.2) According to these great sentences, the one the Father Shiva enters will certainly be poor. He becomes a full beggar and then he himself becomes the master of the world. It is because the chariot that is the instrument of Shivbaba didn't care about his own hunger, thirst, joy and comforts, he became the true teacher and continued to be engaged in [bringing] benefit to everyone by considering the entire world his family. "*Ayam nijah paro veti, gananaa laghu cetasaam. Udaaracaritaanaam tu vasudhaiva kutumbakam*³³." He fulfilled the duty of the Father as an instrument by sowing the seed [of knowledge] at the beginning of Om Mandali. Similarly, he became the True Teacher in the middle and he himself becomes the Satguru in the end and brings about the *sadgati* of everyone. All these three parts are played by the same soul and they aren't of Brahma Baba. It is not necessary that whomever Shiva enters, he is the actor who plays the role of the Father, the Teacher and the Satguru, because there are five heads of Brahma. This isn't applicable for all the heads of Brahma. A seed yields fruit just according to the land [where it is sown]. Similarly, this too depends on the capacity of the personality. Only the head of Brahma that faces upwards has that capacity; he is the permanent support of the Light of *Sadaa Shiva* (always beneficial) in the beginning, middle and the end as well. The proofs for this are given in the murlis:

(8) You have become the Father's children. You are receiving teachings from this one in the form of the *Teacher*. He will become the (corporeal) Satguru, (an agent) in the end and take you to the land of truth. He performs all the three tasks in *practice*. (Mu.17.02.73, beginning of pg.1)

(9) There (among the BKs as well), you didn't find the Father, you didn't find the *Teacher* but they became your guru immediately. Here, the knowledge is so systematic. Here, I alone am your Father, Teacher [and] Guru. (Mu.20.04.72, end of pg.2)

(10) There isn't anyone who would say: I am the father, the *teacher* and the guru as well. This Brahma can't say it either. One Shivbaba alone says: I am the Father, the *Teacher* [and] the Guru of everyone. (Mu.19.10.76, beginning of the middle part of pg.1)

THE FATHER: The Father's task is to sow the seed [at the beginning] and give the inheritance in the end. Prajapita Brahma sowed the seed of knowledge at the beginning of the establishment and now, Brahma Baba isn't present through the physical body to give the inheritance.

(11) You have to remember the One Shivbaba. You have to obtain the inheritance from that one. You can't obtain the inheritance from the mother. You are born from the mother, [but] you have to remember the Father. (Mu.09.01.73, end of pg.3)

(12) Brahma isn't the giver of the inheritance; in fact he is the receiver. (Mu.17.01.70, beginning of pg.1)

(13) You won't receive anything at all from Brahma. You receive the inheritance only from the Father through these ones. As for the rest, Brahma has no *value*. (Mu.03.02.67, end of pg.2)

(14) You can never receive the inheritance from the creation. You know that you can't receive any inheritance from Brahma. Brahma is *worth not a penny*. (Mu.25.02.67, end of pg.1)

(15) The inheritance can't be obtained from the creation; [in fact] the creation has to receive the inheritance from the creator. (Mu.25.06.65, middle of pg.1)

(16) Brahma isn't the Creator. The Father alone is the (corporeal) Creator (of the corporeal world). (Mu.05.03.73, middle of pg.1)

(17) There is just one *creator*. Everyone else is studying. This (Brahma) is included among them. So then, he became the creation, didn't he? (Mu.08.01.68, end of pg.2, beginning of pg.3)

(18) Shivbaba says, children, keep in mind that you have to take the inheritance from (both of) us, ([i.e.] the Father Shiva + Baba), you won't receive it through Brahma. You don't receive it at all [from Brahma]. You can obtain the inheritance of the capital of heaven only from (both of) us (the unlimited Fathers). I am the creator of heaven. He is called Heavenly God the Father. (Mu.01.07.73, end of the middle part of pg.1)

³³ This is mine, that is someone else's – these are the thoughts of narrow-minded people; but for those who are liberal, the entire world itself is their family

(19) You will certainly take the inheritance through someone. How will you be able to take the inheritance from the Incorporeal One? (Saakaar mu.27.10.66)

(20) You have to always make the *purusharth* of taking the complete inheritance from the Father. Just like Mamma and Baba are also taking the complete inheritance (of heaven complete with 16 celestial degrees) from that Mother and Father. (Mu.17.04.73, end of pg.4)

According to these great sentences, you can't receive the inheritance from Brahma Baba, because Brahma is the creation. He can't give the inheritance. In fact, he himself is the one who takes the inheritance. The inheritance is obtained only through the Father who was Prajapita Brahma in the beginning, the one who comes after being reborn.

THE TEACHER: The teacher's task is to give the clarification of the text book, ([i.e.] the murlis or avyakt vanis). The murlis are our poetry or poems and the avyakt vanis are our text or prose. The body through which the Supreme Soul gives the clarification of both (prose and poetry) is the Father as well as the Teacher who gives the clarifications. The Father Shiva gave the knowledge of the Gita through Brahma Baba, but it couldn't become the nectar of knowledge since Brahma Baba, the one with a baby-like intellect couldn't churn it. Had the part of the Teacher been played through Brahma Baba, it was declared in 1966: **“Corruption and vices will come to an end in Bharat within the forthcoming ten years and the Suryavanshi rule of Shri Lakshmi and Shri Narayan is going to arrive soon after the forthcoming World War.”** What is the secret behind this declaration of ten years? Brahma Baba himself should have understood that secret, but he couldn't understand it. Brahma Baba just thought that it was the declaration of the destruction of the entire physical world of seven billion [souls]. **Shivbaba said in an avyakt vani: (21) “For the Brahmins, there is a small world of their own within such a big world.” (A.V.13.06.73, end of pg.97)** It means, whatever Baba says is first applicable only to the Brahmin world, but Brahma Baba couldn't understand [this]. Because of having a child-like intellect, Brahma Baba considered it in the limited and he gave a memorandum in written to the *laukik* government of that time [saying:] the entire world will be destroyed in 1976 and if it isn't destroyed, the entire property of the Brahmins will become the government's property. **It is mentioned in the end of pg.3 of the murli dated 25.07.67: (22) “We tell the government as well, we will establish the divine kingdom here within ten years. If we don't, you can take everything [including] this building, etc. You should fight, shouldn't you? Tell [them] that nobody else will say: if we don't perform this task within ten years, this building will be yours. You give it in written, still they don't understand. Nobody can give this in written. We take the signature of 5000 Brahmins and give it [to you].”** When Brahma Baba himself couldn't understand, all the Brahmin children of that time didn't understand it either. When the physical world wasn't destroyed in 1976, many Brahmin children became the ones with a doubting intellect. As a result, there was a break-up in the Brahmin world. For this, Baba said in a murli: **(23) “There will be sounds of victory after cries of despair.” (Mu.01.11.00, middle of pg.2)** In the picture of the Trimurti, the white dressed Brahmin souls themselves have been depicted here in a circle, fighting with each other and breaking-up. However, on the other side, in another circle, the souls who have a firm faithful intellect have been shown making sounds of victory.

A teacher is certainly always strict. In the picture of the Trimurti, Brahma Baba is sitting loosely. It means, Brahma Baba used to become loose. Though it was said in the murli: ‘you shouldn't build buildings’, **(24) “You should certainly not build any property. There aren't [any such] orders.” (Mu.07.01.67, middle of pg.1)** What will you do by building property now? Everything will be destroyed. And it was also said: ‘marriage means ruination (*shaadi barbaadi*)’. Baba said in the **end of pg.3 of the murli dated 09.03.78: (25) “Marriage for lust is ruination. [...] There were marriages for lust for half a kalpa in the path of bhakti. Now we are in the Confluence [Age]. Now to get married for lust is ruination. Engagement with the Supreme Father Supreme Soul Shiva makes us prosperous.”** But when some children used to come and ask Baba: ‘Baba, I have a lot of trouble, I am unable to cook food, I have to work a lot and there is an old mother at home’, then (Brahma, the Mother, [i.e.]) Baba's heart used to melt. [He used to say:] ‘Alright child, you may get married but set an example by remaining pure’. *Arey*, if anyone can set an example of remaining pure after marriage, where was the need for Baba to say in the murli that marriage means ruination? It means, the mother's heart is such that because of being emotional, she used to give permission. The part of the Teacher who gives the clarification of the murlis wasn't played by Brahma Baba either.

THE SADGURU: What is the task of the Sadguru? To play a strict part and bring about the *sadgati* of the children. *Sadgati* is brought in two ways. First is the *sadgati* of the mind and intellect in a subtle way, then the *sadgati* of the body is attained completely in a physical way. There can't be *sadgati* directly, so that the body

would attain *sadgati* at once [and] the body would become free from diseases and rejuvenated (*kancan-kaayaa*). There should be the *sadgati* of the soul along with the subtle mind and intellect first. What is the sign of the *sadgati* of the mind and intellect? The sign of *sadgati* is that the intellect doesn't delight in the ostentations of this perishable world, the intellect should become detached from the body and the relations of the body gradually. In what should it delight? It should feel comfortable to delight in the thoughts of knowledge. It should just like thinking and churning. The intellect should remain busy in the topics related to the service of God, the intellect should delight constantly in the remembrance of the Supreme Father + Supreme Soul and the planning of the new world. If worldly thoughts are generated in the intellect, if the thoughts of the body and bodily relations are generated, if the thoughts of the worldly business for the sake of the stomach are generated, then for such an intellect it won't be said the mind and intellect that has attained *sadgati*. That soul isn't moving towards *sadgati*. If there is no thinking and churning in the intellect, think that the soul is diseased now, it isn't the one that attains *sadgati*. The part of the Sadguru can't be said [to have been played] through the subtle bodied Brahma. In order to bring about *sadgati*, He will certainly have to come in the permanent corporeal chariot, the corporeal one through whom even Brahma Baba attains *sadgati*. The proofs for this are given in the murlis:

(26) Brahma isn't called the creator of heaven. Actually, Brahma isn't your guru. There is just one (agent) Satguru. This Brahma is also learning from Him. It isn't that when he (Brahma) dies after learning, we will sit on the seat (*gaddi*). No, it doesn't happen like this. The one Satguru alone is the Satguru. We all learn through Him and attain *sadgati*." (Mu.25.07.65, end of pg.2)

(27) There is just one Sadguru. That one is even the guru of Brahma. (Mu.04.09.72, end of pg.3)

(28) Both, these mother and father, Brahma and Saraswati are sitting below the Kalpa Tree. They are learning Raja Yoga. So certainly, they need a guru. (Mu.28.01.73, beginning of the middle part of pg.2)

(29) That one (agent) Satguru is even the Purifier of Brahma. The true Baba, the true *Teacher*, the true Guru (Satguru), all the three are together." (Mu.25.09.73, end of pg.2)

(30) Krishna is the *number one* bodily being. He can't be called the Father, the *Teacher* [and] the Satguru. (Mu.19.12.74, beginning of the middle part of pg.1)

This very idea is proved through these great sentences as well, that Brahma Baba is none of the three [i.e.] the Father, the Teacher and the Sadguru. All these three parts can only be of a strict actor. He has been shown sitting with a strict posture in [the picture of] the Trimurti. He never becomes loose with the shrimat, this is why his sitting posture is also shown accordingly. On the other hand Brahma is shown sitting loosely in the pictures. The *yaadgaar* pictures are made just according to the part played. These three parts of the Father, the Teacher and the Guru aren't that of three [different] people, they are [the parts] of just one personality. There is just this one personality who plays all these three parts.

(31) This is just one personality, but He is all the three, it means He becomes the Father, the *Teacher* as well as the Guru. (Mu.28.06.84, beginning of pg.1)

(32) When I enter this one, I become (*Ardhanaarishwar* or Vishnu,) the one in the household [path]. I Myself am called the *Supreme Father*, the *Supreme Teacher* as well as the *Supreme Guru*. (Mu.30.11.96, middle of pg.1)

JAGADAMBA, THE FIRST PERSONALITY HERSELF IS BRAHMA IN PRACTICE OF ALL THE SEVEN BILLION HUMAN BEINGS

After laying the foundation of the Advance Party, that *Jagat* (the world) + *amba* (mother) in the form the mother becomes the helper of that personality first of all. Actually, *Adi Brahma* (the first Brahma) is the actor who plays the role of Brahma in practice, because the meaning of Brahma is: senior + mother. The Father Shiva did play the part of the mother through Brahma Baba, but because of having a male body, He had to make Om Radhe Mamma the instrument to take care of the maidens and mothers. This is why Brahma and Saraswati won't be called the real mother and father.

(1) Saraswati is Brahma *mukhvanshaavali*. She isn't Brahma's wife; she is Brahma's daughter. Then why is she called Jagadamba? It is because this one (Brahma) is a *male*, isn't he? So, she has been kept to take care of the mothers. Actually, Brahma *mukhvanshaavali* Saraswati is Brahma's daughter. (Mu.26.10.83, end of the middle part of pg.2)

(2) (Now) Mamma is young, Brahma is old. The young Saraswati certainly isn't suitable as Brahma's wife. She can't be called [his] *half partner*. (Mu.04.11.73, beginning of pg.3)

At the beginning of the *yagya*, the mother who narrated the visions of Dada Lekhraj to Prajapita Brahma, at that time, Shiva enters that mother as well. For this reason, she is *Adi Brahma*. The same mother becomes an instrument in the establishment of the complete *Suryavanshi* Brahmin clan at the end according to [the rule] '*aadi so ant*³⁴'. But, in 1947, she too leaves the body. Then, the same soul is born in 1966 in a Punjabi Brahmin family of Delhi. Her *laukik* name is 'Kamla Devi Dikshit'. Avyakt Bapdada even took her name and mentioned that, (3) "Through which qualities can you gain victory over everyone's heart? [By] satisfying everyone. The Father had this special quality. You have to follow the same. Kamala, you are included in which list? Are you included in the list of *Madhuban* or the list of the all-rounders (of the entire world)? One is the list (of) the limited (Brahmins) [and] the other is the list of the unlimited (seven billion [souls])." (A.V.09.11.69, middle of pg.137) She comes and surrenders in the *yagya* of the advance knowledge of the true Gita in 1983-84. (4) The land of Punjab (Hoshiyarpur) proved to be elevated in *kanyaadaan*³⁵, meaning it proved to be the biggest donor (*mahaadaani*). (A.V.19.12.78, middle of pg.137) It was said in the middle of pg.80 of the avyakt vani dated 21.03.81: (5) "Now, in the thirteenth [year], [someone] should just become yours (*teraa*), shouldn't there?" Jagatpita, the soul of the father Ram comes in the knowledge in 1969 and 13 years are completed by 1981. This vani is of 1981; this is why it was said, 13 years have passed, so someone should become yours, shouldn't there? That very senior mother again becomes an instrument in practice along with Jagatpita in the task of the establishment of the *yagya*, (6) When there is the Father (of 7-7.5 billion [human beings]), there should certainly be a mother (*jagat + amba*) as well, otherwise how will the Father create [the children]? (Mu.20.10.73, middle of pg.1) This isn't said for Brahma and Saraswati, because they aren't Mamma and Baba [in reality] at all. (7) Actually, even Brahma-Saraswati aren't Mamma-Baba. (Mu.31.03.72, middle of pg.1) Jagatpita and Jagadamba are the real mother and father of those belonging to all the religious clans. Those who were present in the beginning of the establishment, they themselves are now present again.

(8) Jagatamba [and] Jagatpita have existed (in the Om Mandali) and passed away. At this time, you have again become theirs after coming. The history and geography is repeating again. (Mu.18.04.92, middle of pg.1)

(9) This Jagadamba was present in the living form. There is an inert *yaadgaar* of her (here) as well. (Mu.15.09.73, middle of pg.3)

(10) For whom is it said '*tum maat-pitaa* (you are the mother and the father)'? It is something to think about, isn't it? He adopts [the children] through Brahma. Then certainly, the mother is also required. So, the unique daughter is given the title of Jagat amba according to the drama plan. A male (Brahma Baba) can't be called *Jagat amba*. This one will be called Jagatpita. He is famous as Prajapita. *Accha*, where is the mother (of seven billion) subjects? So, the mother is adopted. Adidev is certainly present, then Adidevi is appointed. There is just one Jagat amba; she herself is praised. Temples for Jagatamba have been built. So many fairs are held [at the temples] of Jagatamba. [...] There is a temple of Jagatamba. The faces are different. Kali's face is different; who is *Jagat amba*? Nobody knows this. She is certainly called the Goddess (*Bhagwati*) of God. Now, Jagat amba can't be called Bhagwati. In fact, she is a Brahmini (Brahma's daughter, *antim baalaa*³⁶). She is Gyaan-Gyaaneshwari (the Goddess of knowledge). She has received knowledge from the father (Ram). (Mu.18.05.91, beginning of the middle part of pg.2)

(11) Jagadamba is certainly praised a lot in Bharat. No one other than the *Bharatvaasi* (residents of Bharat) know Jagadamba. You have heard the name [of] the one who is also called Eve or *Bibi* (wife). Now it is in the intellect of you children that [there are] *Bibi* and the Master, the creation certainly can't be created without the mother. Jagadamba will have to appear. She definitely existed; it is then that they praise her. Bharat is praised a lot. (Mu.30.12.73, beginning of pg.1)

Jagadamba becomes the one who sustains the entire world and Dada Lekhraj (Brahma, the Moon of knowledge,) who left his body in between, enters the senior mother. This is why he is worshipped in the form of the female body of Jagadamba. Except the Brahmins of the *yaadgaar* Pushkar, no one worships Brahma with a male body; but, because of entering Jagadamba, that Brahma is also worshipped. When the same Jagadamba

³⁴ Whatever happens in the beginning, it happens in the end as well

³⁵ Giving a maiden in marriage

³⁶ Lit. means the last girl; a name given to Jagadamba by the Brahmakumaris in her childhood

becomes Mahaakaali, a half-moon is shown on her forehead as the *yaadgaar* of the entrance of the Moon of knowledge.

(12) **Brahma is called the moon, meaning the senior mother. (A.V.22.06.77, end of pg.271)**

(13) **Jagadamba is certainly the moon. (A.V.18.01.85, end of pg.134)**

(14) **The mother *guru* is famous. This one is the first mother of the Deity religion, he is called Jagadamba. (Mu.17.09.55 in the morning class of mu.30.12.05, middle of pg.3)** She becomes an instrument along with the Father at the beginning of the establishment.

(15) **Brahma is your senior mother, but many children haven't recognized her completely. They are still [in the process of] recognizing her [completely]. (Mu.01.05.73, beginning of pg.2)** Everybody knew Brahma Baba and Om Radhe Mamma, but only the souls who came in the advance group recognized the real Jagadamba.

(16) **There are two unlimited Fathers (in the male form), so there will certainly be two (female) mothers as well. One is the mother Jagat + amba [and] the second is this (Brahma of 33 crores), she is also the (junior) mother. (Mu.10.02.73, beginning of pg.1)**

(17) **This *dada* is Mummy (the mother) as well. That Father is certainly different. [...] But, since he is a *male*, a mother is appointed. (Mu.19.01.75, beginning of the middle part of pg.1)**

(18) **Those who existed in the past are praised. [...] The one who is called Jagatamba is sitting face to face with the children. (Mu.15.10.73, beginning of pg.1)** It means, there was some soul of Jagadamba in the past, who herself is praised and now she is alive in front of her seed form children again and not in front of all the children of Brahma.

(19) ***Kumaris* are honoured a lot in Bharat. [...] Jagadamba is also a *kumari*, isn't she? To call a *kumari* Jagadamba also requires a meaning, doesn't it? If (there is) Jagadamba, Jagatpita (of the entire world) is also needed. (Mu.17.08.73, end of pg.1, beginning of pg.2)** Brahma Baba certainly can't be called a *kumari*, he had a male body. And when there is Jagadamba, it is understood that there is Jagatpita as well. It means, both of them are present in practice.

(20) **Mother, you are the *Bhaagyavidhaataa* (the creator of fortune) of all (the seven billion [souls]). [...] The song is of the *past* ([of] the Om Mandali). In this way, there was Jagatamba. She truly made the good fortune (of the entire world). There are temples of her as well, but who she was, how she came, what fortune she made, [they] don't know anything. So, there is a difference of day and night between this (unlimited) study and that (worldly) study. (Mu.27.02.88, middle of pg.1)**

(21) **This incognito Mamma is different. Someone can hardly understand and explain this secret. That Mamma's name is different. There are (*yaadgaar*) temples of her. (Not of these Mamma-Baba.) (Mu.17.11.77, middle of pg.3)** There is definitely some mother who is incognito now; she is worshipped in the path of *bhakti*.

The great sentences mentioned above prove that Shiva played the part of the mother through Brahma Baba. This is why he is called Jagadamba or Brahma, but because of having a male body, Om Radhe (Mamma) became an instrument to sustain [the children] at that time; now she isn't present through the physical body and she didn't sustain [the children] in the form of the mother in the beginning of the *yagya* either. It is because there were two other mothers who even made her perform the drill. Jagadamba who became Brahma, meaning the senior mother and sustained [the children] at the beginning of Om Mandali, she again becomes an instrument to sustain the Brahmins in the end too according to the rule '*aadi so ant*'. She also becomes an instrument in opening the gates of heaven in practice and it is through her that the inheritance is obtained, not through Brahma Baba. For him, it has been said: he is *dada*.

(22) **Tell [them:] (the incomplete) Brahma isn't our guru and so on. In fact, he is *dada* (the elder brother). He isn't even Baba, [because] we receive the inheritance from Baba. We don't receive the inheritance from Brahma. (Mu.03.02.67, end of pg.2)**

(23) **The Father Himself comes and establishes heaven through the body of Brahma. (Mu.24.01.70, end of pg.2) [Mu.21.01.75, end of pg.2]**

This is why the real and living personality of that Brahma in practice is shown in the picture of Trimurti. She has played the part of the senior mother or Brahma in the beginning as well as the end of the *yagya* and she is present in the corporeal form now as well. That *Jagad+amba* is worshipped even today as a *yaadgaar* in the path of *bhakti*; temples and idols [of her] are also made; though she isn't present in the *yagya* at present. The reason for this is that Dada Lekhraj Brahma, the Moon of knowledge, whom Shiva used to enter temporarily, he

never spent a life of struggles, nor did he have that power. This is why, when the time to struggle arrived, he ran away alone to Karachi from Sindh without informing anyone [and] left the company of the Father of the *yagya* (*yagyapita*). **(24) You ran away, didn't you? You went to Karachi from Sindh. (Mu.24.07.70, beginning of pg.2)** Similarly, in 1998, when AIVV faced a big misfortune, Jagadamba, meaning the senior mother also left Jagatpita and went away from the *yagya*. That bodily being Jagadamba (Candrabhaalaa Mahaakaalii³⁷) is influenced by the entrance of Brahma, the Moon of knowledge. Two forms of Jagadamba are famous: one is Gauri and the other is Mahaakaali. As long as she was in the connection of Jagatpita, the Father who applied all his power from head to toe and made her Jagadamba, she was Durga, the one who removes bad traits. **(25) There is certainly someone else who even makes the mother into Jagadamba. There is certainly someone else who gives birth [to her]. So, who gave birth to such a mother as well? It will be said, the Purifier of the impure, the Supreme Father Supreme Soul Shiva. (Saakaar mu.23.09.64)** When the same soul goes away from Jagatpita, though she goes away through the body, she always stays just in his remembrance through the mind. This is why the picture of Shankar (as well as the third eye) is shown on the forehead of Mahaakaali. It is because the very one through whom happiness is received for the first time is remembered. And that soul also knows, no one other than the One Shivbaba can give the greatest happiness in this world. Because of being in [His] company the most, that remembrance fills up [her] soul. This is why the biggest fair of Jagadamba alone is held in the path of *bhakti*. But, because of constantly coming in the company of children with a demonic nature, she starts considering herself more powerful and forgets the very power of her husband, [she forgets] that He is Mahaakaal and she puts her foot on his very chest, meaning she reduces His influence through her foot like intellect. Finally, when she becomes aware, she pulls out her tongue out of remorse; this has been shown as a *yaadgaar* in the pictures. This very tradition is continuing even today; now, deity like children aren't born, all the children born are the ones with the nature of Ravan, a demonic Brahmin. They dominate the mother even when the father is present or if the father leaves the body due to some or other reason. And the mother too, out of attachment [towards the children], starts giving more importance to the children than to the husband. The children with a demonic nature take undue advantage of the mother's love. The Mother earth continues to tolerate in this way and takes on the fearsome form of a volcano later on. We see the result of this even today, that there are earthquakes and natural calamities; they have started [to occur] from the Copper and Iron Age of the dualistic demons. Nothing like this occurred in the (heavenly) Golden and Silver Age. Similarly, Jagadamba is also Durga or Shiitala devi [with] the soft form initially, then she herself becomes Chandika or Mahaakaali and becomes an instrument in finishing in the unlimited those very children with demonic nature.

THE PRESENT PART OF SHANKAR IN PRACTICE

Jagatpita, the personality who becomes the support of *Sadaa Shiva* has never been dependent on any support. Even if the special helpers, the eight personalities of Shivbaba didn't stay with him - whatever happened in the beginning, the same happens in the end too - he always stood like (1) *Alaf* (in the Urdu language). Everyone bows before the power of the heads of the political authority and religious authority. Whether they are the ignorant or the BKs or even the PBKs, they too have doubt, but that personality [just] considered the laws of the true Gita in the form of the murlis of Shivbaba, the Point of *Sadaa Shiva* to be the most important. No matter how great a power of the world came in front of him, neither did he bow [before it] from 1969 till today nor will he ever bow before it. For example, [King] Akbar³⁸ was called 'the great'; the entire Bharat [and] the historians of the entire world bowed before him, but Maharana Pratap didn't bow before him. Similarly, he always followed the path of *shrimat* and inspired everyone to follow that very path (you can understand the entire character in 'A wonderful biography') **(1) No matter how much you have to tolerate, [how much you] have to face, but you certainly have to fulfil the promise. You have made such promise. Even if the souls of the entire world unite and try to shake you from the promise, you won't sway away from the promise; but you will face [them] and certainly prove yourself by becoming complete. In the remembrance of the ones who make such promise, Acalgarh (temple) was built. (A.V.18.03.71, end of pg.49)** He himself is praised in the scriptures [as] *Satya Narayan*, *Satya Harishchandra*, '*Ram naam satya hai* (the name of Ram is true)', '*Satyam Shivam Sundaram* (true, beneficial and beautiful)'. There aren't many truths, just one (personality) is true; he himself is given different names. For example, they recite [the name of] Narayan at the time of death; after [someone's] death, while carrying the dead body, they say '*Ram naam satya*'

³⁷ Mahaakaali with half-moon on her head

³⁸ A Mughal king

and take it to the cremation ground where Mahadev resides, not Krishna. It means, when the end comes, everyone remembers that ‘*Ram naam satya*’; because Shivbaba, the *Supreme* Teacher alone can show the right path to the world. **(2) When any human being dies, they tell him: say ‘Ram, Ram’. In the end, while lifting [the dead body], they say: ‘Ram naam satya hai (the name of Ram is true)’. So, they call God Himself true. It means, the Supreme Father Supreme Soul who is true, you should just utter His name. They call Him Ram. They also rotate [the beads of] the rosary saying: ‘Ram, Ram’. They chant [the name of] Ram in such a way that [it seems that the] *sarandaa*³⁹ is played. (Mu.28.08.73, middle of pg.1)**

This is why, God is also giving the knowledge as the True Teacher. Shivbaba Himself is called ‘*Jagatguru*’ (the Guru of the world) as well. He doesn’t perform miracles, because God never breaks the rules of nature. This is why God gave the knowledge of the Gita at the time of the Mahabharata [war]. Just like physical water cleans [something], the water of knowledge also purifies the soul in the form of the mind and intellect.

“*Om asato maa sadgamaya, tamso maa jyotirgamaya, mriyormamritam gamaya (O lord keep me not in unreality, but make me go towards the reality, keep me not in the darkness, but make me go towards the light, keep me not in mortality, but make me go towards immortality.)*” (Brihadaraanyak Upanishad)

That very corporeal support of *Sadaa Shiva*, the Incorporeal Light is awakening all of us souls who are sleeping or are dead, through the nectar of the knowledge of the Gita and He is giving us the light of knowledge. It is because in order to recognize God, the third eye of knowledge is required; He can’t be seen through these physical eyes.

“*Na tu maam shakyase drashtum anen eva svacakshushaa.*

***Divyam dadaami te cakshuh pashya me yogam aishvaram*⁴⁰.” (Gita ch.11, shloka 8)**

God can be recognized only through the third eye of knowledge. God Shiva alone comes and gives that eye of knowledge, otherwise today, there are many gurus who spread ignorance [and] lead [us] to degradation; they are standing as walls. They think that the vicious demon Rahu⁴¹ eclipses the Sun, but the Sun is a ball of fire, it can’t be eclipsed. Despite this, in order to increase their respect and honour, the religious gurus have eclipsed everyone’s intellect. **(3) Baba says, now so many liars who are called God have also come up who suppress the real Baba. (Mu. 09.01.62, end of pg.2)** It is because they certainly can’t face him with knowledge, so, they adopted the policies of *saam* (peaceful negotiation or compromise), *daam* (bribery), *dand* (threat or punishment), *bhed* (cunningness) and [also] adopted the path of defamation. It is also said in the murlī: **(4) “They have falsely disgraced Shiva too [by saying:] He used to eat (poisonous [and] intoxicating things [like]) *dhaturaa* (thorn apple). They defame Him so much. Such human beings with a foolish intellect will be destroyed and you, who become intelligent will receive the emperorship.” (Mu.04.11.78, middle of pg.3)**

(5) Shivbaba is number one in suffering verbal abuse the most. Brahma is number two in bearing bad words. (Mu.24.12.73, beginning of the middle part of pg.2)

All the religious fathers, all those who supported truth were also defamed in the world. Many had to go to jail as well. For example, Subhash Chandra Bose, Rani Lakshmbai, Mahatma Gandhi, Bhagat Singh, Mangal Pandey etc. Even Krishna, who is bound in celestial degrees, who is considered God was born in jail. Certainly, all the religious fathers have suffered misfortune [for the establishment] of [their] religion. Even God had to run away in order to save Himself from Bhasmasur⁴². Ram didn’t fight a war directly with Ravan either; he (Ram) had to live in the jungles. Krishna escaped from Kansī, Jarasindhi⁴³ and continued to run away from village to village and even forgave 100 crimes of Shishupal⁴⁴. **(6) Look, when they go on a mountain, [like] Everest, they face so many storms! They see that there is a great loss in going very high, [so] they climb down a little. Later on, they climb up again after seeing that the atmosphere is good. [...] When they see that climbing high is very frightening, they will wait a little, (just like) when the *climate* (the atmosphere)**

³⁹ A kind of violin

⁴⁰ But through these physical eyes of yours, you won’t be able to see Me, the Universal form situated in this body. I grant you the third eye of the advance knowledge of the true Gita, of the divine intellect through which you will be able to see My form of the hero actor, who is full of prosperous yogic energy in the 84 births as well.

⁴¹ Name of a demon supposed to seize the sun and the moon and thus cause eclipses

⁴² A demon who received a boon from Shankar to reduce to ashes whoever he places his hand on; he ends up making Shankar himself his target

⁴³ Villainous characters in the epic Mahabharata

⁴⁴ Son of Krishna’s paternal aunt in the epic Mahabharata who was destined to be killed by Krishna

(spoiled by the media etc.) doesn't appear good, they will climb down a little (underground or in a secret cave). When they see: 'now the atmosphere is good', they will start [climbing] again. So, here also it is the same. (Saakaar mu.18.05.67) While [the mountaineers] climb a mountain, if a storm comes, they take shelter, but they don't stop climbing. Now, the Father's part is being played in an incognito way. It is also said in the murli:

(7) **The Abode of Peace and the Abode of Happiness are being established in secrecy. (Mu.20.09.77, beginning of pg.2)**

(8) **Brahma [and] the Father are having the task performed in a secret way. They aren't separate [from us], they are certainly with us; it is just that they are having the task performed in a secret way. (A.V.18.01.99, middle of pg.42)**

(9) **The Father says: let Me stay incognito, there is great joy in it. (Mu.25.09.72, beginning of pg.1)**

When everyone in the world defames [the Father], the children stop doing service after listening to the defamation. However, that soul [of Shankar] doesn't stop his *Ishwariya*⁴⁵ task. The world defames him but he continues to give the knowledge of Shivbaba every day. Now also, despite the pressure from Brahmakumaris, the Police, the administration [and] the CBI (Central Bureau of Investigation), he is standing as a challenge, like a mountain in front of them. No person, neither any religious guru has this power. There have been so many gurus who gave knowledge, but because of not being true gurus, they didn't last till the end. He is defamed in the entire world, strangers are certainly strangers, but those from the family also start having doubts. Still, that soul doesn't come down from his stage, he isn't affected by them.

(10) **I will become rich (the emperor of the world) from (being) a beggar. He has this elation within, so he is called 'mast kalankidhar (the carefree defamed one)'. (Mu.28.02.68, end of pg.1 and beginning of pg.2)**

(11) **[People] keep barking in the newspapers. Let them do it. Don't do anything, otherwise, they will bark even (more). It is famous: dogs bark at Kalankidhar. Now you are becoming Kalankidhar. The impure human beings will bark behind you, because it (the knowledge) is something new. (Mu.26.06.72, end of pg.4)**

Every religious father accomplished his task within 100 years, similarly, there will certainly be the complete establishment of the True Ancient [Deity] Religion [and it] will also be accomplished within just 100 years (1937 to 2038). There isn't much time left now; this is why, you shouldn't be afraid after seeing the defamation. Today, you have been defamed, then tomorrow, you will be praised as well; because 'we have never heard or seen that the time is always alike (sadaa eksaa samay kisi ka suna aur na dekha hai)'. (12) **No matter how many obstacles arise, you have to pass through those troubles and certainly establish your capital. (Mu.16.06.87, middle of pg.3)** But when the Father is revealed, not everyone will be able to see Him equally, they will just see Him according to their own feeling. It is also said in the avyakt vani and murli:

(13) **You will experience the form [of the Father] just according to your remembrance. (A.V.30.05.71, middle of pg.86)**

(14) **You will have the vision of the very form in which you would have seen [Him]. (Night mu.10.04.68, end of pg.3)**

(15) **Baba has explained: whoever worships whomever through whichever feelings, I make them have visions in order to fulfil that feeling [of theirs]. (Mu.30.07.65, middle of pg.2)**

It is also shown in the scriptures, when Krishna went to Mathura, all the subjects saw him according to their own feelings ([i.e.] in the form of a husband, a father, a warrior, a child or the Supreme Lord); but the foolish [and] vicious Kans, the king of Mathura, was able to just see the form of Yamraj⁴⁶ despite being a king. It is because it is said: "whoever has whichever feelings, he sees the personality of God in that very form (jaaki rahi bhaawanaa jaisi, prabhu muurat dekhi tin taisi)". (Ramayana) You will make attainments just based on your feelings.

(16) **To find Adipita (Adam), this is the elevated sign of fortune. (A.V.25.12.82, end of pg.9)**

It isn't difficult to recognize God who has come in an ordinary human body. Though there are many religions in the world, there are many religious sects, communities and gurus, they all just narrate whatever they have memorized from the scriptures, which don't have any firm historical proof. The incorporeal God Shiva has incarnated on the land of Bharat (Uttar Pradesh, the city of Kampilya) through just such a personality, who gave

⁴⁵ Of or related to God

⁴⁶ The deity of death

[us] the true knowledge of the Gita, which is [explained] along with the proofs, evidences and meanings. He alone refuted blind devotion and blind faith. Not just the soul, but he also gave the recognition of the *practical* form of the Father of the souls. He gave the knowledge of the beginning, middle and the end of this world. He showed the path of “*sarvadharmaan parityajya*⁴⁷” (Gita ch.18, *shloka* 66) according to the Gita, to the people entangled in many straws or narrow tracks (*pagdandi*) ([i.e.] the religious gurus) and gave them the knowledge of the establishment of one religion, one kingdom, one language [and] one direction. He also told them that the incorporeal God Shiva performs tasks after entering the body of a corporeal personality; the Incorporeal Soul can’t do anything alone. For example, the corporeal body and the incorporeal soul can’t be separated in order to play the part in practice. This is why it is said: “*sagunahin agunahin nahin kachu bhedaa* (there is no difference between the corporeal one and the Incorporeal One)” (Ramayana) There is no difference between both, the one who has qualities (*sagun*), [i.e.] the corporeal one and the Incorporeal One, both are the removers of worldly sorrow. All the religious fathers did establish [their] religion after coming, but no one established the capital and no religious father or guru gave the knowledge of kingship either. It is because everyone just makes [the others] subordinate. The Light [of knowledge] of *Sadaa Shiva* explained the knowledge of becoming an independent king through that one personality alone: how you can become an independent king. What is its method? (17) **They just establish their own religion, they don’t establish the capital. The Supreme Father Supreme Soul alone establishes the capital. (Mu.03.04.69, middle of pg.2)** [There is a song:] “**If nobody accompanies you, walk alone**⁴⁸”. When no one becomes helpful in the revelation of the True Father, who establishes the land of truth (*sackhand*), He himself has to perform the task of giving His introduction or message [through the corporeal one] by going to the house of every true and clean-hearted victorious child of the Father. This is why, **Baba said in the beginning of pg.3 of the murli dated 28.12.68: (18) “The Father comes and gives you His introduction. You don’t obtain the introduction by yourself.”**

(19) That Sadguru Himself comes and gives His introduction. (Mu.08.10.74, middle of pg.2)

(20) Shivbaba alone gives the information (*paigam*) or message. God is called ‘Paigambar (messenger)’, isn’t He? (Mu.09.03.74, beginning of pg.2) The religious fathers are called *paigambar*, but they aren’t true *paigambar*. None of them showed the path of going to the world of happiness, nor did anyone take his followers along with him. It is the father of the human world alone who gives the message of God, the Highest of the high, he gives the message of God: don’t consider yourself a body, consider yourself a soul, know your part and remember the Father considering yourself a soul, then all your sins will be destroyed and you will become the residents of heaven from the residents of hell. He gives this true message and give the message that you have received to others as well. When you make many like yourself, you will become a king. That one alone gives this knowledge of becoming a king; but he has been forgotten in the Brahmin world and no explanation about him is given in the picture of the Trimurti. **(21) There is the complete knowledge in the picture of the Trimurti Shiva. Just the picture of the Giver of knowledge (Shivbaba) is missing in the picture of the Trimurti. There is the picture of the taker of knowledge (Brahma). (Mu.23.01.70, middle of pg.2)** Among the three personalities that are shown, two personalities are of the path of *bhakti* and among the BKs, the explanation given is: this one (Brahma) himself becomes Vishnu from Brahma, and there is no Shankar separately. Shankar doesn’t have any part. If he hadn’t had a part, why is Shankar worshipped and accepted [the most and] there are a maximum [number of] temples and idols for him in the path of *bhakti*? Shankar alone is the deity Mahadev (the greatest deity); his name is combined with [that of] Shiva. Shankar alone is called *Amoghviirya*, Mahadev, *Jagatpita* or Vishwanath. If Brahma alias Dada Lekhraj alone is everything, his name would have been combined with [that of] Shiva. Neither is Brahma’s idol worshipped in temples nor is he accepted. There can be just two reasons for not giving any explanation about Shankar:

The first is ignorance and the second is to destroy the actual or real existence [of the part] going on in the present Adhyatmik Vishwavidyalaya.

However, the personality of Shankar is said to be present in practice in those very murlis and avyakt vanis in the form of the sentences of Brahma; many proofs and evidences of it have been given:

Bapdada asked this question to the very one who destroyed his existence:

(22) Kumarka! Tell [Me], how many children does Shivbaba have? Some say 500 crores (five billion); some say that Brahma is the only child. Isn’t Shankar [My] child? Then, whose child is he? There is a margin for this (a place for him), too. I say, Shivbaba has two children, because Brahma becomes

⁴⁷ Completely renounce all the [opposite] religions [like Hindu, Muslim etc. and come under the shelter of Me, the One Shivbaba]

⁴⁸ *Yadi koi teraa saath na de to tu akelaa calo re*

Vishnu. The one who is left is Shankar. So, there are two, aren't there? Why do you leave out Shankar? It is said: 'the Trimurti', but their occupations are different, aren't they?" (Mu.14.05.72, end of pg.2)

(23) If she removes the very one in whom He comes, what will be said? Maya has so much power that she makes [you] *number one worth not a penny*. (Mu.30.12.89, end of the middle part of pg.1)

(24) What does Shankar do? His *part* is so *wonderful* that you can't believe it." (Mu.14.05.70, beginning of pg.2)

(25) Hadn't Shankar existed, they wouldn't have combined Me (Shivbaba) with Shankar either. They have prepared his picture, so, they have also combined Me with Shankar. They call him *Shiv-Shankar Mahadev*. So Mahadev becomes the eldest. (Mu.26.06.70, end of pg.2)

(26) Actually, Brahma, Vishnu [and] Shankar are called *Dev Dev Mahadev*, because Shankar is next to Shiva. Brahma and Vishnu are reborn, but Shankar isn't (included among the mortal personalities). Just like Shivbaba is subtle, (the soul of) Shankar is also (in [the stage of]) subtle (thinking). (Mu.29.09.77, end of pg.2)

(27) The Father has explained, Shankar doesn't have (as) much [of a] *part* (as the soul of Shiva). (Still,) he is *next to Shiva*." (Mu.08.03.76, middle of pg.2)

(28) Your *marshal* (of the spiritual army) is certainly Shankar. His very task is to bring about destruction. Neither you nor he uses any weapons etc. (of violence). Shankar's task is to bring about destruction. Shivbaba's task (through Shankar) is to bring about the task of establishment. Certainly, Shiva and Shankar aren't the same (souls). Actually, that (soul of) Shankar is Shivbaba's child. (Mu.20.12.73, middle of pg.2)

(29) The Father is *ever* worship worthy. He never becomes a worshipper. *Acchaa*, then, at the second *number*, it will be said that Shankar is also *ever* worship worthy. He never becomes a worshipper (of any other human being). (Mu.28.08.71, middle of pg.2)

(30) Destruction has to take place through Shankar. He is also doing his duty. Shankar does exist, that is why, people have visions [of him]. (Mu.26.02.73, end of pg.1)

It is proved through these great sentences that Shankar is certainly present in practice [and] Brahma Baba isn't Shankar, because it was never said '*next to Shiva*' for Brahma in the murlis, nor is he called '*ever worship worthy*'. It is because Brahma is shown at the lowest level, near the earth in [the picture of] the three abodes of the subtle world; he doesn't assimilate the incorporeal, point of light stage like that of Shiva at all and the incorporeal stage with an upturned look (*carhi hui aankhen*) like on the face (eyes) of Buddha, Christ and Guru Nanak isn't shown in the picture (photo) of Brahma either. Though he becomes an instrument for the establishment (of the Brahmins of lower category) and the sustenance, as regards performing the task of destruction, no religious father is able to perform that task. Also, destruction should be brought about through the one who isn't even stained [by the sin]. This is why, it is said in the murlis:

(31) The Father brings about destruction through the one who doesn't accumulate any sin. (Mu.29.04.70, middle of pg.4)

Yasya naahamkrito bhaavo buddhih yasya na lipyate.

Hatvaa api sa imaan lokaan na hanti na nibadhyate. (Gita ch.18, shloka 17)

The one who doesn't have the trait of ego, the one whose intellect doesn't engage {anywhere else except in the One God}, he (Mahadev) doesn't kill these {sinful, atheist} people {who have attachment for the body} despite killing* them {and} he isn't bound [in bondages] either.

The one who remains free from [the effect of] poison despite drinking it, the one who lives with snakes, scorpions and spiders, the one who always resides in a cremation ground, the one who gives happiness to everyone but [himself] doesn't desire happiness and spends his entire life struggling by becoming the marshal of the spiritual army, this can't be the part of Brahma Baba at all.

(32) No one raises his hand to become Ram and Sita. (A.V.27.03.83, beginning of pg.103)

Every soul wants happiness, nobody wants a life of struggles while living in the forest of thorns. Brahma Baba lived comfortably till he was 60, he renounced [everything] after attaining the *vaanprastha* [stage], after enjoying all the worldly pleasures. Anyone in the world can do that. When quarrel began in (Om Mandali of) Sindh Hyderabad, he couldn't face it and ran away to Karachi silently. When the children with demonic nature and *sanskaars* showed their influence after Mamma left her body, he couldn't tolerate it, so he had a *heart*

failure. However, Baba said in the murli: (33) “[You] should never have a *heart failure in this (path of yoga) at all. It means, all the karmendriyaan that you can’t control, they fall...*” (Saakaar mu.13.12.67) He wasn’t a *yogi*. On the other hand, the *yaadgaar* idols of Shankar mostly show him sitting in yoga (remembrance) and he is also called Yogeshwar (Lord of the yogis) and Gyaneshwar (Lord of the knowledgeable ones). All these points prove that Brahma Baba wasn’t the permanent chariot of Shiva. In the absence of the permanent chariot of the father Ram, the Father Shiva made Dada Lekhraj Brahma an acting instrument to administrate the *yagya* just in the form of the temporary chariot until the chief souls of the beginning of Om Mandali come in the *yagya* of knowledge again. It is because there were some series of incidents in the *yagya* in Om Mandali, because of which at first, the *yagyapita* (the father of the *yagya*) leaves his body in 1942 and then, after some time, the mothers of the beginning of the *yagya* also leave their body around 1947. When all the three souls leave the body, the *yagya* is administered by Dada Lekhraj alias Brahma just like in the Mahabharata era, Dhritarashtra was made the acting king when Maharaj Pandu renounced the kingdom. But soon after sitting on the royal throne (*rajgaddi*), he started considering himself the king. The Kauravas, the sons of Dhritarashtra made many attempts like constructing ‘*Laakhaa Bhawan* (the house of lac, a wax)’ to have the Pandavas killed, so that Maharaj Pandu or his children, the Pandavas couldn’t take back the kingdom and they started to destroy their very existence. It is about this very present time. They just destroyed the history of the souls of the beginning of Om Mandali who established the *yagya*. Nobody even takes (pronounces) their name. But, it is said in the murli: (34) “If Baba had [their] *photo*, he would have shown [them to you]. You will think, Baba says [something] absolutely right. This one was such a great warrior (*mahaarathi*), he used to uplift many. Today, he doesn’t exist.” (Mu.02.01.69, beginning of pg.2)

(35) They have hidden the very name of the creator of the Trimurti (the three personalities). (Mu.25.11.72, end of pg.2)

Today also, Brahmins of the basic [knowledge], [i.e.] the sons of Dada Lekhraj alias Dhritarashtra are constantly making efforts to destroy the existence of his (Shankar’s) present birth. Still, those very souls were already reborn a long time ago in order to complete the incomplete task of establishment, destruction and sustenance. It is because the body is destroyed, but the soul isn’t. It is also said in the Shrimad Bhagwad Gita, the crown jewel among all the scriptures:

Na jaayate mriyate vaa kadaacinnaayam bhuutva bhavitaa vaa na bhuuyah.

Ajah nityah shaashvatoyam puraano na hanyate hanyamaane shariire. (Gita ch.2, shloka 20)

This [soul] is never born and it doesn’t die, or {it isn’t that} it won’t exist again {on the stage like world} after coming into existence [once] {either}. This {hero actor} [who is] *ajanmaa*, eternal, everlasting, {always stable from the previous *kalpa*} [and] ancient can’t be killed {even} if the body is destroyed.

This very bodily being is praised as ‘*Akaalmuurt*’ and ‘*Akaaltakht* (the eternal throne)’ among the Sikhs. They have built a non-living throne, [but] actually, ‘*akaal*’ means the living soul who can’t be devoured by death. ‘*Muurt*’ means such a corporeal personality who can’t be devoured by death in any way. Everyone can be seen entering the jaws of death, because all the living beings perish in the great destruction. But here is just one living personality of Shankar who isn’t seen dying by anyone even at the time of the great destruction. It is because he never dies the death of having a doubting [intellect] either. He has 100% faith on the Father Shiva [and thinks]: ‘He alone is the Father’; [his faith] isn’t reduced by even 1%. However, all the other souls have faith today and tomorrow, if anyone tells them anything or does [anything to them], they have doubt too. This is why, his throne alone will be called ‘*akaaltakht*’ among all the living beings. The throne in the form of the *bhrikuti* (space between the eyebrows) of that soul is the ‘*Akaaltakht*’ of Shiva, who is free from birth and death as well, but that of all the [other] living beings isn’t [His *akaaltakht*]. It is the soul of Shankar alone whose physical body, subtle body or even causal body (*kaaran shariir*) aren’t destroyed.

(36) This chariot or the throne of *akaalmuurt* is especially appointed. (Mu.27.07.88, beginning of pg.2)

(37) The throne of *Akaalmuurt* speaks and walks. (Mu.21.07.69, middle of pg.1) Certainly, it (i.e. the throne) is living.

Avinaashi tu tadviddhi yena sarvamidam tatam.

Vinaashamavyayasyaasya na kashcikitumarhati. (Gita ch.2, shloka 17)

{Mahadev, the seed of the human world tree} through whom this entire {biggest tree named Ashwath} is spread, consider him to be imperishable. Nobody is capable of destroying this imperishable {form of *Jagatpita*, the corporeal seed}. {He is an *avyakt* personality, *Akaalmuurt* even at the end of the *kalpa*.}

A half moon is shown on the forehead of Shankar, which is the *yaadgaar* of the entrance of Brahma, the Moon of knowledge and the third, the vertical *Shivnetra* (eye of Shiva) is already present in him; because he is

the permanent chariot of *Sadaa Shiva*. Three souls act through one personality, [i.e.] the soul of Ram who has his own body. This is why, Shankar has a mixed part.

(38) The chariot of Shiv + baba and Brahma Baba is the same, so certainly, Shivbaba can also play, can't He? (Mu.13.10.68, beginning of pg.3)

THE NAME, FORM, COUNTRY, TIME, QUALITIES AND SPECIALITIES OF THE FATHER

You should know the complete biography of that Father. **(1) If a child doesn't know the biography of his father, he will be called a fool. (Mu.27.12.73, beginning of pg.4)** It is because of this very foolishness, that they have made God beyond name and form.

(2) They don't know the very name, form, place and time of the Supreme Father Supreme Soul. They just say, the Supreme Soul is beyond name and form. (Mu.26.04.75, middle of pg.1) This is why *Sadaa Shiva* Himself gives His introduction, [saying] that He is present in practice. Shiva, the Knower of that field alone can tell [us] about the field.

Tat kshetram yat ca yaadrik ca yadvikaari yatashca yat.

Sa ca yo yatprabhaavashca tat samaasena me shrinu. (Gita ch.13, shloka 3)

How that field like body {of Arjuna} **is** {the most impure [and] adulterous} **and how** {lustful,} **vicious [he] is** {[as said by] Tulsidas, 'I am the king of the impure'}, **and the one** {who has a hairless *laukik* body like that of a child,} **[he] is from** {the village Aham + da + gand (Kaayam + gand taluka⁴⁹)}, **and that** {*alaukik* son of Brahma with bodily ego} **who is** {from Aham + daa + baad itself}, **and** {[the one who is] bold and shameless like Dhrishtadyumna with the revenging nature like that of a snake} **and the one who has the power of** {settling all the karmic accounts}, **listen to all that in brief** {face to face} **from Me**, {Shivbaba, the One with many forms (*bahuruupi*)}.

There are also indications of the name, form, place, time and specialities of the personality who becomes the support of *Sadaa Shiva*, in the murlis and avyakt vanis in the form of the sentences of Brahma themselves:

(i) TIME

(3) The Father says: when there is such defamation of religion, I come. To say bad words to your elders, this happens in Bharat alone. Yadaa yadaa hi⁵⁰ [...] this is about here. (Mu.05.01.77, end of pg.2)

The number one and the greatest defamation is that they have made God omnipresent. Secondly, 'the only mistake' is that they have made the child Krishna into the 'Husband, God of the Gita', [i.e.] the husband of the mother Gita. The followers of other religions don't say bad words to their religious fathers, but it is the *Bharatvaasi* (the residents of Bharat) who say bad words to their God by calling Him omnipresent. Only when all those in the world lose their way, the Father Shiva comes. He comes in the Elevated Confluence Age (*Purushottam sangamyug*), [i.e.] the end of the Iron Age, when all the religions are present and the beginning of the Golden Age.

(ii) COUNTRY

(4) This Bharat is the birthplace of the Paarlaukik Unlimited Father. (Mu.15.11.73, beginning of pg.1) Bharat itself is the land of incarnation of God.

(5) Shiv jayanti (the birthday of Shiva) has such a good meaning: the arrival (*padharaamani*) of Shivbaba. When God, Shivbaba has arrived in Bharat, for which there are praises, temples etc. so certainly, He would have given the capital to Bharat after coming, wouldn't He? He has given it, hasn't He? Now, it (Bharat) has lost it again. (Saakaar night mu.04.07.65)

God is the purest. He comes and gives pure knowledge, this is why He comes in a pure place, [the place] where purity is given a lot of importance in comparison to the other countries. Though it is influenced by the foreigners, the maidens and mothers of Bharat are safeguarded [more] compared to the other countries. Here, women have even performed *jauhar*⁵¹ many times for the sake of purity, which is famous in history. But

⁴⁹ A tax or administrative district in some South Asian countries

⁵⁰ Whenever [there is ruination of the True Religion and the rise of irreligions like Islam, Buddhism, Christianity and so on, at the end of the Iron Age, it is then that I Myself have birth].

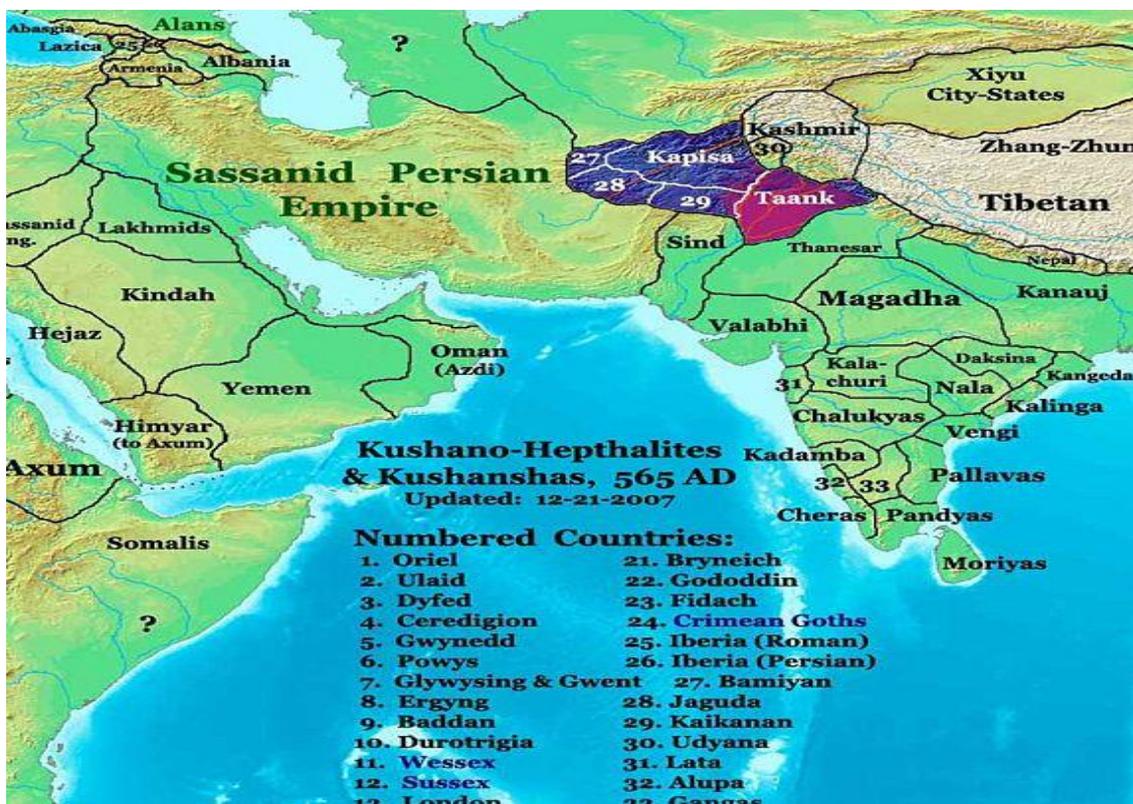
⁵¹ Taking one's own life by jumping alive into fire (usually performed by the Rajput women who faced capture by a conqueror)

purity isn't given any importance in the foreign [countries] and all the *videshi* religious fathers who arrived, neither did they themselves remain pure nor did they give the knowledge of purity [to others]. Though they say, the pure Quran, the pure Bible, but in reality, they don't contain any knowledge about becoming pure. This is why purity isn't given importance in those religions; this is why neither those religious fathers are God nor did they give the message of God. It is God alone who gives the knowledge about becoming pure, because whatever someone is, he makes others also like [him]. But today, the *Bharatvaasi* are influenced by the other religions the most and it is in Bharat that there are all kinds of religions, religious establishments, sects and communities. Instead of an undivided Bharat, it has become a divided Bharat. In order to make it undivided again, to again purify the *Bharatvaasi* who have become impure, [God] goes to them, because those who call Him saying, 'Purifier of the impure', they become pure from impure. This is an imperishable land (*khand*), which is never destroyed. It has become dilapidated because of being extremely ancient, this is why He comes to make it fertile again.

(iii) REGION

(6) The Father certainly comes in the country of Magadh, which is a very degraded country; it is very impure. Eating and drinking habits are also very dirty. (Mu.16.09.68, end of pg.2, beginning of pg.3)

(7) How [and] where the Father comes, nobody knows anything at all. You know: He comes in the country of Magadh, where there are crocodiles (as well in the river Ganges). (Mu.28.12.68, beginning of the middle part of pg.3) Sindh Hyderabad or Mount Abu won't be called the country of Magadh. Neither there are animal crocodiles nor the eating and drinking [habits] are dirty at Abu and they aren't poor countries either. Generally, the region close to or between the river Ganges and the river Yamuna is called the country of Magadh; it is Uttar Pradesh. The human beings there are like [the people of] Mainpuri⁵², the ones with an extremely violent nature like that of a crocodile.



Magadh with reference to Uttar Pradesh

This picture shows the expansion of Magadh in 565 AD. As shown in the map, it is located in central and northern India. Magadh was then bordered by the Ganges in the North, the Soan river in the West, the Vindhya ranges in the South and the Champa river in the East. Most of the cities namely, Sarnath, Allahabad, Meerut, Kaushambi, Sakinssa, Basti and Mirzapur where the Ashoka pillars inscriptions have been found, are located in Uttar Pradesh.

(8) The land where the Father is born is the highest pilgrimage place. (Mu.07.11.72, end of pg.2)

⁵² Name of a place in Uttar Pradesh

Uttar Pradesh alone is praised as the birthplace of God, whether it is God Ram's Ayodhya or Krishna's town, Mathura, [and] Shankar's town, Kashi is also right there. A maximum number of pilgrimage places that are the *yaadgaar* of God, are present in Uttar Pradesh in Bharat alone. It is said in the scriptures, in the Iron Age, God will be revealed in the form of Kalankidhar incarnate. The temple of Kalanki is also in U.P. Everyone even believes that Kalankidhar will be born in Uttar Pradesh.

(9) Where there is the inert remembrance, you, the living ones came and stayed right there, didn't you? (Mu.27.01.70, beginning of pg.1)

(10) U.P. is fortunate because it has received sustenance from Brahma, the Father and Jagadamba directly. (A.V.19.02.12, beginning of pg.4) The part of both, Jagatpita (the World Father) and Jagadamba (the World Mother) is played in practice right in U.P.

(11) U.P. has to show the play of the religious war. (A.V.24.12.79, end of pg.146)

'U.P.' means "you (U), drink (*pi*) the knowledge first". The one who drinks assimilates it as well. This is why Narayan is shown in *kshiirsaagar* (the ocean of milk). The one who assimilates it, he himself can tell [us about] the right religion. There will be just one who tells [us about] the true religion, won't there? Today, everyone in the world is irreligious; they consider themselves very knowledgeable. The sanyasis who are prohibited [to read] scriptures, they themselves are misleading the world after carrying the scriptures in their hands. Actually, you gain victory over body consciousness through knowledge, still, if you observe, it is the sanyasis who are the ones with a maximum bodily ego. It (U.P.) alone will show the play of the right religion to these very egoistic, limited or unlimited so-called Brahmakumar-kumaris or sanyasis. Krishna, the deity bound in celestial degrees has been made God in the scripture Gita or Bhagwat. Shiva, the living Sun of Knowledge beyond the celestial degrees had destroyed the irreligiousness of all the irreligious ones through the religious war during the Mahabharata era. It isn't about physical violence; it is about destroying their ignorance through knowledge. The personality of the Supreme Father Shiva alone can do this; he is the resident of U.P. (i.e. "you, drink") in the limited and he himself is the one who drinks the entire water of knowledge in practice as well.

(iv) DISTRICT

(12) Baba is the Master of the entire unlimited world, the Father of all the souls. The Father is called the Master. In Farrukhabad, they believe in the Master (just like the people of Allahabad believed in Nehru⁵³). The father himself is the master of a house. The children will just be called children. When they too grow up [and] give birth to (the unlimited) children (born through the mind), they become the masters. All these secrets are to be understood. (Mu.11.04.68, end of pg.3)

(13) In Farrukhabad, they believe in the Master, don't they? You have understood the meaning of 'the Master' as well. That One is the Master, we are His children. So, we should certainly receive the inheritance (of the unlimited kingship), shouldn't we? (Mu.07.12.73, middle of pg.2)

(14) For example, the residents of Farrukhabad believe in the Master. Certainly, there are various opinions, aren't there? *Acchaa*, what will they receive from that Master? They don't know anything at all. How should they remember the Master? What are His name and form? They don't know anything. The Master is the Master of the (entire) World, isn't He? That One is the Creator [and] we are the creation." (Mu.22.01.72, beginning of pg.1)

Whichever greatest person emerges from whichever place, the people of that place are proud of him. Certainly, the Master of the entire world has emerged from the district Farru (immediately) + kha (eats) + bad (later on)⁵⁴ itself; this is why the name of the Master in the district Farrukhabad has been mentioned in the murlis many times. It isn't said in the murlis that in 'Mount Abu' or 'Sindh Hyderabad', they believe in the Master.

(v) VILLAGE+CHARIOT

(15) I come to the gathering of monkeys. I never come to the gathering of deities bound in celestial degrees at all. I don't come at all to the place (B.K.) where wealth is available, where 36 kinds of food can be available. [I come to the place] where (due to poverty) children don't get even a *roti (capaati)*, I take them on My lap and make them [My] children. I don't take the rich ones on My lap. (Mu.15.08.76, beginning of the middle part of pg.3)

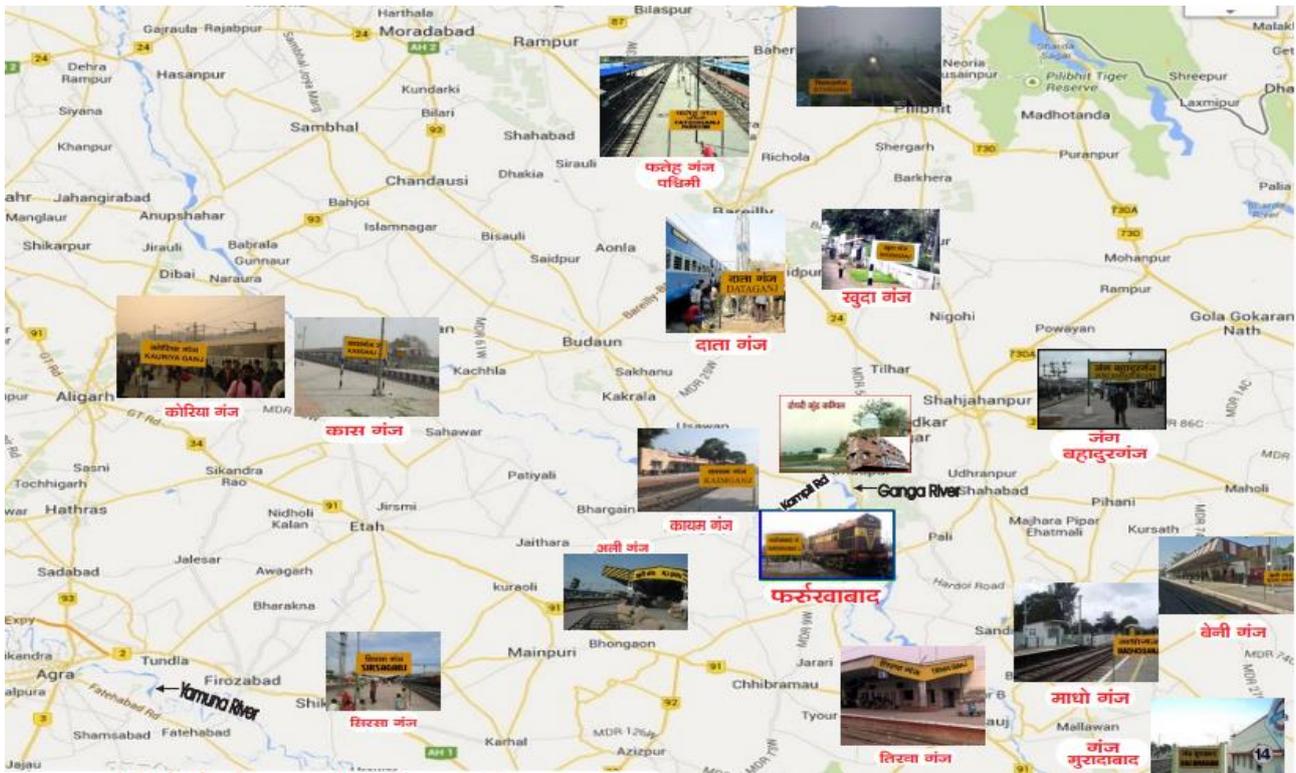
⁵³ The first Prime Minister of independent India

⁵⁴ The one who eats, i.e. grasps the knowledge immediately later on



The store of the Jagannath [temple] is the *yaadgaar* of such poor ones. However, He doesn't come in the Shrinath [temple] of the west, where 36 kinds of food are available, that too, only to the rich ones. Its *yaadgaar* is the temple with western culture in the limited and Mount Abu in the unlimited, where the rich ones get 36 kinds of first-class food.

He comes to such a dirty village where they don't even get *roti* twice [a day]. The word 'gand' is suffixed to the very [names of stations on] the railway line from Farrukhabad to Kampila; at present, they have changed it to 'ganj'.



(17) The most elevated (Father) comes to such a dirty village (*Aham* (ego) + *da* (giver) + *gand* (dirt)⁵⁵ of *Kaayam* (always) + *gand* (dirt)⁵⁶ taluka). [...] With great love, He explains [the knowledge] to the children. (Mu.31.07.68, beginning of the middle part of pg.3)

(18) These sanyasis and so on are very elated about themselves. They keep an eye on the rich ones first, [but] Baba keeps an eye on the poor first. He is *Gariibniwaaz* (kind to the poor), isn't He? (Mu.28.06.70, end of pg.2)

His *laukik* birthplace itself is Ahmedgand in Kayamgand taluka; the places there have [the word] 'gand' added to their very name. Now judge, Sindh Hyderabad, the place for which it is said that the streets there were cleaned with scent every day, it certainly won't be called a dirty village. And Dada Lekhraj Brahma was the son of a teacher (headmaster), who wasn't poor. After leaving Sindh, Brahma Baba went to Bombay after some time; later on, he became a very famous Indian diamond merchant in Calcutta. His business also expanded a lot. Brahma Baba didn't live in a hut, in fact, he had many bungalows in Sindh. The hut that was built in Mount Abu is just artificial.

(19) The last birth is [that of] a dark village boy. His soul that experiences complete 84 births doesn't even have a boot; he becomes a village boy. (*Saakaar* mu.08.10.66)

(20) He comes in the very village of the one who has taken the complete 84 births. (Mu.30.06.74, beginning of pg.2)

(21) Krishna wasn't a village boy either. Well, Krishna can't be a village boy. (Mu.02.12.73, middle of pg.3)

According to these great sentences, Brahma Baba, the soul of Krishna can't be said to be a village boy; this is why he won't be called [the one with] an ordinary body.

(22) The Father says: look, in the path of *bhakti*, they make such good palaces of diamonds and jewels for Me, Shiva to live. And now, when I have come directly, look, where do I live? There must be a house at least like that of the President; but look, I don't even get three feet of land. In the path of *bhakti*, he receives a lot of wealth, he becomes very rich. When the first emperor and empress of heaven themselves become worshippers from worship worthy, they build such a good palace of Mine. Now just look, where do I live? This is certainly the impure old world. I don't get three feet of land (Mu.01.05.73, middle of pg.1)

There was no such time in the account of Dada Lekhraj, alias Brahma Baba's life when he didn't get three feet of land. It is about the personality who is the support of the Light of *Sadaa Shiva* at present; he doesn't even get three feet of land to live permanently. This is why Shankar is shown in the scriptures as a beggar (*fakir*) who doesn't have any palace [to live in].

(23) Look, such [a personality, the] highest of the high personality is in an ordinary form. (Mu.20.02.72, end of pg.2)

(24) The Father says: I come in a very ordinary body, (Brahma, i.e. the senior mother's body had a fair complexion, extraordinary, with the personality like that of kings). This is why, some rare ones recognize [Me]. What I am, how I am, even those who stay with Me don't understand it." (Mu.05.02.68, end of pg.3)

(25) This one has 'the same' ordinary form, 'the same' *dress* (like that in Om Mandali) and so on. There is no difference. This is why no one can understand. (Mu.05.02.74, beginning of pg.2)

(26) The Father says: after seeing this ordinary chariot, some rare ones become *nishcay buddhi* (those with a faithful intellect). (Night mu.07.05.68, middle of pg.2)

Baba also says: I come in an ordinary incognito form. When I come, I come in such an incognito form that foolish people can't recognize Me. It has also been mentioned in the Shrimad Bhagwad Gita, the crown jewel among all the scriptures:

Avajaananti maam muurhaa maanushiim tanumaashritam.
Param bhaavamajaananto mama bhootamaheshwaram. (Gita ch.9, shloka 11)

⁵⁵ Ahmedgand: the giver of the odour of [the vice] ego

⁵⁶ Kaayamgand: where there is always dirt

Foolish people disregard Me, Shivbaba, the Supreme Lord of living beings {along with [My] *vyakt*⁵⁷ form} who takes the support of {the ordinary and permanent} body {of Arjuna or Aadam}; [they] don't know My best {*Jyotirlingam*'s⁵⁸} quality of the Supreme Soul {either}.

(27) The same Mahabharata war (is standing ahead), so certainly, God will be present as well. In which form, in which body He is, no one else knows this except you children (in the form of the army of Ram). He also says: I come in a very ordinary body. I don't come in the (beautiful) body of Krishna (alias Brahma). (Mu.13.08.76, end of pg.3)

“Brahma Baba had to deal with very big kings; Elizabeth, the empress of England also used to buy jewels from him” (Isee) the book ‘Three in one’. So, he certainly won't be called an ordinary body. All these points of [having] an ordinary body are applicable to Prajapita Brahma or the father Ram who was born in an ordinary Dikshit Brahmin clan in Ahmedgand village. After some time, he starts residing in Kampila, the house of his father's maternal grandfather. He starts living in Kaampilya village, which is the *yaadgaar* of sage Kapil, who is the proclaimer of ‘*Saankhya yoga*⁵⁹’. It is called Kampila at present. It is said for that village:

“Aasiitkaampilyanagare somayaajii kulodbhavah.

Diikshito, yagyadattaakhyo yagyavidyaam vishaaradah.” (Skandapura na)

It means, the *dikshit* (skilled) Brahmins who used to perform ‘*Som yagya*’, resided in Kaampilya; they were highly skilled in the knowledge of [organizing] *yagyas*.

“Tadaiva kampilaanaamnaa vidyate paramaapuri.

Doshairmuktaa gunaiyuktah dhanaadhyaa, svarnasangrihaa.” (Vimalnath Purana)

It means, the perfect town named Kampila is free from all the sins. The residents of this place are virtuous, wealthy and the masters of gold. (This is about the period of the making of the Puranas.) Not just the Jains, but there is a wonderful description of the glory of Kampilya in the Buddhist literature as well. In the book named ‘*Kaampilya mahaatmya* (glory of Kampila)’, (Kampila) has also been called ‘*Kaali kshetra*⁶⁰’. Mahesh (Shankar) was born in *Kaali kshetra* and after completing his *tapasya*, he started residing in Kashi⁶¹. Because of having the importance of the first country (*adi desh*), this village Kampilya is considered as the pilgrimage place of knowledge (*gyaantiirth*) and a sacred land. It has been mentioned in the scriptures, the Pandavas lived incognito in Kampila for a long time. As a *yaadgaar*, there is also the temple or ashram of sage Kapil here. It is written that all the sages and saints have performed *tapasya* here. The temple of Vimalnath, the 13th *Tirthankar* (Jain gurus), the *yaadgaar* of the Shwetaambar⁶² and Digambar⁶³ Jains is also [here].

“Kampilaa sadrisham tiirth naasti bhuumandale kvicit.”

The word ‘Kampila’ is formed after combining the first syllable ‘*kam*’ of (*kamalodbhav*, *kamalaasan* and *kah*), the other names (of Brahma), the first syllable ‘*pi*’ of *Pinaaki* (Shankar) and the first syllable ‘*la*’ of *Lakshmi-pati* (Vishnu). This very region has been considered the place of the three personalities, [namely] Brahma, Vishnu and Shankar in the beginning of the world; because of being very ancient, it is erased from the mind [of human beings] today. In addition, they have also forgotten the Giver of Knowledge and the true knowledge of the Gita given by Him.

(vi) HOUSE

(28) This (AIVV, Kampila) is a house as well as a *university*. This itself is called the University of God the Father. It is because the *sadgati* of every human being of the entire world is brought about [here]. This is the *real World University*. This is also a house. You are sitting face to face with the Mother and the Father. [...] Apart from the Spiritual Father, no one else can give the *spiritual knowledge*. (Mu.18.08.76, beginning of pg.1)

⁵⁷ Corporeal, something which is visible

⁵⁸ *Jyotirlingam*: a form of light

⁵⁹ *Saankhya*: having to do with number or calculation; statistics

⁶⁰ The area around Kampilya where Draupadi manifested herself and the tournament for the choice of her husband took place

⁶¹ A pilgrimage place in Banaras, Uttar Pradesh

⁶² The white dressed Jains

⁶³ The Jains who stay naked; in the unlimited it means, *dig* – directions, *ambar* – clothes, i.e. the directions themselves are their clothes

(vii) LANGUAGE

(29) **Baba hasn't studied English so much. You will say: Baba doesn't know English! Baba says: Wah! To what extent will I sit and learn all the languages? The main one is certainly Hindi, so I narrate the murli in Hindi. Even the one whose body I have taken, that one (belonging to Farrukhabad) knows just Hindi. (Mu.26.11.73, middle of pg.2)** (Brahma Baba's mother tongue was Sindhi, whereas the mother tongue of the body through which Shivbaba is revealed in front of the world in the form of the Father is just Hindi.)

(30) **I will use the language of the very chariot I enter. (Mu.04.06.68, end of pg.1) [Mu.29.05.84, beginning of pg.2]** The Father Shiva narrated the vani just in Hindi, not in Sindhi. It means the mother tongue of the permanent chariot will certainly be Hindi.

(viii) NAME

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

(ix) SPECIALITIES

- 1) **Independence:** In comparison to the *Jagadguru* (the guru of the world) Shiva, who enters and stays in Gurushikhar (*shikha* means the topknot of a Brahmin, the Everest peak), the *yaadgaar* of the highest of the high independent, all [the others] ([like the temples of] *Adharkumari*, *Dilwada* etc.) are at a lower level. *Dev dev Mahadev* (the highest deity) Shankar, the eldest independent child of the highest Father Shiva doesn't go to anyone of lower category for protection. This is why **in the murli dated 29.01.74, beginning of pg.3, Baba has especially said: (31) "The son of the rich Father (Shiva) will never accept the adoption of the poor (Brahma Baba, didi, dadi, dada and other bodily beings)."** This is why Baba has especially said:
(32) **'Brahma [and] Vishnu are 'worth not a penny'.** (Mu.26.02.75, end of pg.1) We become number one (Confluence Age World Emperor), then why will we worship (flatter) the second [or] third (Golden Age Lakshmi and Narayan)? (33) **If Mamma and Baba become these (Lakshmi and Narayan complete with 16 celestial degrees), will we become less?** (Mu.16.03.75, end of pg.3)
- 2) **Fearlessness:** Baba has said that the ones with the power of yoga will be fearless. To reveal the deep secrets of the incognito knowledge, openly and fearlessly is the very task of the valiant warriors of the underground spiritual military; it is because ours is not a physical violent war. In fact, it is the spiritual war with the weapons of knowledge [and] the especially dear children of God who are knowledgeable souls are always ready to face it (the war). **At the beginning of pg.139 of the avyakt vani dated 19.12.78, it is said: (34) "In fact, mahaaviirs⁶⁴ invoke, (i.e. invite) the enemies, (i.e. the opponents) [saying]: come and we will become victorious. The mahaaviirs won't be frightened on seeing the [examination] paper. They will take the challenge; because being trikaaldarshi⁶⁵ they know: 'we are the winners of every kalpa'."**
(35) **The valiant (souls) never fear anyone; but those who come in front of the valiant ones fear [them].** (A.V.13.03.71, beginning of pg.47)
- 3) **Truth and Cleanliness (of heart):** *Avyakt* Bapdada has given us children the direction to reveal the Father with the authority of truthfulness and fearlessness. However, only that child will be able to bring this direction into effect, who proves himself by becoming a sample of truthfulness and cleanliness of the heart in front of the Father. It is because Baba has said: 'The true Master will be pleased with a true heart. The

⁶⁴ Lit. means the bravest

⁶⁵ The ones who have the knowledge of all the three aspects of time

true Master will never be pleased with a false heart.’ (36) “Bapdada narrates the story of Satyanarayan (the true Narayan) and He establishes *Satyug* (the age of truth, the Golden Age) too. So, the Father, who plays the role of the true Father, the true *Teacher* [and] true (*sat*) + Guru (*Satguru*) in practice, what does that true Father like? Truth. Where there is truth, there is certainly cleanliness. It is also said: ‘the Master is pleased with a true heart.’” (A.V.02.09.75, middle of pg.89) The *Dilwada* Father is also revealed in the entire world through such a child with a true heart, who has given without hesitation the *potamail* of every single *paisa*⁶⁶ related to the body, mind [and] wealth, with an open heart and without caring about the honour of people (*loklaaj*). This is why Baba also said in the middle of pg.1 of the murli dated 16.04.70: (37) “Write down the *potaamail* of the whole day at night, what you did. [...] The one who writes the truth (*potaamail*) in this way is one in crores (billions).” When the Father is revealed through such a child who makes true *purusharth*, whose ‘desires are fulfilled because of having a clean heart (*saaf dil to muraad haasil*)’, the false herons start facing [him]. Baba also said at the end of pg.3 of the murli dated 09.05.73: (38) “When the truth emerges, the false [ones] oppose [it]. [...] If you tell the truth to someone, they feel that they are stung.”

4) Secret *purusharthi*:

(39) We are secretly establishing this kingdom of happiness and peace through our own body, mind and wealth. The Father is incognito, (His) *knowledge* is also incognito [and] your *purusharth* is incognito as well. (Everything including donation, respect, position, service etc. is incognito.) (Mu.13.09.70, end of pg.2)

(40) The Pandavas were incognito. (Mu.20.05.73, end of pg.3)

(41) He stands up (is ready) at His *service*, in His time. No one comes to know it at all. You children knew it a *kalpa* (of the shooting period of 40 years) ago too, *numbervaar* according to your *purusharth*. The Kauravas didn’t know it at all. It is the same now as well.” (Mu.04.02.74, beginning of the middle part of pg.1)

“*Jog jupati jap mantra prabhaau. Falai tabai jab kariye duraau.*” The extent to which someone makes secret *purusharth*, it yields fruits to that extent. Indian qualities (*bhaaratiyataa*) teach us to keep [the *purusharth*] incognito and foreign nature (*videshiyataa*) always exhibits (advertises) itself.

5) The nature of a carefree defamed beggar (*fakir*): [It is] not to let the people of the world complain: why did the Supreme Father come only in a millionaire, Dada Lekhraj? Why didn’t He take the support of the body of a poor or a *fakir*? Is He *Garibniwaaz* only for namesake? That too, why should he be such a *fakir*, who becomes the contractor (claimant) of a religion, sets up a special *gaddi* (seat) or a *thikhana* (shelter) and sits [there]? This is why, He gave the example of Sudama and said while giving the true definition of a poor or a *fakir*: (42) “To become a *beggar* is not an easy task (*maasi kaa ghar*). A *beggar* shouldn’t have anything (money, position, respect, status).” (Mu.21.01.74, end of pg.4) (43) They just stay in the high position that they have received (in the *laukik* or the *alaukik* Brahmin world). The rich just remember their money. [...] They will keep remembering the wealth and the status.” (Mu. dated 26.01.74, end of pg.2) Today also, in the Indian tradition, the *yaadgaar* idol of Shankar is shown dressed as a *fakir*. Definitely, he must have been a *fakir*. The people of the world too defame the *fakirs* more in comparison to the rich. Baba also said in the middle of pg.3 of the murli dated 14.05.73: (44) “The [sinful acts] of the rich and famous people remain hidden.” It is the poor who have to tolerate injustice (*sitam*). Whatever happened in the beginning of the *yagya* has to definitely happen in the end too. This is why Baba has said: (45) When Baba tolerates bad words, won’t the children tolerate [them]? You will tolerate tyranny; atrocities will be committed against [you]. This is fixed in the *drama*. Baba says: they have defamed Me so much. This is also a preordained *drama*. The same will happen again. (Mu.28.05.73, end of pg.3) (46) The one who is defamed, he himself becomes (the one who wears both, the crown of the responsibility of the establishment of heaven and the crown of purity, meaning) the double crowned *Kalankidhar*⁶⁷. As it was for this one (Brahma), it is the same for you (Shankar). [...] We also have this *part* of tolerating tyranny. (Mu.09.07.73, end of pg.5)

6) The nature of a wandering ascetic: Just like no one gives a refuge of three feet of land to a bull in his farm or barn, the *Nandigan*⁶⁸ Bull, the charioteer of Shiva faces exactly the same situation. This is the only

⁶⁶ Fraction of a rupee; now worth nothing

⁶⁷ The Defamed one

⁶⁸ ‘*Nandi*’ means name of the bull of Shiva, ‘*gan*’ means group

reason for which Shankar (or Adinath or Mahaaviir) who deliberately holds the dirty form of defamation (*kalank ruupi mal*) is called a *ramataa jogi* (a wandering ascetic) dressed as an ascetic (*avadhuut*), in the scriptures. **Baba also said at the end of pg.3 of the murli dated 24.04.70: (47) “I am certainly a ramataa jogi. I can enter anyone I wish to enter and bring benefit to him.”** This means, I can uplift anyone to make him the bead of the rosary. **(48) It is said: wherever I look, Ram and only Ram wanders happily. Now, (in the Confluence Age) it is (God in the form of) a human being who wanders happily, isn’t it?” (It isn’t about the Silver Age Ram at all; it is about Shankar, his part in the Confluence Age.) (Mu.11.03.75, end of pg.1)**

- 7) **Solitary, isolated [and] obstinate nature:** Because of having a stubborn nature, a bull (ox), the symbol of the establishment of the religion, isn’t reared by anyone. It just suffers misfortune. This is why, suffering misfortune for [the establishment of] the religion is famous. (Shankar) himself will be called the obstinate bull because the incomplete moon of knowledge, Brahma is also shown on the forehead of Shankar. Hence, **Baba says in the middle of pg.3 of the murli dated 17.01.79: (49) “I know you have to suffer so many blows. They think: God will come in some or other form. Sometimes, He is also shown riding on a bull sometimes. Well, He doesn’t ride a bull [in reality].” (In fact, it is about the solitary, obstinate nature of the bull.)** This is the very reason why Shankar isn’t shown with 100 or 1000 hands in the form of helpers, unlike the delicate and sweet natured Brahma. Baba also said in beginning of pg.3 of the murli dated 05.07.73: (50) **“You will never hear that Shankar has 100 or 1000 arms (at once).”** [But] yes, it is a different thing if one or two [souls] become his helpers now and then *numbervaar*. When 108 helpers are seen together in the form of a united [and] gathered rosary in the end, the very part of Shankar, ‘the strange Giver of blessings’ (*aughad vardaani*) will end. Then, the universal form of the thousand-armed Vishnu will be seen. This incognito, ordinary part of a *fakir* will vanish.
- 8) **Extremely knowledgeable:** It is said in the beginning of the middle part of pg.6 of the avyakt vani dated 18.06.70: (51) **“The one who delights in knowledge and stays in remembrance is a ramataa yogi, he is called a ramataa yogi.”** According to Baba’s vani, such a child who is a knowledgeable soul is especially dear to Shivbaba. It is because of being senior in knowledge that Dev Dev Mahadev Shankar, the greatest among the deities, is proved to be the eldest child of Shivbaba who is equal the Father. According to the Indian tradition, this eldest child of Shivbaba, *Trinetri* (the one with the third eye) Mahadev Shankar alone becomes ‘Vishwanath’, the one who is entitled to the share of kingship. The sharpness of the knowledge of God itself is the firm sign of the entrance of Shivbaba in that child. Knowledge [in a person] is judged only through the donation [he makes]. I create the knowledge, so, I am the Creator.

Udaaraah sarva eva ite gyaani tu aatma eva me matam.

Aasthitah sa hi yuktaatmaa maam eva anuttamaam gatim. (Gita ch.7, shloka 18)

{My} soul {alone} is {completely} knowledgeable, {this} is My opinion. It is because that Yogishwar⁶⁹ just depends on the best destiny of Me, {the Light Shiva}.

(52) The Father is wonderful, so His *knowledge* is also wonderful. (Mu.01.05.73, end of middle part of pg.1)

Because [he attained] this peak of true knowledge, Shankar is shown to possess the third eye of knowledge even today. **Baba also said in the end of pg.1 of the murli dated 04.10.74: (53) “Though there are many big (Confluence Age) sanyasis, pandits, scholars etc. (in the unlimited), no one has the power to grant the third eye. The Sun of Knowledge, the Father (the one with the eye of Shiva) has to come to grant this third eye of knowledge (that burns the lust of Shankar into ashes).”** According to the vani dated 31.01.73, middle of pg.2: (54) **“Accha, the Father is the Sun of Knowledge. Then the mother, the Moon of knowledge is [also] needed.”** However, Baba said: (55) **We certainly have to become the complete Ocean of Knowledge like the Father. (Mu.08.08.74, end of the middle part of pg.1);** because (56) **When the full knowledge comes in the intellect, you will receive the kingship of the whole world.” (Mu.02.01.74, beginning of pg.1)** (57) **The one who has more knowledge, will achieve a high position. (Mu.26.01.74, end of pg.1)** This is the very reason that the soul of Brahma, with the name and form of Krishna, will become the master of the Golden Age world with just a nine lakh (900 thousand) population. This is why, he (Krishna) is called Shrinath, meaning the controller of the elevated deities. He won’t become *Jagatpita (Jagatam Pitaram Vande*⁷⁰), the master of the whole world, i.e. the world of five-seven billion [souls]. Actually, some Bhiil (a

⁶⁹ The Lord of yogis

⁷⁰ Adoration of the Father of the world

tribal) like *purusharthi* (Jagannath), who eats *thikkar*⁷¹ (like a Bhiil) and is even sharper than Arjuna (Brahma) in shooting the arrows of the knowledge himself will become the master of the entire world. **Baba also said in the beginning of pg.2 of the murli dated 21.03.73: (58) “There are many children (equal to the father Brahma) like this as well who teach better than even the mother and father. As regards Shivbaba, he is certainly the highest; but at present, there are children who are more intelligent than even Mamma and Baba.”**

FOUR SUBJECTS OF THE ISHWARIYA STUDY (KNOWLEDGE, YOGA, DHAARANA [AND] SERVICE)

Just as there are subjects in the worldly (*dogly*) study, there are four subjects in the *Ishwariya* (Godly) study: knowledge (*gyaan*), yoga, *dhaaranaa* [and] service (*seva*).

(1) **There are four main subjects. Keep all the four [subjects] before yourself and check with what percentage you have passed in each subject. For example, there are four subjects: knowledge, yoga, the dhaaranaa of divine virtues and Ishwariya service. (A.V.21.07.73, end of pg.139)**

(2) **The four main subjects of study themselves are the four pillars of the Brahmin life and the Brahmin form is praised based on these very [subjects]; they are: 1. The one who has the knowledge of the Supreme Soul, 2. An easy Raja yogi, 3. The one who has divine virtues [and] 4. The one who does the service of the world. (A.V.05.02.77, beginning of pg.68)**

i) Knowledge, [i.e.] shrimat

Knowledge means information; you have certainly obtained the real identification of that Father. This is why, you will be benefitted only by following the path He has shown and that path is the shrimat (the elevated directions), the vani that the Father Shiva has narrated through Brahma Baba. They are being explained now by the personality who has become the support of *Sadaa Shiva*, the Supreme Teacher, so, that itself is the shrimat; the directions of that One alone is the shrimat.

(3) **Actually, the Father Ram, the Supreme Soul is called Ram.” (Mu.26.07.73, beginning of pg.2)**

(4) **You are on the shrimat of Ram. Call Him Ram [or] call Him Shiva; they have given Him many names. (Mu.06.01.70, beginning of pg.2)**

(5) **Shivbaba is called Ram. (Mu.07.09.68, beginning of pg.3)**

(6) **Now you children are receiving *Ishwariya* directions which are called the directions of Ram. (Mu.12.06.69, beginning of pg.1)** Prajapita himself is the soul of Ram, he himself is the permanent chariot of Shiva, [and he] is *next to God*, i.e. Shivbaba as well. It is through him that the shrimat is obtained. The directions of Brahma Baba have never been called the shrimat or *Ishwariya* directions.

(7) **If you just keep following the shrimat which are the great sentences of the Father, the shrimat can make you reach the best *division* [and] it will. (A.V.16.03.11, end of pg.3)** This is why, you should become *nishcay buddhi* (an intellect endowed with faith) and listen, and understand through that One alone and you have to imbibe it simultaneously, in practice as well. Then, each and every gem of knowledge will become equal to lakhs [of rupees].

(8) **Each and every word becomes invaluable when you imbibe it. Just like the *caatak*⁷² takes the [first] drop [of rain], you too assimilate this knowledge after listening to it. (A.V.04.02.75, middle of pg.43)**

(9) **Each and every point is worth lakhs of rupees. (Mu.17.03.68, beginning of pg.2)** And it is then (after imbibing the great sentences) that it will work as the nectar of the knowledge of the Gita. After drinking it, everyone will certainly become immortal. If you listen through the One, it will be called unadulterated knowledge. If you also listen to the words of others along with it, [the knowledge] will become adulterated [and] it will work as poison. Baba’s shrimat itself is Baba’s study. The more you study, the higher the position you will attain. This study itself is our earning. You shouldn’t miss even a single murli; if you don’t listen to them at all, how will you get the shrimat? (10) **The murli gives [you] the shrimat. (A.V.02.04.08, middle of pg.8)** If you didn’t read or listen to the murli, think that you are making preparations to become a corpse, as if death is standing in front of you. This murli itself is the food for the soul. It doesn’t matter if you miss food for

⁷¹ Thick rotis made of gram flour, pea flour or millets

⁷²The pied cuckoo or *papihaa* (supposed to live only on rain-drops, esp. those falling in the autumn asterism ‘*svaati*’).

the body, but you shouldn't miss the food for the soul even a single day. It is because this is the *link* of the soul and the Supreme Soul.

(11) There is magic only in the murli, isn't there? What magic? The magic of becoming the master of the world. There is no other magic greater than it. [...] In fact, the murli refreshes the children. (Mu.21.01.87, end of pg.1, beginning of pg.2)

(12) It is good to keep the notes of the murli with you. It is gunpowder, isn't it? (Mu.16.10.72, middle of pg.2)

(13) There are no excuses for those who have love for the study. Love makes [something] difficult easy. Love for the murli, love for the study and love for the family [together] becomes a fort. Those who live in the fort become safe. (A.V.27.03.86, beginning of pg.286)

No matter where you are, today, there are many efficient instruments of science through which you can listen to the daily murli anywhere. Those who want to attain a high position will definitely do this task [of arranging instruments to listen to the murli]. Those who want to suffer a loss, they will be carefree now as well as in every *kalpa*. Though someone is very sick, he should be brought to the class. Even if you have a 106 degrees fever, you should go to class. You should study regularly and punctually. [To be] punctual means you should go to class on time, before the Teacher arrives and [to be] *regular* means you should go daily, because to be present in the class of God regularly is also a divine virtue. If you wish to become a deity, you have to imbibe divine virtues here itself. Every hair (pore) of the body will be illuminated with knowledge gradually, [and] when we have knowledge within ourselves, *satvaguna*⁷³ will also increase gradually. Every action [of ours] will be filled with knowledge, which won't give sorrow to anyone [and] we won't need the support of anyone either.

Sarvadvaareshu dehe asmin prakaashah upajaayate.

Gyaanam yadaa tadaa vidyaat vivridham sattvam iti uta. (Gita ch.14, shloka 11)

When the light of {advance} knowledge {of the True Gita} is generated in all the gates {in the form of indriyaan} of this body, consider that certainly, {the Golden Age} *satvaguna* {of the Brahmin life in the shooting of the Elevated Confluence Age} has especially increased.

(14) The shrimat is certainly the direction of (the unlimited) Bap [and] dada. From where else will you get the shrimat apart from them? (Mu.22.04.71, end of pg.1)

(15) The shrimat of *Shri-Shri* (the most elevated) is our study; every word of that study makes us deposit earnings of multimillions (*padam*). (A.V.31.12.70, middle of pg.333) It is said double '*Shri*' because Aadam, the most elevated human being whom the most elevated Father Shiva enters, the direction of that most elevated is shrimat. This is why it is called the shrimat of *Shri-Shri* and the more you follow the directions of *Shri-Shri*, you will always experience the company of the Father in practice (for many births) to that extent. **(16) The Father doesn't have a physical hand. '*Shrimat*' is His hand and the 'connection of the intellect' is His company. (A.V.08.07.73, middle of pg.123)**

(17) To live under the canopy (shelter) of Bapdada is the means of safety. Stay combined with Bapdada. Shrimat is the canopy (shelter). (A.V.31.03.07, beginning of pg.3)

(18) You receive the orders of the Father, the biggest government. (Mu.03.10.69, end of pg.1)

(19) The Father gives shrimat or advice. So, He is your Advisor, isn't He? The unlimited Father advises you. He says: I give you very good opinions, advices to make you [into] an emperor. I don't say: I too will become an emperor with a crown. No. Very sweet children, I give you this direction and make you so high. So, you should follow it, shouldn't you? (Mu.07.05.68, beginning of pg.2)

(20) The children receive ideas from Baba. [So,] they should pay a lot of attention to this. (Night mu.23.05.68, end of pg.1)

(21) Unless you have promised that whether you think, speak, listen to [or] perform anything, you won't do it without [taking] the shrimat, you won't be benefitted through this *bhatti*. (A.V.03.10.69, end of pg.116)

(22) If you have faith that God teaches, you can't leave this study even for a *second*. This study continues for 30-45 minutes. (Mu.23.02.82, middle of pg.1)

⁷³ *Satva*: qualities like trueness, honesty, genuineness etc.

(23) The directions of God alone are called *legal* directions. The directions of human beings are called *illegal* directions. You become high through *legal* directions. (Mu.08.10.99, beginning of pg.2)

Raajavidyaa raajaguhyam pavitram idam uttamam.

Pratyakshaavagamam dharmyam susukham kartum avyayam. (Gita ch.9, shloka 2)

This {advance knowledge of the True Gita} is the knowledge of kings, it is the secret of kingship, it is {extremely} pure, it is the best {knowledge compared to [the knowledge of] the *vidharmi*}, it is known directly {by asking questions to God incarnate only in this Elevated Confluence Age}, it is extremely easy to {follow}, it is imperishable {and} it is in accordance with the {True Ancient [Deity]} religion {too}.

There is benefit in following the shrimat; if you follow the opinions of many, the opinion of human beings or your own opinion, there is definitely harm in it:

(24) If you don't follow the shrimat and attain degradation, you will have to repent a lot. Then, in the abode of Dharmaraj (the Chief Justice), Shivbaba will sit in this body and explain: I explained to you, taught you so much through this body of Brahma, I worked so hard, I wrote letters [saying:] 'follow shrimat', but you didn't follow it. You should never leave the shrimat, no matter what happens. If you tell the Father [about your mistakes], you will be cautioned. A thorn pricks you only when you forget the Father. (Mu.17.01.73, middle of pg.2)

(25) You should stick to the Father's shrimat. Otherwise, you will bring harm to yourself. (Mu.04.09.75, end of pg.2)

(26) Stay within the limits of the shrimat. Even if you generate thoughts, they should be within the limits of the shrimat. [Whether you] speak, perform actions or do anything, [it should be] within the limits. Then, you will always be satisfied with yourself and you will be able to satisfy others as well. You shouldn't even have a nail in the form of a thought out [of the line of shrimat]. (A.V.27.03.81, middle of pg.115)

(27) The Father fulfils all your wishes without being requested, only if you obey the Father's orders. If you violate the orders of the Father and follow the opposite path, then it is possible that you might fall in hell instead of going to heaven. (Mu.02.01.71, middle of pg.1)

(28) There are Chandikas⁷⁴ as well, who don't follow the Father's shrimat, aren't there? If the Father's children aren't obedient, He calls them *candaal*⁷⁵. (Mu.13.02.68, middle of pg.2)

(29) The one who follows the directions, the shrimat of the Father just according to the way [He has said it], he is called a true obedient child. (A.V.20.02.88, beginning of pg.259)

(30) Always keep the bridle of shrimat in your mind. Whenever something happens [or] the mind becomes inconstant, tighten the bridle of shrimat; then nothing will happen. Then you will reach the destination. So, there is shrimat for every step. The shrimat isn't just that you have to become a *brahmacaarii* (celibate). There is shrimat for every action. There is shrimat for everything [including] walking, eating, drinking, listening [and] narrating. (A.V.09.01.96, middle of pg.100)

(31) You receive such shrimat from the Sadguru, what you should do, how you should follow, if you should do it this way or not, what will happen...all these *questions* come to an end forever. 'What should I do, how should I do, should I do it this way or that way?'...the answer to all these *questions* in one word is *follow* the Father. (A.V.30.03.98, end of middle part of pg.142)

(32) Just follow the shrimat, neither the opinion of your mind, nor the opinion of others. There shouldn't be [any] addition. If you follow the opinion of your mind sometimes and the opinion of others sometimes, you will have to work hard. It won't be easy because the opinion of your mind and others won't let you fly. The opinion of your mind and others are burdensome and the burden won't let you fly. Shrimat makes you *double light*. (A.V.15.11.99, end of pg.20)

(33) To follow the shrimat immediately is called a highly noble deed. (A.V.18.01.08, beginning of pg.7)

(34) If you continue to follow the shrimat, there is no need to give any strict orders. (A.V.12.11.92, end of the middle part of pg.63)

(35) To accept the shrimat is also a [form of] success. (A.V.27.02.96, middle of pg.136)

⁷⁴ Ferocious form of goddess Parvati, consort of Shiva

⁷⁵ Those who cremate the corpses

(36) To follow the shrimat is also a *subject*. (A.V.28.03.02, beginning of pg.81)

(37) You become weak because of not following completely the shrimat that you receive. And because of weakness, you become forgetful. Out of forgetfulness, you forget the thing which is dear [to you]. This is why, before performing an action, always remember the shrimat and then perform every action. (A.V.24.01.70, beginning of pg.184)

(38) By following shrimat, as soon as [you] receive it, you receive power *automatically*. (A.V.02.04.08, middle of pg.8)

(39) The boat will go across only through shrimat. (Mu.22.05.64, beginning of middle part of pg.4)

(40) If you don't follow shrimat, you will become Bhasmasur. If you leave His directions, it means, you run the hand over your [own head] and burn yourself to ashes. (Mu.21.06.64, beginning of pg.5)

(41) You have to follow shrimat, otherwise, you will bring your position down. (Mu.11.07.64, middle of pg.4)

(42) To follow shrimat means, to bring divinity in every action. (A.V.24.01.70, beginning of pg.183)

ii) Yoga or remembrance

In the shrimat too, the first shrimat is: consider yourself a soul. (43) **First of all the shrimat says, consider yourself a soul.** (Mu.27.10.68, middle of pg.3) But we won't be benefitted by just considering ourselves a soul; we also have to remember that Father along with considering ourselves a soul.

(44) **The Father begs the children, the Father says: remember Me alone.** (Mu.26.02.67/70, end of pg.3)

(45) **Everything depends on the journey of remembrance. [...] The harder someone works, the happier he will be.** (Mu.14.06.67, beginning of pg.1) But when will you remember the Father? When you become incorporeal like the Father. The union [of two persons] is possible only when both are alike. If one remains body conscious like an elephant and the other is subtle, the union isn't possible. This is why, first of all you will have to give up body consciousness and become a firm soul.

(46) **The first study (lesson) is to consider yourself a soul and remember the Father. [...] Do this hard work together for a week. It is very beneficial and it is certainly very easy. [When] the class is held two-three times in a day, sit in the Father's remembrance.** (Mu.12.03.69, end of pg.4) It is also written in the Gita: "*anoraniyaansam anusmaret yah.*" (Gita ch.8, shloka 9) [It means,] the soul is in the form of an atom, the soul is a form of light that is emitted through these eyes. When the soul leaves this body, the light doesn't remain in the eyes. The eyes become [inert like] buttons. This means, the soul is in the form of an atom, it is extremely subtle and [it is] a form of light. It is a mass of light. We have to remember, we have to practice [to remember] that light, that atom [or] that star. We have to remember that soul in the form of life in our *bhrikuti* properly. "*Bhruvoh madhye praanam aaveshya samyak.*" (Gita ch.8, shloka 10)

(47) **'I am a soul', make this [point] very firm.** (Mu.05.03.69, end of middle part of pg.3)

(48) **'I am a soul', you should have this firm faith; only then you will have constant remembrance of the Father.** (Mu.02.07.68, end of pg.2)

The soul conscious stage should be so deep that you shouldn't remember the attachment of the intellect to the body at all. Only when you [yourself] become a soul, you will be able to make others a soul as well. (49) **When the Brahmins remain stable in their *svasthiti* (stage of the self), the remembrance of the self or the elevated remembrance, they will be able to make other souls stabilize.** (A.V.24.10.71, beginning of pg.203) The soul conscious stage is such a quality, which includes all the qualities automatically. There is benefit in remembering the soul; if you continue to worry about this body, the remembrance of the soul will vanish. The first courage you have to show is to consider yourself a soul. You have to practice this, then you will become strong warriors of the spiritual military. You should have just this keenness the whole day: 'I have to consider myself a soul', and whoever you see, see him in the form of the souls [who] are brothers [for each other]. Your eyes should go just towards the *bhrikuti* [of others]; then, our criminal eyes will turn into civilized eyes. Then this world will appear empty to you. To consider yourself a soul is a lot of hard work; but you certainly have to *pass* this examination in this one birth. You have to practice this gradually; but whatever you do, you have to do it firmly and you have to leave it only after completing it. It is because the Confluence Age is the age of making [something] impossible into possible; you won't be able to do it in any other age later on.

Yato yato nishcarati manah cancelam asthiram.

Tatah tatah niyama etat aatmani eva vasham nayet. (Gita ch.6, shloka 26)

Wherever the unsteady [and] inconstant {monkey like} mind wanders {obstinately} with {its body, bodily relations, a particular place or things [related to the body]}, [you should] {properly} restrain this {mind} from [going to] those very places {by making efforts and being patient} [and] bring it under the control of the {star like point of light} soul itself {in the form of a living atom}.

When the remembrance of the soul becomes firm, the Father will also run behind [you] because the Father is the Magnet, isn't He? When there is equal attraction, both will meet. It is because the sins won't be burnt to ashes just by considering yourself a soul; we have the burden of the sins of 63 births on ourselves [and] we have to get rid of it within the little time left in just this one birth. This is why, when you become practiced [to remember] the soul, you have to practice to remember the Father simultaneously; because the sinful actions will be destroyed only through the remembrance of the One Father. And how should you remember? Baba has also explained the method in the murlis. Some are the lovers of the Incorporeal One, some of the corporeal one and some [others] just remember their own body or the body of others; this is why, Baba has clearly explained in the murlis who you should remember and how you should remember, so that you are benefitted.

(50) The Father says: you shouldn't remember any of the subtle, corporeal or incorporeal pictures (that are [around]). (Mu.02.03.73, middle of pg.2) You shouldn't remember any corporeal bodily being. Even if he is Brahma Baba, you shouldn't remember him either.

(51) The Father says, you should never be attached to [any] bodily being. (Mu.06.11.77, beginning of pg.1)

(52) The Father says, don't remember the body of this one (Brahma) either. You can't take the complete knowledge by remembering the body. (Mu.27.11.77, end of pg.3)

(53) The *vikarma* won't be destroyed by remembering Brahma. Some or other sin will be committed. This is why, don't even keep his *photo*. (Mu.17.05.71, middle of pg.4)

(54) You shouldn't remember this Mamma and Baba either. Remembering them won't be added [to your account]. (Mu.10.11.78, end of pg.2)

You have to remember the One God and the Incorporeal One alone is God; but nothing will happen [just] by remembering the Incorporeal One. The entire world thinks: *Brahm* is the incorporeal God, so we should merge [ourselves] in *Brahm*, but it doesn't happen like that. This is why nobody has been able to merge [in it] till today. Brahmakumaris also teach to remember the Incorporeal Point, the religious fathers would also have been remembering that Incorporeal One unknowingly, but they wouldn't have been benefitted by this at all; they would have experienced difficulty all the more.

(55) *Accha*, the Supreme Soul whom you remember, what is He? You say that He is a form of eternal light (*akhand jyoti swaruup*). But He isn't like this. It is *wrong* to remember the eternal light. Remembrance should be *accurate*, shouldn't it? Just gossips won't work. You should know [Him] accurately. (Mu.09.05.71, middle of pg.2)

(56) Those who remember the Father above, it is the path of *bhakti* because they don't know about [His] *occupation* at all, nor do they know His name, form, country [and] time either. (Mu.14.12.68, beginning of middle part of pg.1)

Kleshah adhikatarah tesham avyaktaasaktacetasaam.

Avyaktaa hi gatih dukham dehavadbhiih avapyate. (Gita ch.12, shloka 5)

The {yogis} who are {just} attached to the incorporeal {light of Shiva, without [His] corporeal form}, experience more difficulty, because the body conscious {*vidharmi* religious fathers} attain the incorporeal fate, [i.e. stage] sorrowfully {after great hard work and suffering misfortune for the religion}; ... That Incorporeal One Himself says, I have come in the corporeal one.

(57) [You] shouldn't remember any picture. You shouldn't remember this picture of Shiva either, because Shiva certainly isn't like this. (Mu.02.03.73, end of pg.2)

(58) Why do [you] remember the Incorporeal One? What will [you] get from that? Will you go to the incorporeal world? [...] Though everyone remembers [Me], [they do] without [My] introduction. Certainly, nobody will become pure by remembering [Me] this way. Here, the Incorporeal One Himself comes in the corporeal one. (Mu.31.08.98, middle of pg.3)

(59) Shiva is the incorporeal Father. Prajapita Brahma is the corporeal father. (Mu.15.01.67, end of pg.3)

According to the name, form, qualities and tasks [performed], we have received the firm recognition of the personality (Dikshit) who is the support of the Light of *Sadaa Shiva*, meaning the father of the human world, the corporeal one whom the incorporeal Father of all the souls enters. How should we remember him?

Mayi eva mana aadhatsva mayi buddhim niveshaya.

Nivasishyasi mayi eva ata uurdhvam na sanshayah. (Gita ch.12, shloka 8)

Engage [your] mind in Me, {the *avyakt* Point of Light, Shiva who has entered the *vyakt* body} **alone. Stabilize [your] intellect in Me. In this way, [you] will just reside in Me**, {the form of *Parambrahm*} **facing upwards** {for many births through the heart as well}; **there is no doubt** {in this}.

We shouldn't remember just the corporeal one or the Incorporeal One, then what should we do? We should remember the Incorporeal One within the corporeal one. This is the *accurate* remembrance. Our sins will burn to ashes just through this. For example, when gold is put in intense fire, the impurity is removed and it acquires moulding power, similarly, our soul also contains impurities of many [people], which makes our nature stubborn. This is why, in order to burn that impurity to ashes, intense fire of yoga is needed. So, we have to remember the Incorporeal One who has come in the corporeal one.

(60) If you remember the picture (*citra*) along with the One who has no picture (*vicitra*⁷⁶) (the Incorporeal), you too will become virtuous (*caritravaan*). If you just remember the picture and the character (*caritra*), you will just remember the character. This is why you should remember the picture and the character along with the One who has no picture. (A.V.18.01.70, beginning of pg.166)

(61) Both the chariot and the Charioteer come together. Towards whom does the remembrance of the children go? Is it towards the chariot at first and then the Charioteer or towards the Charioteer at first and then the chariot? (If you remember the Charioteer in the chariot,) it is fine. (Night mu.07.05.68, beginning of pg.1)

(62) [He] sits in this body and says: remember Me alone. (Mu.21.08.73, beginning of the middle part of pg.3)

(63) Now you have to just remember Baba *accurately*. (Mu.02.01.98, end of pg.3)

(64) Now you remember the living Shivbaba. (Mu.02.03.68, middle of pg.3)

(65) The Father is sitting in the *bhrikuti*, isn't He? You too have to consider yourself a soul and remember the Father, not the soul of Brahma. [...] Even while seeing this one, we see that One. (Mu.12.04.68, end of pg.4)

Uddharet aatmanaa aatmaanam na aatmaanam avasaadayet. (Gita ch.6, shloka 5)

You should take the point of light soul in the higher stage {[i.e.] *Parambrahm*} through your mind and intellect.

The easy method of remembrance is to remember [Him] through all the relations. You certainly can't form all the relations with the Incorporeal One, so, you have to remember the corporeal one considering him to be your relative in every way. It is said: "*Tvameva maataa ca pitaa tvameva, tvamev bandhushca sakhaa tvameva. Tvameva vidyaa dravinam tvameva, tvameva sarvam mama dev dev*⁷⁷." **(66) When you can experience the taste (of) all (the relations) through one (Shiva), what is the need to go to various (bodily gurus) at all? (A.V.25.10.69, end of pg.131) "*madyogam aashritah*" (Gita ch.12, shloka 11) [It means,] take the shelter of all the relations supported by Me. **(67) Remember Me constantly. (Night mu.11.02.73, end of pg.1)** You should practice to remember constantly; not like the *vidharmis* who [just] remember two-five times a day. No; you should be in the spiritual journey while doing anything [including] standing, sitting, walking [or] moving about. Then, you will go beyond the *karma*. And when you have stabilized in that stage, you should practice to remain constant in that [stage], because you will attain a high position only by remaining constant [in that stage]. Just like the flame of a lamp doesn't waver in a windless place, we too have to make our stage like a windless place, so that our soul doesn't wander here and there, in the world.**

Yathaa diipo nivaatastho na ingate saa upamaa smritaa.

Yogino yatacittasya yunjato yogam aatmanah. (Gita ch.6, shloka 19)

⁷⁶ This word has two meanings – 1. the one who has no picture, 2. the one who has an extraordinary picture. Prefix *vi* means "opposite" and "special".

⁷⁷ You Yourself are my mother as well as my father; You Yourself are my brother as well as my friend. You Yourself are knowledge as well as wealth; [O] my Deity, You alone are everything [for me].

Just like [the flame of] a lamp doesn't waver in a windless place, {similarly, when the soul with a controlled mind and intellect is} attached {to the Supreme Soul}, the metaphor of that [lamp] is remembered for the yogi.

But how will you *practice* it? There are just two ways: practice and *vairag* for the old world. In Shrimad Bhagwad Gita, Arjuna asked God: this mind is very inconstant. Just like the wind, it is extremely difficult to control it. Then God explained [him] the way:

Shri Bhagwanuvaac: Asamshayam mahaabaaho mano durnigraham calam.

Abhyaasena tu kaunteya vairagyena ca grihyate. (Gita ch.6, shloka 35)

O the one with long arms! Certainly, it is difficult to control the inconstant mind {in the form of a horse that runs speedily}, but O son of [mother] Kunti! It is controlled through the practice of yoga and *vairag* {[because of] the atomic great destruction standing ahead}.

You have to *practice* remembrance the whole day, but when will you be able to remember throughout the day? When you lay the foundation [of it] at the time of *foundation* itself. What is that *foundation*? **(68) *Amritvelaa* is the *foundation*. If the *amritvelaa* is good, the whole day will be good. (A.V.21.11.81, middle of pg.3)** *Amritvelaa* is the time when just nectar showers. It is called *Brahm muhuurt*⁷⁸ in the scriptures. The atmosphere is clean at that time [and] there is no influence of ghosts and spirits either.

(69) It is good to remember the Father at *amritvelaa*. (Mu.14.11.71, end of pg.3)

(70) You will accumulate [earnings] a lot by staying in the journey of remembrance. The morning *time* is very good. We remember Baba: we will attain this position from Baba. Don't see anyone at all except Shivbaba. (Mu.21.01.74, end of pg.2)

(71) *Amritvelaa* is especially the time of the sustenance of the Lord. *Amritvelaa* is especially the time to meet the Supreme Soul. It is the time to have spiritual chit-chat. *Amritvelaa* is the time to receive blessings easily from the treasure of blessings of Bhole Bhandari⁷⁹. 'Obtaining fruit according to the heart's desire', it is famous for this time. It is the time to obtain open treasures without hard work. You know such pleasant time through [your] experience, don't you? Only someone experienced knows the elevated happiness [and] the elevated attainments. (A.V.19.03.86, beginning of pg.267)

(72) Baba specifies the *time* as well. *Accha*, sleep at 9 PM, then wake up at 2 AM, 3 AM and remember [Me]. (Mu.03.05.75, end of pg.1) It is also said in the path of *bhakti*: ***Ram sumir prabhaat mere man (O my mind! Remember Ram in the morning.)***

If you improve the *amritvelaa*, everything will be improved. So much importance is given to *amritvelaa*. *Amritvelaa* is the *foundation* time; just like the Confluence Age is the foundation [period] of 5000 years, [and] in that too, the Elevated Confluence Age is very important, similarly, there is a lot of importance of *amritvelaa* in every day's *purusharth*. But that *amritvelaa* will also be successful when we make *purusharth* to become *nidraajit* (the conqueror of sleep). Baba says for this: My *nidraajit* children. Will you just keep sleeping in the night of ignorance the whole time? God has come to give the light of knowledge; if you don't take it, what will the world say? When God was distributing fortune, were you asleep? It is because if you continue to doze in this knowledge and yoga, you won't be able to attain the position of kingship. For example, Arjuna conquered [his] sleep, so he is called *Gudaakesh* (the conqueror of sleep); similarly, we too have to become *Gudaakesh numbervaar*. There is the burden of 63 births on your head, so you feel sleepy; therefore, when will you gain victory over sleep as well? When you become a naked soul; it means, it isn't about the body. The soul will be said to be naked when it keeps its entire *potaamail* in front of the Father. When the burden is reduced, [your] sleep will also reduce. So, what *purusharth* do you have to make first of all? Of becoming *nidraajit*. Start with a little [time; for example:] five minutes, ten minutes, [then] half an hour, [and then] increase it gradually in this way. When you are practiced in waking up, the second *purusharth* you have to make is to make your soul peaceful and to consider yourself a soul. You shouldn't remember anything else as soon as you wake up in the morning. You have to just remember: I am a soul, I am sitting in the *bhrikuti* [and] I am a shining *star*. Then the third *purusharth* you have to make is: to considering yourself a soul and remember that incorporeal Father in the corporeal one. **(73) The *time* of *amritvelaa* is very good. Continue to remember Baba as much as you can. (Mu.18.06.65, end of pg.1)** By remembering the Father, you will neither feel cold nor hot. This will be called the stage of [being] *prakritijit* (the conqueror of nature). So, you have to make the *purusharth* of attaining this stage.

⁷⁸ The moments just before sunrise

⁷⁹ The innocent Storekeeper

There is benefit in remembering that One and there is loss in remembering many [people]:

(74) The Father says: remember Me, then your *vikarma* will be destroyed and you will acquire divine virtues as well. (Mu.05.03.69, end of the middle part of pg.3)

(75) The more you are successful in the journey of remembrance, the feelings of the mind will also become pure. (A.V.24.01.70, end of pg.189)

(76) When you stay in the remembrance of the Almighty Father, that might will enter you [and] your sins will be burnt to ashes. [...] [Your] boat will go across only through the journey of remembrance. (Mu.18.08.75, end of the middle part of pg.3)

(77) Unless you remember the Father, considering Him [to be] the Supreme Soul, how will you become pure? For this, the children should become very introvert and learn to practice remembrance. (Mu.15.04.68, middle of pg.1)

(78) To remember the Father alone is the highest service. (Mu.17.07.67, beginning of middle part of pg.4)

(79) Your stage will be uniform (*ekras*) only by staying in the remembrance of the One. (A.V.24.01.70, end of pg.190)

(80) You don't have a uniform stage just because of not staying in remembrance. (Mu.17.07.67, beginning of pg.4)

(81) You have to remember the Highest of the high, the One Father alone. It is such a great order: children, remember Me alone. If you remember [any] bodily being, you will have to be reborn because of his remembrance. Your journey of remembrance will stop. The *vikarma* won't be destroyed. You will suffer a great loss. (Mu.08.07.65, end of pg.1)

(82) You will never be benefitted without the journey of remembrance. You certainly have to remember the Father who gives the inheritance; then your *vikarma* will be destroyed. (Mu.18.09.75, middle of pg.1)

(83) Just by staying in the Father's remembrance your rust will be removed gradually. (Night mu.21.02.68, end of pg.2)

(84) The more the children remember, the more the Father also gives remembrance and love. (A.V.03.01.83, middle of pg.30)

(85) The Father's remembrance itself is the magical *mantra*. Through the magical *mantra* you can accomplish any accomplishment that you want. (A.V.02.01.79, middle of pg.173)

(86) The more you have yoga with Me, the closer you will come to Me. (Night mu.05.03.72, beginning of pg.2)

(87) You achieve the emperorship of the world only through the power of yoga, don't you? You become the masters of the world with the Father's *shrimat*, through the power of yoga. (Mu.09.11.66, beginning of pg.2)

(88) This is called the journey of remembrance. It isn't proved to be a journey by saying [the word] 'yoga'. (Mu.14.07.68, middle of pg.2)

(89) You shouldn't even close your eyes. You have to sit in remembrance, haven't you? You shouldn't be afraid to open the eyes. Your eyes should be open and you should have just the remembrance of the Beloved (*maashuuk*) in the intellect. If you close your eyes, it means you became blind. This isn't the rule. The Father says, 'sit in remembrance'. He doesn't say, 'close your eyes'. If you sit with your eyes closed and your head bent down, how will Baba see you? [...] If the eyes are closed, there must be something wrong (*daal mein kaalaa*). You might be remembering someone else." (Mu.28.03.75, middle of pg.3)

This is the limited *amritvelaa*, but this period of the Confluence [Age] is the unlimited *amritvelaa*. Now, very little time is left. This is why, you have to renounce all the thoughts, empty your intellect and increase the journey of remembrance gradually.

"Ek ghadi aadhi ghadi, aadhi mein puni aadh. Tulasi sangat sadhu ki harai koti aparaadh⁸⁰."

Shanaih shanaih uparamet buddhyaa dhritigrihitayaa.

***Aatmasamstham manah kritvaa na kincit api cintayet.* (Gita ch.6, shloka 25)**

The mind should become {very easily} detached through the intellect with patience gradually {within 80-90 years of the Elevated Confluence Age of 100 years} and after completely stabilizing in the {living} point

⁸⁰ If you take the company of holy men even for a second, half a second or half of even the half second, your numerous sins will be destroyed

form soul {with the power of mind and intellect}, **[it] shouldn't think about anything else** {except the Father Shiva = the light of Shiva+ the golden *ling* in the form of Baba, [the combination of] *sagun*⁸¹ [and] *nirgun*⁸²}.

The only way to go fast in making *purusharth* within this short time is: knowledge and yoga. Both these subjects are interdependent, just like food and water. The body doesn't work without both, [food and water] similarly, the soul can't progress without both, [knowledge and yoga] either. When these two subjects are strong, you will automatically attain the third [subject, i.e.] *dhaaranaa*. You definitely have to imbibe divine virtues as well.

iii) Dhaaranaa:

(90) Whoever imbibes [the knowledge] to whatever extent, he does service to that extent. (Mu.06.04.68, end of pg.4)

(91) The more you remember, the more you will become pure. You will imbibe [the knowledge] well through purity. (Night mu.12.01.69, end of pg.3)

(92) If the mind is not clean, you aren't able to imbibe [the knowledge] either. (Mu.19.03.67, end of pg.3)

(93) Those who understand [the knowledge] well, they imbibe [it] well. If you don't imbibe at all, the intellect definitely keeps wandering here and there. (Mu.18.03.68, end of pg.4)

(94) Baba has explained: the soul itself is *ruup*⁸³ and *basant*⁸⁴. (Mu.14.06.67, end of the middle part of pg.2)

Ruup means, spiritual glow appears on your face through remembrance; it isn't about the beauty of the body and *basant* means, you will give the fragrance of divine virtues by imbibing divine virtues.

iv) Service:

However, if you can't practice knowledge and yoga, you shouldn't be sad and leave the practice. There is one more way, [it is] service. You have to attain maturity in these two subjects [mentioned above], you have to do a lot of *Ishwariya* service and you have to do it selflessly. **(95) Only the one who is selfless will become beneficial to the world. (A.V.15.09.71, middle of pg.175)** You should just continue to do [service] according to *shrimat* and don't worry about its fruit [thinking:] I didn't obtain fruit at all. If you didn't obtain it, it doesn't mean that you won't obtain it at all. There is an account for every action. The account of [any] action is formed according to the action that has been performed.

Karmanyevaadhikarah te maa phaleshu kadaacana.

Maa karmaphalhetuh bhuurmaa te sangostu akarmani. (Gita ch.2, shloka 47)

You just have the right to [perform] *karmayoga*⁸⁵ {according to the *shrimat*}, [you] never [have control] over {the worldly} results; {this is why} don't become the cause of the fruits of action {[thinking: I alone am [the cause]]}. {Hence, [according to] the Gita ch.3, *shloka* 19 to 30,} you shouldn't {ever} have attachment to renouncing actions {for the sake of gathering people}. {You certainly have to become a *karmayogi*, not a *karma sanyaasi* (the one who renounces actions).}

While performing *Ishwariya* service constantly, you will attain the soul conscious stage, you will also remember God for whom you do service and you will automatically start imbibing [the knowledge] as well. You attain a high position only through service.

Abhyaase api asamarthah asi matkarmaparamo bhava.

Madartham api karmaani kurvan siddhim avaapsyasi. (Gita ch.12, shloka 10)

Even [if you] are incapable to practice [remembrance], be the one who performs actions for Me, {the Supreme Father in the form of Mahaarudra, the Lord of the *Rudra yagya*}. Even while performing actions for My *vyakt* form, [you] will attain the accomplishment {of super sensuous joy in the abode of Vishnu}.

How should you do service? You have to become a *karmayogi* and do it. If you just perform actions and don't remember for whom you are performing actions, they are actions of a *vaishya* (someone vicious), you attain nothing through it. Everyone in the world performs [actions], but along with [performing] the action, you

⁸¹ The one with virtues; the corporeal one

⁸² The One without virtues; the Incorporeal One

⁸³ *Ruup* means beauty; which Baba describes as the embodiment of yoga

⁸⁴ *Basant* means spring; which Baba describes as the embodiment of virtues

⁸⁵ Performing actions in the Father's remembrance

should also have the One for whom you are doing the service in your intellect. This is why *karma* and yoga can't be separated. Baba also says: be a '*karmayogi*'.

Saankhyayogau prithak baalaah pravadanti na panditaah. (Gita ch.5, shloka 4)

Those with a child-like intellect say that *saankhyayoga*, {absolute knowledge along with [its] complete explanation} and *karmayoga*, both these [things] are different; the scholars don't say [so].

Sannyaasah karmayogashca nihshreyasakarau ubhau.

Tayoh tu karmasannyaasaat karmayogo vishishyate. (Gita ch.5, shloka 2)

{Whether they are sages, sanyasis or householders,} both, complete renunciation of actions and [having] yoga along with actions are extremely beneficial [for them]; however, in between both, to remember [the Father] while performing actions is especially better {for the householders who do business etc.} than renunciation of actions {considering that they are} completely {easy and effortless}.

(96) [To perform] all the three kinds of service together at the same time is special service. There should be service through the mind as well along with [service through] speech; there should be service [through] actions, meaning the service of colouring [others] based on [coming in their] connection [and] company as well as service through words and service through thoughts as well. So, at present, there is no time to do each service separately. The speed of unlimited service [is] all the three kinds of service should be performed together. This is called [doing] the unlimited service of intense pace at a fast speed. (A.V.26.12.79, beginning of pg.153)

(97) Living itself is service, walking itself is service; now, you should speak [and] think [just] for service. Every vein should be filled with zeal and enthusiasm for service. For example, when blood flows in the veins, there is life; similarly, [to be] someone serviceable like this means every vein [or] every thought [and] every second should be filled with the blood of zeal and enthusiasm for service. (A.V.23.11.81, end of pg.171)

(98) You have to do *service* and bring benefit to many. You have to show the path to many. You should explain [the knowledge] in a very sweet language. (Mu.17.03.69, beginning of pg.3)

(99) You have to offer [your] bones in *service* like sage Dadhichi⁸⁶. It is you who obtain kingship as well. The Father just tells [you] the method [about] how you can apply the *raajtilak* to yourself. The ears of only you Brahmins listen to [it]. [Think about] *service*, *service* and [just] *service*, otherwise you will have to repent later on. (Night mu.24.06.68, middle of pg.3)

(100) Now, the service of the power of thoughts along with [the service] through speech alone is the final *powerful* service. Do that as well. When there is the combined form of both, the power of thoughts and the power of speech, service through the mind and service through speech, you will achieve success easily. (A.V.12.10.81, end of pg.42)

(101) Daily, at *amritvelaa*, look over the souls who come in your contact through thoughts, the more you remember them through thoughts, those thoughts will reach them to that extent and they will tell [you]: we remembered you many times. In this way, adopt new ways of service and keep moving ahead. (A.V.14.01.79, end of pg.216)

(102) Baba keeps saying: those who continue to be on *service*, they will experience [the rise of] the mercury of inner joy. (Night mu.02.01.68, middle of pg.1)

(103) The children have a lot of interest for *service*. You should never leave *service* and sleep. You should be very *accurate* with *service*. [...] You should have [this] enthusiasm within day and night: someone should come, so that we show him the path. If someone arrives [to listen to the knowledge] at meal times, you should *attend* them first and then have [your] meals; but there isn't even a single one who performs *service* like this. (Mu.15.11.68, end of pg.2, beginning of pg.3)

(104) The more you become *serviceable*, the dearer you appear to the Father. The more you do *service*, the more you remember the Father, that remembrance will become firm gradually. You will enjoy a lot. (Mu.29.06.68, middle of pg.2)

(105) Your eyes should make [others] experience spirituality, your conduct should make [others] have the vision of the Father's acts, your forehead should make [others] have the vision of *mastakmani*⁸⁷. This *avyakt* face [of yours] should show the revealed form of the divine [and] *alaukik* stage; your *alaukik*

⁸⁶ A sage who offered his bones to make weapon for deity Indra

⁸⁷ The jewel of the forehead

vibrations (*vritti*) should remind anyone with *tamoguni* vibrations, of their *satoguni* vibrations. This is called transformation or this itself is said [to be] *serviceable*. (A.V.31.11.71, middle of pg.211)

(106) The definition of [being] *serviceable* is also deep. Just doing physical service and service through speech, [doing] service through connection, through *salvation* and through different kinds of means, it isn't just this much; to donate [knowledge] through your every virtue and to make others virtuous too, to colour [others] with your company, this is elevated service. Don't see the bad traits despite seeing them. (A.V.10.02.75, beginning of pg.65)

THE THIRD PERSONALITY VISHNU

(1) The way this very *svadarshan cakra* (the discus of self-realization) (and) the mace (*gadaa*) of (firmness in) knowledge have been given to Vishnu is an *accurate* metaphor. Vishnu isn't shown with any other weapon, like the female deities (*devis*) are shown with sword, dagger etc. You have to live like the lotus flower as well. The mace (of firmness) is to hit Maya and it is the sign of kingship too. (Mu.16.02.73, beginning of middle part of pg.3)

(2) Vishnu has been shown with four arms (in the form of helpers); they should prove companionship (*pravritti*). Here, there are just two arms. (Mu.05.03.73, end of pg.3)

Here, Vishnu has been shown with four arms, but actually, a person with four arms doesn't exist. The form of companionship of the meeting through nature and *sanskaars* has been shown. Two [arms] are on the right side and two are on the left side; [they are] Brahma-Saraswati and Jagadamba-Adilakshmi, [respectively]. Four weapons have been shown in the four arms as a symbol of all the four souls.

Two souls, the lotus flower and the conch (*shankh*) are on the left side, they stay as special helpers of Prajapita in the form of [his] wives for many births. A wife is called *vaamaangi*⁸⁸. They stay [with him] with other relations as well, but they especially stay as [his] wives for more births; this is why, both of them have been shown on the left side.

The 'conch' represents Adilakshmi: When she starts playing her part of conch in the form of the mouth in the Advance Party, the Mahabharat war begins in this way. Which instruments are played first? There are the sounds of the conch. When the war is about to begin, they make the sound of the conch. This mouth itself is a conch, it means, the conch of knowledge is blown in all the directions of the world. Those who are asleep in the advance [knowledge] wake up, those in the basic [knowledge] wake up as well and the scholars, pandits, sanyasis etc. sleeping in the outside world also wake up through the bugles of the media.

The 'lotus flower' represents Jagadamba: A lotus flower lives in mire. The outside world is [like] mire in the form of lust. Where is Jagadamba playing the part now? She is in the world of mire, but the attachment of her intellect is towards whom? In the old pictures of Mahaakali, though the idol of Shankar is shown under her foot, the picture of Shankar is placed on her forehead. It means, she is in whose remembrance? She too stays in the remembrance of Shiv-Shankar Bholenath⁸⁹. Where does she live? In the mire like world, but she is detached through the intellect. So, the lotus flower is the *yaadgaar* of such wonder. There is no other soul in the world who spends her life in this way, like the lotus flower.

Brahma and Saraswati are the righteous arms, who always played a righteous part in the Brahmin family. Though the children continued to become givers of sorrow, Mamma and Baba themselves just remained the givers of happiness to everyone.

The 'mace' represents Brahma Baba: A mace isn't a sharp sword of knowledge. It is a blunt weapon. Knowledge should have a sharp edge, but Brahma Baba had a child-like intellect, so he used the mace of a dull intellect like Hanuman⁹⁰, Bhiim⁹¹ or Balram⁹², famous in the scriptures. If any situation arises [or] if he faces any test, call it the shield of the drama or the mace, [he used to keep it in front]. Well, [the cycle of] the *drama* is spherical. When he held the mace in his hands it has a round [thing] attached on the top [of a rod]; he [used to] hit this way or that way with the mace. Whatever is the result, it is *drama*, but he himself remained stable, he didn't shake at that time. So, his part is of a mace.

⁸⁸ The one who sits on the left of her husband

⁸⁹ The Lord of the innocent ones

⁹⁰ A monkey faced deity; staunch devotee of Ram

⁹¹ The second and the strongest brother among the Pandavas

⁹² Elder brother of Krishna in the epic Mahabharata

The ‘svadarshan cakra’ represents Saraswati: Which is the most important point of knowledge that was found by Mamma? It was Mamma who found the special point of knowledge, who rotated the wheel of churning. Though she didn’t rotate the complete *sva* (the soul) + *darshan* (to see) *cakra*, Mamma found one main point: a snake’s child is a snake and a snake’s father is also long like a snake. So, we souls are points of light, in the form of an atom [and] our Father is also a point of light, a star like subtle atom. Earlier, we used to remember [the soul] in the form of a very red *ling* (oblong shape) in the form of glowing coal. Initially, in the path of *bhakti*, we used to consider the soul to be in the shape of a thumb or in extremely smaller form, like [grains of] rice, but Mamma proved that the soul is a point of light in the form of an atom; so, the Father of the soul should also be ‘*anoraniyaansam*’, a point of light. This is why a point was embedded in the shape of the *ling* that was prepared thereafter. So, the upper arm is mainly proved to be the arm that rotates the discus of knowledge. In the entire world, for the benefit of the entire world, Om Radhe Mamma rotated the first class *cakra*.

Vishnu is shown with four weapons. All those four souls holding weapons who are the arms in the form of the helpers of Vishnu are the arms with an inert intellect *numbervaar*. The part of Vishnu isn’t the part of the perfect living soul, i.e. the Supreme Soul. [Actually,] the actor who plays the part of the supreme + soul is the one whom the Intellect of the intelligent ones, the Supreme Soul enters and without the soul of Ram, all the four arms can’t come into action at all. He is the fifth head of Brahma, which faces upwards. As such there are five Brahma, but it is always the upper head or the first head of Brahma that faces upwards, which has a special part. They themselves are five Brahma or Shankar, the Coosmic form of *pancaanan Parambrahma* (Brahma with five faces); these ancient souls of the five heads belonging to the best united family in the form of the world are present in the part of Vishnu as well.

The one who doesn’t have any vices [in him] is called Vishnu (no *vish* (poison) at all). It means, though Brahma facing upwards (Mahadev) himself especially plays the part in the form of the Supreme Soul, the speciality of the personality is seen. The world sees [whatever happens] in practice; it believes only what it sees. So, when it is said ‘Trimurti’, there will certainly be a soul who plays the part of the head of Vishnu ‘in the place between the two eyebrows (*bhruvormadhye*)’ as well. Who is that soul? Brahma Baba always played a loving part and after leaving the body when he enters Adi Brahma (the first Brahma) Jagadamba, Mahaakali [or] Chandrabhala, he plays the part in her of cutting [the heads] off the body conscious torso with the scythe (*khaanda*). And [the part of] ‘*aap muye to mar gayi duniya* (when you die, the world is dead for you)’ of Shankar (Brahma facing upwards), the part of Vivasvaan (the first Manu, i.e. Prajapita Brahma) like [that of] the detached Sun of Knowledge won’t be called a loving [part]. That is the strict part of the Father, but there is no transformation through these two (Brahma and Shankar), the transformation that should take place will take place by doing it in practice. The third personality, Vaishnav devi (Adilakshmi) becomes the instrument for that. She is the same *dhaaranaavaan* (virtuous) mother who is the first gem among the seed form and the root form souls. The souls of the beginning of Om Mandali who leave the body and are born again, Baba has given the proof of their age as well in the murli: (3) **“Those who died before have grown up again [and] some must be 20, some 25 years old. They can take knowledge as well.”** (Mu.16.02.67, end of pg.1) According to this vani of 1967, the [soul] who left the body in 1947 attained the age of 20 years and the [soul] who left the body in 1942 attained the age of 25 years [in 1967]. In between them, the soul of Adilakshmi (Radha or Parvati) came in the basic knowledge in 1966-67 first and another soul (Ram or Shankar) was going to come in the knowledge later on. This is why it was said: ‘they can take knowledge as well’. These are the same souls who appear from the *Paa + ladi* (Paladi) service centre [in] Aham + daa + baad. The mother who has physical birth in 1947, it is said for her **in the middle of pg.2 of the murli dated 26.06.70: (4) “According to the drama, Pakistan (*Paak*, [i.e.] clean place like body) was also formed. That too started when you (Lakshmi and Narayan) were born.”** Her *laukik* name was Ranjan, Brahma Baba changed her name to Vedanti (the one who brings an end to the knowledge of Vedas).

(5) In Ahmedabad, there is daughter Vedanti. She took an examination. There was a point (question) in it: who is God of the Gita? She wrote, ‘the Supreme Father Supreme Soul Shiva’; they failed her and those who wrote, [it is] Lord Krishna, they passed. (Mu.07.07.70, middle of pg.2)

She remained pure through the body as well as through the mind. We also find the proof of her purity. It is said **in the middle of pg.253 of the avyakt vani dated 31.10.75: (6) “Just two main specialties are required to become and embodiment of success: one [is] purity [and] the second [is] unity. If there is lack of purity, there is lack of unity as well.”** And it is said **in the end of pg.174 of the avyakt vani dated 18.01.86: (7) “There is [just] one service, but to become an instrument, to act with the feeling of being an instrument, this itself is the specialty. [...] You thought about it, ‘so, I should change everyone’, didn’t**

you? Those [staying] at one *centre* should go to the other centres. Is everyone ready? An *order* will be passed. Your hands are already raised, aren't they?" Even the very big (senior) Brahmakumaris like the *zonal in charges* fear to be transferred, because it isn't easy to form a gathering at another new place. However, despite living in a place like Africa, [the place] where lustful people live, the soul of Lakshmi forms unity, a big gathering based on her purity. She gives the proof of service in practice. Many children say: we do a lot of service, but nobody listens [to us]. If there is true dedication, the feeling of [being] surrendered, [if you are] free from body consciousness, [if you are] in the soul conscious stage, [if you] stay in the Father's remembrance and think that we have to make the [people in] the whole world the Father's children, we have to give the happiness that we have received to others too, it is not possible that you don't get the result [of such service]. If not today then tomorrow, that seed definitely yields fruit. So, Adi Narayan and Adi Narayani alone do this job. This is why, while seeing the proof of service done by Adi Lakshmi, Bapdada tells [us] in many avyakt vanis:

(8) *Kumaris* are fast runners. So, you have to go fast in this *Ishwariya* race as well. Only those who come *first* will go close to the *first* [bead]. (A.V.24.01.70, end of pg.187)

(9) Bapdada also heard the news. Congratulations to Africa for [its] zeal and enthusiasm. Congratulations for starting the first *number*. Everyone has to do this *numbervaar*, but it is good that you have taken up the challenge first. The *plan* is also good. Prepare [your] *hands* there [and] make them do the service, this *plan* is very good. (A.V.15.10.04, end of pg.6)

(10) You are doing good service. Bapdada had received the news that *fast* service that if free from obstacles is taking place. Just like Africa has performed the task of giving the message [in] a *fast* way [...], it is necessary for everyone to do it the same way. Make plans; make [plans] of service, but when you do service, don't do a burdensome service. [...] You have prepared your own *hands* and are making progress. It is the service of making *fast* progress, isn't it? What was the specialty mentioned? The service that didn't take place in (any other) *zone* has taken place now. It has taken place *fast*, hasn't it? Congratulations; you are doing well. (A.V.21.10.05, end of pg.4, beginning of pg.5)

(11) You have come [here] after doing hard work, you have come after crossing the circumstances; so, Bapdada also congratulates you. This is also in the *drama*, [...] (after the death of Mamma and Baba), everyone separated from the (dualistic) Copper Age; some [went] to foreign country [and] some [went] to their own country. Now the Father is gathering the children who have scattered [everywhere]. (A.V.14.02.78, middle of pg.48)

(12) Just like there is nobody like the Father, no one is as fortunate as your fortune. [...] When the Father is sitting to lift the burden, why do you lift it yourself? The lighter you are the higher you will fly. [...] When you got to know the Father, [when you] found Him, there isn't any fortune greater than this. You found the Father while sitting at home (in Ahmedabad). The Father Himself came and awakened you [saying:] 'children, get up', didn't He? It may be any country (like [that of] the lustful ones), the stage should always be of staying with the Father. (A.V.14.02.78, beginning of pg.49)

(13) She is *number one* in [showing] courage. [...] The one who gives the proof, Bapdada calls him a good son (*sapuut*). (A.V.31.12.94, middle of pg.77)

(14) Bapdada heard the news of Africa as well, it has also made good progress within a short *time*. (A.V.31.10.2006, middle of pg.3)

(15) Both, (from *len-den* (giving and taking), [i.e.] LONDAN (London) and Africa) are good instruments. You have brought benefit to many; this is also a really great [and] noble deed. You have become noble souls. Both the companions are good. Very good! (To sister Vedanti) She is also giving good support. (To sister Jayanti) She is the *backbone*. (A.V.20.02.2005, end of pg.5)

(16) There are very good gems in Africa. They are intelligent in doing service, aren't they? [...] There is abundant *gold* in Africa, isn't there? (A.V.31.12.98, end of pg.32)

(17) Africa will become worthy of [receiving applause with exclamations of] bravo (*aafriin*). They will play the kettledrum (*nagaaraa*) of service in such a way that this very [voice] comes from everywhere: Bravo, bravo. (A.V.06.03.97, middle of pg.44)

Vishnu means the one who doesn't have vices, the one who doesn't have any vice, [including] lust, anger, greed, attachment or ego. She maintains her purity despite living in a country like Africa. The aim of her life was 'to become Lakshmi'; so, Adi Lakshmi alone achieves that aim first.

It is praised for Parvati in the scriptures that her vow was: “*varaun shambhu, na tu rahuun kunvaari (I will either marry Shankar, or remain unmarried)*”; whether I receive a female body or a male body, if I have to become impure, [I will become impure] with [just] one soul.” Both, her soul and the body remain pure; this is why her name is mentioned as ‘Aditi’ in the scriptures. [It means,] the one whose purity is never ruined through the body and the mind, it remains intact. So, based on [her] purity, she performs [the task] in practice and proves herself. Even Brahma isn’t able to perform that task. Though the part of the Supreme Teacher is played through Shankar, she alone performs [the task] in practice and proves herself. This is why it is Lakshmi who is shown distributing wealth. Though Lakshmi takes [the wealth] from Narayan himself, it isn’t Narayan but Lakshmi who is praised. It is because the world believes in [something] *practical* based on purity. All the tasks in the world are accomplished only through purity. She comes [in the Advance Party] in the end and makes the sound of the conch of knowledge first of all. This is why a conch is shown in Vishnu’s hand. **It is also said in the beginning of pg.24 of the first avyakt vani dated 21.01.69: (18) “Bharat mata (Shiv) shakti avataar, ant ka yahi naara hai⁹³.”**

THE CORRECT SEQUENCE OF CREATION, DESTRUCTION [AND] SUSTENANCE IN THE TRIMURTI

It is said in the murli in the form of the sentences of Brahma:

(1) First of all, it shouldn’t be said: establishment, sustenance and destruction. No. First establishment, then destruction and later on sustenance. These are the *right* words. (Mu.19.12.89, middle of pg.1)

Similarly, Baba said in the beginning of pg.2 of the murli dated 22.01.78: **(2) The *vice less* world of the deities is being established through Brahma. There will also be destruction through Shankar, and then there will be the kingdom of Vishnu.**

(3) The Supreme Father Supreme Soul has the new world established through Brahma and [the old world] destroyed through Shankar. Establishment, destruction [and] sustenance, this is the very meaning of the Trimurti. (Mu.03.01.95, beginning of pg.2)

The biographies of these three personalities (*muurti*) are in the same order as the tasks performed by them.

THE YAADGAAR OF THE TRIMURTI [ARE] THE TRIMURTI HOUSE, THE TRIMURTI ROAD [AND] THE TRIMURTI FLAG

Baba said in the murlis for these very three personalities:

(1) Victory over the world is gained through them alone. This is the *court of arms* of the Pandava government. Look, how the *court of arms* of that Kaurava government is. There is so much difference (of bloodthirsty animals). Then they have given names (of bloodsuckers): the Trimurti path (*maarg*), the Trimurti house [and] the Trimurti road. The Father explains the meaning of them too. (Mu.20.11.71, beginning of pg.1)

The Trimurti road is the *yaadgaar* of these three personalities; it is the meeting of the three paths. But it was also said ‘the Trimurti house’. Well, there aren’t three houses, there is just one house. It means, the Highest of the high God in the form of *ling* has two main arms in the form of helpers; [the one on the] *right side* [is] Bharat mata, [i.e.] *paraa* (superior) *prakriti* or Adilakshmi in the form of Vishnu and [the one on the] *left side* [is] Jagadamba, the destroyer of the demons. All these three souls unite and it becomes the Trimurti house.

When these very three personalities unite through nature, *sanskaars* and thoughts and become one, only then will they gain victory over the world. For this, it is sung: “*vijayi vishwa tiranga pyaaraa, jhandaa uuncaa rahe hamaaraa*⁹⁴.” This isn’t about the flag of cloth, the cloths of three colours, saffron, white [and] green that have been shown.

Brahma Baba always stayed happy. He constantly thought about going to the world of happiness through the body as well as the soul. Jagadamba, [the one] whom he entered, she too always stayed in the world of happiness, instead of struggle. This is why, the green colour became the symbol of the first Brahma (*Adi Brahma*), Jagadamba. The white colour is the symbol of the purity of Vishnu, i.e. Adilakshmi. The saffron [colour], meaning the red colour is the symbol of revolution. It isn’t about bloody violence, [he] has to destroy ignorance in the entire world and brings about the revolution of knowledge. There is also a song made by the

⁹³ Mother India, the incarnation of the consort of Shiva is the very slogan of the end

⁹⁴ Out dear tricolor flag will gain victory over the world; may our flag remain high

BKs: “*Guunji vinaash ki vaani, phir bhi kitnii kalyaani* (the words of destruction echoed, still they are so beneficial).” This is why, he (Shankar) is called *Shantidevaa* (the giver of peace). He pulls down the light of knowledge from the Supreme Abode within himself. His entire body becomes like a *ling*, illuminated by red light (the golden womb (*Hiranyagarbh*) or egg). This is why the red colour is shown. All these three colours are the *yaadgaar* of the three living cloth like bodies ([i.e.] Brahma, Vishnu [and] Shankar), who will unite and become one (flag of victory) and create the golden world in the form of *hai + win* (where there is victory), meaning victory over the world after destroying this Iron Age world of hell.

(2) When the living (divine) personalities (*muurti*) are ready, these non-living idols (*muurti*) (of the path of *bhakti* [made out of] blind faith) will be destroyed and this very Bharat will become the unlimited temple. Many (temples, mosques, churches etc.) will be destroyed and just one big temple will be formed. (A.V.12.01.79, middle of pg.208)

This is why it is said: **(3) Always keep the *badge* of the Trimurti with you. (A.V.23.01.69, end of pg.17)**

It isn't about the physical *badge*. You should always have the full knowledge of who are the three souls who take on the cloth like bodies in practice, in your pocket like intellect, so that we can give it (their recognition) to anyone at any time. All the human beings of the world [in general] and especially of Bharat are divided in the form of the followers of these very three personalities. Some are *Brahma samaaji*, the followers of Brahma, some are *Vaishnavpanthi*, the followers of Vishnu and some are [the ones belonging to] *Shaiv sampradaay* (*Shaiv* community), [i.e.] the followers of Shiva.

OM SHANTI