

**VCD No. 270, Audio Cassette No.751,**  
**Dated 30.7.05, at Anantpur.**  
**Clarification of Murli dated 14.10.66 (for new pbks)**

Om Shanti. Yesterday, the *vani* which was in progress in Hubli is dated 14<sup>th</sup> October 1966. [We were] in the end of the middle part of the third page, and the topic that was in progress is, *Raja Yoga* is taught through Prajapita Brahma. Through whom? (Students: Prajapita Brahma.) [Through] Prajapita Brahma . Why was [the word] ‘Prajapita’ inserted before Brahma? Because it is said in the murli, there are many with the name Brahma but there is only one Prajapita, the father of all the subjects (*praja*). [This is] the entire human creation and the father of the entire human creation [is] the one Prajapita. Prajapita will be present in this world as long as this human creation exists. This is a tree like world of human beings. The seed is in the beginning as well as in the end. The seed becomes hidden in the middle. Is the human creation corporeal or incorporeal? (Students: corporeal.) It is corporeal. Then, how will the seed of the corporeal human creation also be? (Students: corporeal.) It will be corporeal indeed. Are the souls incorporeal or corporeal? (Students: incorporeal.) They are incorporeal. The seed, the Father of the souls also will be incorporeal. The souls are imperishable [and] the Father of the souls is also imperishable. The one who is the father of the imperishable human souls is also imperishable. [But] there is a difference. What is the difference? It is the same difference, [about which] the human gurus wrote in the Veda *vani*, in the path of *bhakti* (devotion) at the beginning of the Copper [Age]. Four Vedas are shown in the four hands of Brahma. Among them, the name of the main Veda is, the Rig Veda. An important verse (*rica*) is mentioned in it, in which it is said: ‘*Dwa suparna suyuja sakhaya samaanam vriksham abhishasva jaatey<sup>1</sup>*’. This is a tree like world. On this tree like world, two birds are sitting. Whatever is written in the scriptures, when is it the memorial of? (Students: the Confluence Age.) It is the memorial of the Confluence Age.

So in the Confluence Age, in this tree like world, two special birds like souls are sitting. One soul is a pleasure seeker (*bhokta*) and the other soul is the one who doesn’t seek pleasure (*abhokta*). All the souls who come in the cycle of birth and death on this stage like world are pleasure seekers. The father of the pleasure seekers will also be a pleasure seeker. We are speaking about human souls, we are speaking about the living souls, who come to life and then also die; the father of those living souls is also a pleasure seeker. Sitting there is also such a soul who is not a pleasure

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<sup>1</sup> This world is like a tree, on which two special birds reside. One is a pleasure-seeker (*bhokta*) and the other is the one who doesn’t seek pleasure (*abhokta*).

seeker. There is only one like Him. He cannot be compared with any other soul. The one who is a pleasure seeker brings his own benefit first. What? The one who is a pleasure seeker brings his own benefit first and the One, who does not want to enjoy pleasure at all, who is *abhokta* brings benefit to everyone. He doesn't have any worry about His own benefit. The name of the One who brings benefit to the entire world is Shiva. He never harms [anyone] at all. He is *abhokta*, so, He doesn't have the organs that enjoy pleasure either. All the other living souls [have] one or another [organ], some have one, some have two, some have four, some have ten organs. They enjoy pleasure through those organs. The One who doesn't have organs doesn't have His body either. He doesn't even have a chariot (body), He doesn't have His own chariot. When He doesn't have his own chariot at all, how will selfishness arise? Will it arise? (Someone said: no.) It cannot arise at all. Moreover, the human gurus have written this too, in the scriptures. It is the memorial of here, of the Confluence Age itself. [It has been written:] *Sur, nar, muni, sabki yah reeti. Swarth lagey karey sab preeti* [i.e.] whether it is a deity, whether it is a sage or a saint, whether it is a human being, it is a practice among all of them that their love is based on selfishness. *Swaa* (self) *rath* (chariot); it is because they have their chariot (*rath*) and Shiva, the *Supreme Soul* doesn't have His chariot at all. Hence, He doesn't do anything out of selfishness at all. Whatever He does, is for the supreme cause (*paramarth*). Whatever He says... well, how will He speak? He doesn't have a mouth at all. The Muslims write in their books, they also make interpretations and narrate, '*Allah miyan ne ye farmaya, Allah miyan ne vo farmaya*' (God ordered this, God ordered that). Well, He will certainly give an order through a mouth, won't He? Or does an *aakaashvani*<sup>2</sup> come from the sky? Just like the Hindus have written in the scriptures that there was an *aakaashvani*. Well, there is no *aakaashvani*. By *aakaashvani*, it is meant the highest *vani*. What? For Him it is said, 'highest is Your name, highest is Your work [and] highest is Your abode'. Although the One who narrates the *aakaashvani* comes down from above, for the benefit of this world, He leaves the high stage... where does He come? He comes to a low stage and after coming into a low stage... [He enters] the one who is the highest as well as the lowest actor. What? The *hero* actor of this stage like world is such that he plays the highest part and also plays the lowest part in the end of the Iron Age. In the beginning of the Golden Age, He becomes complete with all virtues, 16 celestial degrees complete, completely non violent, the best among all the souls who follow the code of conduct (*maryada purushottam*) and *nar-Narayan* (from a man to Narayan). What does he become? He becomes Narayan directly from a *nar* (man). He doesn't even become a *prince* in between from *nar*; so that *nar* would leave his body and become a *prince* first and then become Narayan when he grows up. No. In this very life he is *nar* and in this very life he [becomes]

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<sup>2</sup> A voice from the sky

Narayan, which is the aim of the human life. What is the aim? It is also written in the Gita of the path of *bhakti*, He gave such knowledge to *nar* Arjun that he became Narayan from *nar* and He gave such knowledge to *naari* (woman) Draupadi that she became Narayani from a *naari*. She indeed became that, [but] did she become that on her own? Someone certainly became a doctor, became an engineer, became a lawyer [but] did he become that on his own? Or do they become that after studying? (Someone said: after studying.)

In the same way the Supreme Father Supreme Soul also comes to this world and teaches. He doesn't teach the study of engineering, He doesn't teach the study to become a doctor, He doesn't teach the study of law. These are the studies for one birth. And also in that one birth nobody knows whether you will receive attainments from those studies or not. But the *Supreme Soul* Father, Shiva comes and teaches [us] such a study that just by the study of this one birth He makes us like Narayan from *nar*. Someone may say, how can this be possible that we will become a deity from a human being in this very birth? In the path of *bhakti* they say, it is after making *purusharth* (spiritual effort) for many births that we receive one birth as a human being after [passing through] 84 lakh (840000) species. Then if we make *purusharth* in the human birth, we **can** become Narayan from *nar*. It isn't definite that everyone will become [that]. Here the Father says, in the world which **I** establish, all *nar* (men) will be Narayan. They will not become Narayan from *nar* just like that. If someone studied the study of a doctor in this birth and he is told to become a doctor in the next birth, will anyone study such a study to become a doctor? (Someone said: no.) An engineer studies to learn engineering. The one who teaches is also an engineer and the one who studies also becomes an engineer. The one who teaches here says: I am neither an engineer nor a doctor nor am I a deity like Narayan. What? I am not a deity like Narayan either. I just enter [the body of] the soul who becomes Narayan from *nar*. In whom do I enter? [I enter] the *hero* actor of this stage like world. Well, if there is a *hero*, will there also be a *heroine* or not? Will there not be one? (Students: there will be.) There will definitely be one. So, two souls of this stage like world are famous as the *hero* and the *heroine*. One is Ram and the other is Krishna. As regards Ram, it has been said that he failed in the beginning of the *yagya*. What was said? He failed in the **beginning** of the *yagya*. It wasn't said, he failed now, at the present time or he is going to *fail* in the future. What was said? He failed in the beginning. Well, in the beginning, did he *fail* in the *final* examination or did he *fail* in the trimester or half yearly examinations? Did he *fail* in the monthly test? Did he *fail* in the *final* examination? No. The *final* examination has not taken place even now. Baba has disclosed [the question of] the *final* examination. He has disclosed the question.

What? *Nashtomoha smritilabdha*<sup>3</sup>. Its *result* hasn't been declared yet. Although three seats have been fixed: who is Brahma, who is Vishnu at present and who is the actor who plays the part of Shankar at present? They were present in the beginning as well, all the three actors. It is because the Father, the Father Shiva says, I don't come alone. Had I come alone, only My '*Shivjayanti*<sup>4</sup>' would have been praised; but I say, you shouldn't say '*Shivjayanti*'; what should you say? [You should say:] *Trimurti Shivjayanti*. Why? It is because... is the birthday of a corporeal one celebrated or of an incorporeal soul celebrated? (Everyone said: of the corporeal one.) Is any day of the birth celebrated at the *time* when an incorporeal soul enters the womb? (Someone said: no.) It is not proved to be a day of the birth. So, in the same way, in the beginning of the *yagya*, the incorporeal Shiva, the *Supreme Soul* indeed came through the three personalities (*murti*) together, He came on this stage like world but wasn't revealed. He remained hidden. It will not be called the day of the birth, the *jayanti*. If any so-called Brahmins celebrate *Shivjayanti*, they celebrate a false *Shivjayanti* by imitating the people of the path of *bhakti*. Just like the people of the path of *bhakti* have been celebrating *Shivjayanti* for thousands of years in the night of the month of *Magh* (January-February), they, (the so-called Brahmakumar-kumaris) also celebrate it in the same way. But the actual *Shivjayanti* did not take place in the year 36-37, in the beginning of the *yagya*. At that time Shiva, the *Supreme Soul* just came through the three personalities. Just like a soul comes into the womb; it is not born, it remains hidden. When is the *Supreme Soul* Shiva who came, revealed in this world? About that, it has been said in the *avyakt vani*, 'the year 76 is the year of revelation'. [The year] 76, is the year of the revelation of the Father. The year of the revelation of the Father? Why wasn't it said 'the year of the mother's revelation'? Why was it said 'the year of the revelation of the Father'? *Arey!* Is the mother revealed in front of the children first... The children are born, aren't they? The soul enters the womb which is hidden; after that the child is born. Then does it recognize the mother first or does it recognize the father [first]? (Students: it recognizes the mother.) It recognizes the mother [first]. So, the year 76 was declared as the year of the Father's revelation. Why wasn't it declared as the year of the mother's revelation? There must be some reason. It is because the mother is revealed in front of the children already before. A baby is born and as soon as it is born it starts searching for milk. The child receives the first attainment of the milk of knowledge from the mother. The child is born from the mother. The child recognizes the mother automatically. So, in the world of Brahmins as well, *Brahm-ma*... what name was given? The senior mother of the world. *Brahm* means senior and *ma* means mother. However many names are [mentioned] in the scriptures, they were given on the basis of the work done. There

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<sup>3</sup> Conquering all kinds of attachment and regaining the awareness of the self and the Father.

<sup>4</sup> Birthday of Shiva.

isn't even a single name which was not given on the basis of the work done. So the name Brahma that was given, it was also given on the basis of the work done by him. What work did he do? Brahmin children were born through the mother. The Brahmin religion was established. Heaven was not established. What happened? The Brahmin religion was established. Among the Brahmins, the Brahmins who practice purity number wise according to their *purusharth* became ready. Why was it said 'number wise'? It is because in the path of *bhakti* also, 9 categories of Brahmins are praised number wise. When is it the memorial of? It is the memorial of the Confluence Age. There are 10 main religions in the world: *Suryavanshi*<sup>5</sup> and *Chandravanshi*<sup>6</sup> who became the Hindus, the *Islamvanshi*<sup>7</sup>, the *Bauddhivanshi*<sup>8</sup>, the *Christianvanshi*<sup>9</sup> etc. [in total] there are 10 religions including the Atheist religion of Russia. The Atheist religion should be taken out of the 10 religions, because it doesn't have faith, *na aasthaa*; in whom? It neither believes in God nor does it believe in the soul, it neither believes in heaven nor does it believe in hell. It is a very egoistic religion. In a frenzy of their ego, they create the atom bombs for their own destruction. Those who bring about the destruction of their very self and of the entire world... that cannot be called attainment. Therefore, one religion was excluded. Remaining, there are nine religions number wise (according to their ranks). The nine main religious fathers of those nine religions and the nine main supports (root souls) of those religious fathers... It is because... do the souls of the religious fathers that come from the Supreme Abode enter pure bodies or impure [bodies]? They enter impure bodies. Just like when the Supreme Soul Shiva also comes, He enters [the body of] the most sinful soul of this stage like world. What was said? I enter the biggest lustful thorn and change him into the biggest flower, the Lotus flower. The Lotus flower is called the *king flower*. It lives in mire but in spite of living in the mire, it remains totally detached from the mire. The soul which remains detached is not the soul of a bodily being. Whose [soul] is it? Does the body in which He enters play the part of being detached? (Someone said: No.) Who plays the part? The One who doesn't seek pleasure [plays the part]. Who? The *Supreme Soul* Shiva plays the part of being detached in him. For example, who played the *part* of tolerance in the form of the senior mother in Brahma? Did the *Supreme Soul* play [that part] or did Brahma alias the *soul* of Krishna play it? The *Supreme Soul* played [that part]. Had there been the *part* of tolerance in Brahma alias the *soul* of Krishna, he would have given the example of such tolerance in the past 63 births as well and would have bound the entire world in his love on the basis of tolerance. But it didn't happen like this. Why? It is because

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<sup>5</sup> Those who belong to the Sun dynasty

<sup>6</sup> Those who belong to the Moon dynasty

<sup>7</sup> Those who belong to the Islam dynasty

<sup>8</sup> Those who belong to the Buddhist dynasty

<sup>9</sup> Those who belong to the Christian dynasty

all the virtues that are present in the Brahmin children in the Confluence Age and all the powers that are present in the Brahmin children, whatever power of doing service is present in the Brahmin children; whose power is it? That power of doing service, of the virtues and [the power] to assimilate many types of powers; whose specialty is this? It is of Shiva, the Supreme Soul. There are some egoistic children; they think, we did the service. *Arey!* We have become *tamopradhan* souls, how will we do service? What have we become by now, while falling down right from the beginning of the Golden Age? We have become like a *cowrie* (shell). 70 years are nearly complete, we keep remembering the *cowrie* even now; and then if someone says, 'We have become pure, we have become deities', then what is it if it is not ego? (Students said something.) No, whatever service is being done by us children at this time and the fruit that the service is bearing; it is the *soul* of Bapdada who is working in us after entering [to enable us to do it]. We don't do that work. If the power of *drishti* has to be given to some student, then it is the *Supreme Soul* Himself who is giving it. The transformation of the world (*srishti*) of the human beings will take place only through His *drishti* (vision). The *drishti* of the human souls is sinful and dirty. A human being born from urine cannot reform the world. The world is reformed through *drishti*, but the world is not reformed through the *drishti* of the Iron Age human beings. That is why it was said in the murli, 'there is only one Purifier of the sinful ones, no other human soul can be the Purifier of the sinful ones'. There is only the One who brings the *sadgati* (the true liberation) of all and He is called, '*Sarva ka sadgatidata Ram*' (Ram, the One who brings *sadgati* to all). What? Whose name do they take? [They take the name of] Ram. The meaning of Ram is: the One who is present everywhere in the form of [everyone's] remembrance. Well, whether that incorporeal Soul is in the form of Shiva... because He Himself has all the specialities+, but that incorporeal Soul is not visible through these eyes. He can be recognized through the third eye of knowledge. Who? God. God cannot be seen through these eyes. God can be recognized only on the basis of knowledge. Knowledge comes first and the Giver of knowledge (*gyaan daataa*) comes later. Knowledge is of two types. For example, when small children are given knowledge, they study the *basic knowledge* in the *primary* schools, *junior high* schools... That *basic knowledge* is limited only to learning it by heart. The small children do not understand the deep meanings contained in them. And the mother can also give that *basic knowledge* at home. There is no need to go to some big *college* for that. Similarly, the Brahmin children also received number wise (according to their merit) affection from Brahma Baba in the form of the mother. The mother sustained the children tolerantly and gave them the milk of knowledge in the form of the *basic knowledge*. The children listen to those great versions (*mahaavaakya*), narrate them to the others, but do not understand its deep meanings. Though Baba gives a hint in

the murli, “I narrate the deepest secrets”. What? It is written in that Sanskrit Gita as well: *guhyaat guhyataram gyaanaam* (I give the deepest knowledge). It means that the *basic knowledge* is deep *knowledge*; and there is a *knowledge* which is deeper than that too, which has been mentioned in the *avyakt vani* as the *advance knowledge*, the *advance party*. So, whether that knowledge is the *basic knowledge* or the *advance knowledge*, will that knowledge be narrated in this world or will it be narrated in some world above, in the subtle world? (Student: in this world...) It is said: ‘*ritey gyaanaan na mukti*’ [i.e.] the liberation can’t take place without knowledge. When God comes, He gives the fruit of *bhakti* [i.e.] knowledge. So, the fruit [in the form] of the knowledge which He gave, will He give that fruit [in the form] of knowledge in the corporeal world? He will bring benefit to the corporeal human beings, won’t He? Or will He bring benefit to the angels of the subtle world? *Arey!* They are angels anyway. There is no question of the angels taking a goal at all. It was said about them, ‘those who do not have any relationship (*rishta*) with the people of the earthly world are called *farishta* (angels)’. Therefore, the souls who are leaving their bodies in the world of Brahmins after becoming perfect in the *basic knowledge* [and] whose attachment to the world of Brahmins, to the corporeal relatives, to the body and the bodily relations was broken are becoming angels. But God doesn’t come to this world to give knowledge to those angels. Are the angels impure or pure? (Students: pure.) They are pure. These angels are praised among the people of the other religions too. The *Bharatwasis* (residents of India) don’t praise the angels, they don’t worship them. Who do the *Bharatwasis* worship? They worship the deities. The deities were present in a corporeal form, which is why their pictures are present in the corporeal [form]. Those pictures are named ‘*murti*’ (idols). (To some students:) You shouldn’t gossip in between. ... All the angels certainly come to the earthly world in order to bring benefit to the human beings but they don’t have any attachment for the people of the earthly world. For example, a mother, she follows the path of knowledge and her children don’t follow the knowledge, then she feels so concerned (*phakphakaahat*) from within [thinking:] let my children, my husband follow the path of knowledge. This type of attachment is not present in those angels. [They will think:] “If they follow [the path of knowledge] then it is the fruit of their previous birth [and] if they don’t follow it, then it is the accounts of their previous births”. It is because they (the angels) know, ‘*Bani banaayi ban rahi, ab kachu banni naay*’ (whatever is happening is predestined and nothing new is going to happen now). What? Whatever *purusharth* we are making now and whatever fruit that *purusharth* will bear, everything is fixed in the drama. There is no question of worrying or becoming happy about it. So, the knowledge is not [meant] to be given to the angels. In fact, God comes and gives the knowledge to the sinful ones. And will the sinful ones be present in the subtle world, will they be present in the world of the

angels or will there be sinful people in this corporeal world? Sinful people are present in the corporeal world. The Supreme Soul has to come to the corporeal world, the human world, in order to purify the sinful ones. This topic comes in the murlis [about] 20 times. What? For what do I come? Do I come to narrate the knowledge? *Arey*, to narrate the knowledge is just a means [to an end]. What? To narrate the knowledge is just a means [to an end], it is not the aim. The aim is to purify the sinful ones. So, those who have become sinful human souls, the Supreme Soul has come to this world to transform those sinful human souls into pure deities. Those who do not become pure deities, those who do not study the complete study, those who become angels and just remain so, they cannot come in the new world created by God [i.e.] the Golden Age and the Silver Age. What does it mean? Whether it is the *soul* of Krishna in the Brahmin world, whether it is the *soul* of Bhau Vishwa Kishore, the soul of Mamma, the soul of Didi Manmohini, the soul of Dadi Chandramani, all the souls who are leaving the bodies after attaining a perfect stage in the *basic knowledge*, after becoming *nashtomoha*<sup>10</sup> with the corporeal bodily beings, [who have] neither the chains of iron nor the chains of gold, all those human souls have to study the knowledge. Their study is not complete. Their study of the *basic knowledge* is complete but their study of the *advance knowledge* is not complete; although they went to the *advance party*; ‘they went’ doesn’t mean that they are just present somewhere above. They are playing a *part* after entering the corporeal human beings, in this world, the corporeal world. Just like the *Supreme Soul* Shiva enters and plays a part, in the same way those angelic souls are entering the Brahmin children even now and playing a part. Someone may say, ‘What is the *proof* [of this]?’ Then, we are getting the *proof* from Baba’s *vani* itself. Is Brahma, Dada Lekhraj, who is the *soul* of Krishna given the *title* of *Surya* (the Sun) or of *Chandrama* (the Moon)? He is the Moon of knowledge. He has spread the cool rays of knowledge. He didn’t play a strict (*talkhila*) and a sharp (*tikha*) part in the form of the Sun of knowledge. That Moon of knowledge, Brahma, has not become complete yet. When the Full Moon sets on one side, the Sun rises on the other side. Neither has the Sun risen now, the Sun of knowledge hasn’t risen now in this corporeal world in front of the people of all the religions nor has the Moon of knowledge Brahma become a complete Moon of the Full Moon night (*purnamaasi*). He is an incomplete Moon. He still has the bondage of the subtle body. That soul has to end the bondage of the subtle body as well and become a deity complete with 16 celestial degrees. He cannot become a deity until he becomes expert in the *advance knowledge*. He cannot receive the highest *title* until he studies the highest study. Just like in this world, there is the study of PCS<sup>11</sup>, IAS<sup>12</sup> [by studying which] people become big officers,

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<sup>10</sup> detached

<sup>11</sup> Public Service Commission.

commissioners [and] collectors. So, they become that after studying higher studies, don't they? In the same way, the Supreme Soul Father Shiva also opens the highest school after coming to this world. Its name is 'Ishwariya Vishwa Vidyalaya'<sup>13</sup>. By mistake it was named 'Om Mandali' in the beginning. Anyway, [it happened] according to the *drama plan*; but it wasn't the *final* name. Its memorial is present in the scriptures as well. In the scriptures it is written, the first word which came out of Brahma's mouth was: 'Om'. What? 'Om'. Why did 'Om' come out as the first word? It is because when the *Supreme Soul* Shiva comes to this world, He remembers His three children through Brahma's mouth first of all. *Aa* means Brahma, *U* means Vishnu, *Maa* means Mahesh, *A...U...Ma* [i.e.] *Aum*. These are His three dearest elder children. Just like there are parents in the world, aren't there? So, do they love all the children equally or do they have more attachment for the elder children? (Someone said: they love all the children equally.) In the world, [do the parents] have equal love for all the children? *Accha*, is the eldest child born through more *power of purity*, through a long term *power of purity* or are the children who are born later born with more *power of purity*? The children who are born first are born with more *power* [of purity]. The *purity* of the entire life goes in the children who are born first. Sometimes it happens that two children are born together; it happens like this, doesn't it? (Students: it happens.) Here too, it is the same case. These three children of Shiva are such that they are born together. The *Supreme Soul* Shiva comes together with them on this stage like world. Brahma, Vishnu and Shankar; they have been shown in [three] stages in [the picture of] the three worlds. There are three [parts in the] subtle world, aren't there? Stages have been shown in them. Although twins are born, are they born one after the other or are both of them born together? (Someone said: they are born one after another.) There will certainly be a difference of a second, won't there? So similarly, when the *Supreme Soul* Shiva comes in this world, the seed of knowledge which He sows... the *Supreme Soul* Shiva, will He sow the seed of knowledge or will He sow the seed of *bhakti*? (Everyone said: He sows the seed of knowledge.) (Someone said: first [He will sow the seed of] *bhakti*.) Will God come and sow the seed of *bhakti*? If God comes and sows the seed of *bhakti* then why did He say in the murli: "*Bhakti* comes from Ravan and knowledge comes from God Ram"? So, as soon as the *Supreme Soul* Shiva enters, He sows the seed of knowledge; and the person through whom He sows the seed of knowledge is a man. What? It is man who sows the seed of knowledge; it is not a female body. He sows the seed of knowledge through a man that is why He is called the Father (*pita*). It is also written in the famous scripture of the path of *bhakti* [i.e.] the Gita, '*aham bijj pradah pita*'; what? I am the Father who sows the seed of the tree like world on this

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<sup>12</sup> Indian Administrative Services.

<sup>13</sup> University of God.

stage like world. I sowed the seed of knowledge. So, He sowed the seed of knowledge in the beginning of the *yagya*. Who assimilated that seed of knowledge and supported it till death and who went away in between? What? I certainly come along with the three personalities, but among the three personalities, who assimilated that seed of knowledge and gave support till the end, till death after assimilating it? Who was it? (Someone said something.) Who? (Someone said: Brahma.) Brahma? (Someone said something.) Shiva? (Someone said: Baba.) Shivbaba? (Someone said: Dada Lekhraj.) Dada Lekhraj? (Someone said: Prajapita.) Did Prajapita assimilate it? Didn't he leave the body and go away? (A student: he went away leaving the body.) In the beginning of the *yagya*... it was said: the Father is called Ram and the child is called Krishna. Was it ever said in the murli that the child is called Ram and the father is called Krishna? (Students: No.) Krishna is the child and Ram is the Father. It means, in the beginning of the world the soul of Ram was present as well as the soul of Krishna was present. Will the father be first or will the child be first? The father will be first. If there is the father, the mother should also be with him. There are two mothers in a family. One is the senior mother (*bari amma*), the grandmother (*dadi amma*) and the other is the junior mother (*chhoti amma*). So, these three souls were present when the *Trimurti* Father came. Although Brahma had visions, he couldn't understand anything through the visions; this has been mentioned in the murli. He became confused. He started asking his guru, the guru in the *satsang* (religious gathering): tell me the meanings of these [visions]; what do they mean? The guru became confused. He asked the guru to leave. He himself left him (the guru) and came to Varanasi. He thought, "Big scholars and teachers live in Varanasi, in Kashi; the scholars of Kashi are very famous; let me go and ask them". So, the house in which he lived there... it is said in the murli that he used to make the pictures of the wheel, etc. [there] [but] couldn't understand anything. And he also asked the scholars and teachers but didn't get any answer from them. Have these topics come in the murli or not? (Students: they have.) They have. Then, when he didn't get a solution even there, he lost his faith in the gurus completely. In his experienced life the person whom he believed to be the most intelligent and simple natured, true and clean hearted, was his partner, the partner, on whom he had left the entire responsibility of his shop at the end to go to Sindh Hyderabad to the *satsang*; [saying]: "I will organize *satsangs*, I am not interested in this business". This is about the time before he came in knowledge. That is why it was said in the murli, 'He who stayed together with [Brahma baba] for 10 years...', it means there was a person who used to work in Baba's shop for 10 years prior to Baba coming in knowledge itself. 'He who stayed together with [Brahma baba] for 10 years' then it was said 'she used to go into trance, she used to make Mamma and Baba perform the *drill*; she used to sit as the *teacher*. We thought...' 'We' means who? Mamma-Baba. 'Mamma-Baba thought, they will

receive a very high *number* (position). Even those children are not present in the *yagya* today.’ Where did they go? Where did they go? They failed. Those children failed. They failed; it doesn’t mean that they failed in the *final* [examination]. They failed in the half yearly, trimester or the monthly examinations. *Accha*, those who will *fail* or those who failed, can’t they receive any attainments now? (Someone said: they can.) It is indeed written in that Sanskrit Gita which is written by scholars, teachers, human beings: the knowledge of God is never destroyed. *Accha*, leave aside the subject of that Gita. What is written in the murli regarding this? [It is written], this is an indestructible knowledge; whoever assimilates this knowledge once, though he leaves his body, the fruit of that knowledge will go with him in his next birth. He will come as a Brahmin in the end and go ‘*last so fast*’ (fast in spite of coming last). The *power of purity* of becoming a Brahmin (*Brahmanpana*) which they assimilated from the Supreme Soul cannot finish. It is an imperishable thing. So the same souls, the same three personalities who were present in the beginning, who used to make Mamma – Baba perform the *drill*, who used to sit as teachers, Mamma - Baba used to think, they will receive a very good *number* (position) in the rosary. Then it was said: they too went away. Why did they go away? They went away because... he was a child, wasn’t he? It was the child Krishna who had visions at that time. That child Krishna becomes an heir to the inheritance. In the beginning of the *yagya*, was there the inheritance of heaven or was there the inheritance of knowledge? Which inheritance was there? There was the inheritance of knowledge. That *foundation* of knowledge was laid firmly in the *soul* of Brahma; why? (Student said: visions...) It is because it was he who had visions; the three personalities with whom Shiva comes didn’t have visions. So, the subject will sit deeply in the intellect of the one who has *practical* experience. So, all the three personalities went away within 10 years in the beginning of the *yagya*. Who? The personality of Brahma [i.e.] Adi Brahma<sup>14</sup>, Vishnu and Shankar. What happened after all the three personalities went away? Brahma Baba played the part in the form of a mother because [children] receive the *basic knowledge* from the mother. That mother gave support till the end, till her death and the Veda *vanis* were narrated through his mouth. What? The Veda *vanis* were narrated through his mouth. Through whose mouth? Through Brahma Baba’s mouth. However, just like there are small children, in *primary school*, they read the couplets, poetries [and] *chaupaiya*<sup>15</sup> of Tulsidas, they read the poetries [and] couplets of Surdas , but they just read it [and] listen to it, they don’t know their meanings deeply. In the same way, it didn’t come in the intellect of the child Brahma either. The *soul* of Krishna, Brahma is a child. It is said in the murli, “Shivbaba has given the name of this Brahma ‘*baby*’. What name was given? *Baby*. What does *baby* mean? (Someone

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<sup>14</sup> Edited

<sup>15</sup> A particular type of quatrain having 30 *matras* per line.

said: a child.) A child! The one with beardh and moustache, was he a child ? *Arey*, his moustaches had turned grey, his hair had turned grey; was he a *baby*? Why was he called a '*baby*'? (Someone said: he had a child like intellect.) Yes, he understood only to the extent Shivbaba narrated through his mouth. He did not understand anything beyond that. That is why it is said in the murli, it will not be called the nectar of the knowledge of the Gita (*gita gyanamrit*) now. The knowledge which is being narrated now, [the knowledge] which you children are listening to, will not be called the nectar of the knowledge of the Gita. It is famous in the scriptures that when the churning of the ocean took place, then the pot of nectar came out **after** the churning [of the ocean] took place. Or did it come out before [the churning] itself? The nectar, the essence, the butter comes out only when the milk or curd (yoghurt) is churned, when it is whipped. So till the year 68, whatever knowledge was narrated through Brahma... that knowledge wasn't the nectar. What? It was raw milk; it was curd. The butter didn't come out. It was the *basic knowledge*. It was the *knowledge* of repeating and making others repeat it. After Brahma left his body, did the stage like world in the world of the Brahmins become empty? This jungle like world, in its memorial three lions are shown on the currency, the three lions are shown in the *stamp* papers of the *court* too. It is said for that flag, '*Vijayi vishwa tiranga pyaaraa*', this flag of ours is the one which will enable us to gain victory over the entire world. So does the flag made of cloth enable us to gain victory over the world? Or are they some living cloth like bodies? These are the living cloth like bodies: Brahma, Vishnu and Shankar. Victory is gained over the entire world through these three [personalities]. It hasn't taken place now and these three personalities haven't gone somewhere above, in the subtle world. They are present in this world itself. The one who will wear the thread like knowledge of these three personalities on his shoulder is called a perfect knowledgeable [soul], a *dvij*. *Dvi* means for the second time (*duusri baar*) and *ja* means birth (*janma*). What? The one in whose intellect this *advance knowledge*, the complete recognition of the three personalities sits is a perfect *dvij*. *Dvij* means the one who is born for the second time. It isn't that the birth of the body that we received through our *lokik* parents was our first birth and then after coming to the *basic knowledge* when we were born through Brahma, through the Brahmakumaris, we became *dvij*. No. Here both the births are *alokik*. We receive one birth in the *basic knowledge* and we receive the second birth in the *advance knowledge*. The birth which we receive in the *basic knowledge* is through Brahma. Although Prajapita was also present in the beginning of the *yagya*, later on all the Brahmins forgot that Prajapita. In the murli of the year 66 Shivbaba reminded this [to the children] once again: the [word] Brahmakumari Vidyalaya that you write in the pictures, in the posters and on the boards you put on the centers is wrong. What should you write? Prajapita Brahma Kumari Vidyalaya. And this was spoken through

Brahma's mouth.... it sat in his intellect at the time when Mamma became separated from him. Mamma was ill; she was admitted in the *hospital* at Bombay for a long time. So there wasn't any mother in the form of an instrument to take care of the *yagya* and there was a competition (*apadhapi*). Many sat as mothers. Baba thought, what is happening isn't right indeed. All of them are dominating me. It sat in his intellect, the personality who was at the beginning of the *yagya* [i.e.] *Piyu*; he alone was the righteous person. This came to his intellect immediately and he started saying this in the murlis, that it is *wrong* to write Brahmakumari Vidyalaya; what should be written? Prajapita Brahmakumari Ishwariya Vishwa Vidyalaya. And you children should also write your *title*; not Brahmakumar-kumari, what? (Students: Prajapita Brahmakumar-kumari.) Prajapita Brahmakumar-kumari. If you call [yourself] just Brahmakumar-kumari, and someone listens to it, he will say, "What's the matter, he says his mother's name and doesn't say his father's name? There is something wrong". So, this is not right. Say the name of both. Say the name of the father as well as the mother. Ours is indeed the household path (*pravritti*). Ours is not any path of renunciation. That's it; from that time onwards it started being printed in the pictures, the big pictures which are 30 by 40 inches in size. For *proof*, those pictures will be found somewhere even now, in the old Gita Pathshalas. Among them, in the picture of the Ladder and in the picture of Lakshmi-Narayan, which were prepared after the year 66, the [word] 'Prajapita Brahmakumari Ishwariya Vishwa Vidyalaya' is written. And in the pictures of the Trimurti, the Wheel and the Tree, which were prepared in 60 – 61, it is written 'Brahmakumari Ishwariya Vishwa Vidyalaya'. So, the mother and the father; when both do the work of the household, run [the household] together, then the household runs well. These are also the unlimited mother and father [i.e.] the souls of Ram and Krishna. The *soul* of Krishna is the one who plays the *part* in the form of the mother and the *soul* of Ram is the one who plays the *part* in the form of the father. The soul of Ram who was at the beginning of the *yagya*, who failed and went away, comes to the *yagya* once again. This jungle like world doesn't remain empty, without a lion. One Brahma in the form of a lion, Dada Lekhraj, went away, so, the other lion comes on the stage like world in the same year after he leaves his body. Therefore, one is a lion and the other is a lioness. These are the three lions. The third lion is Vishnu, who is revealed at the end. Now the revelation of all these three lions is going to take place. The *time* is complete. 30-33 years of Brahma were completed in the year 68; 30-33 years of Shankar were completed in 2004 and [there are the] 30-33 years of Vishnu, whose revelation is going to take place now. All the three personalities are revealed and the flag of the Father's revelation starts fluttering in the world. Om Shanti.