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**Dated 15.2.05, at Chandigarh MM.**  
**Clarification of Murli dated 7.5.66 (for new bks)**

Om Shanti. Yesterday, the *vani* dated 8<sup>th</sup> May 1966 was in progress at *Ramamandi*. The topic being discussed was : you, children, had forgotten *Sukhdham* (i.e. the abode of happiness). You do not even know your births. Hum? Who said, you do not even know your births? Did Shri Krishna say so? In that Gita written by human beings, it has been written : God Shri Krishna says (*Shri Krishna Bhagwanuvach*), “Hey Arjun, you do not know your births”. Here, it is the Supreme Soul Father who says, you did not know your births. The Father sits and explains how the cycle of the 84 births rotates. How does it rotate? Hum? The Golden Age (*Satyug*), the Silver Age (*Treta*), the Copper Age (*Dwapur*), the Iron Age (*Kaliyug*), the Confluence Age (*Sangamyug*); the Golden Age, the Silver Age, the Copper Age, the Iron Age, the Confluence Age..... does it rotate like that? How does it rotate? Arey! The cycle of four ages rotates, doesn't it? How does it rotate? In the path of *bhakti* (devotion) as well, it has been written in the scriptures, “*Kalpa-kalpa lagi prabhu avtaara*” (the incarnation of God takes place in every cycle.) The incarnation of Ram takes place in every Silver Age. So the shooting of the four ages takes place, doesn't it? Hum? Or is it: *Sambhavami Yuge Yuge*, I come in every cycle? He does not come in every age. The four ages are completed. Then in the last age, when the end of the Iron Age and the beginning of the Golden Age is about to take place, I come in the Confluence Age and enable the shooting of all the four ages. Call it rehearsal or recording, the shooting of every age keeps taking place.

Just as when a house is constructed, it takes more time to lay the first foundation. After that, the construction of the house takes place at a faster pace. So even this is a four-storey house and the age for its foundation is the Confluence Age. It is very small but very powerful because whichever religious fathers have come, they all have established their religion within 100 years. The Supreme Father Supreme Soul Shiva too comes, establishes the complete religion within 100 years and then departs. In addition, He does something new and then departs, because those religious fathers only establish (their) religion. They do not destroy the old religions, old traditions, bad traditions but I destroy the old religions within these very 100 years of the Confluence Age. I enable it to happen. I am indeed called *Karan-Karavanhaar* (the doer & the enabler). I establish [the new world] through Brahma and through Shankar I enable the destruction [of the old world]; through Vishnu I enable the sustenance [of the new world]. So, the shooting of the first age takes more time.

The *yagya* began from 1936. The foundation for *Bhakti* was laid from 1936 to 1946-47. Along with that, the foundation for knowledge was laid as well, but [only] the seed of knowledge was sown. *Bhakti* had certainly been going on for 2500 years. Only its foundation was laid through Brahma. That too which Brahma? Brahma is in fact shown with four faces. He is also called *Panchanan* (someone with five faces). He (Supreme Soul) lays the foundation for *Bhakti* through *Aadi Brahma* (the first Brahma). The foundation for *bhakti* means listening and narrating. In the beginning of the *yagya*, when Dada Lekhraj experienced visions while performing *bhakti*, he did not understand their meaning. He asked his *gurus*, they expressed their ignorance. He lost faith in the *gurus*. He reached *Varanasi* (in the hope) that perhaps he would find a solution in the land of the great learned men, scholars, and teachers, but he did not achieve anything even there. Until he lived there, he went on drawing pictures on the walls; he used to draw pictures of wheels etc. Finally, he lost faith in all the *gurus* and scholars and the person whom he found to be the best in his life based on his experience (of life), he reached that brother-in-law (*bahnoi*), who had been working as the manager of his shop for 10 years. He was also his partner. (Brahma) Baba had a lot of faith in the partner\*. He came to know through the partner that he was going to become Krishna\*. He received the clarification of the visions. He did not receive it directly. A child does not take birth directly (from the father); he takes birth through the mother. So, a mother became the instrument for listening & narrating. The mother, who became an instrument in the beginning of the *yagya*, listened patiently [about] the visions of Baba and (then) narrated them to the partner

(*bhaagidaar*). The partner heard and simultaneously understood it as well, meaning the foundation of the path of *bhakti* and the path of knowledge was laid simultaneously (with the practice) of listening and understanding (respectively). He heard it, because until he hears it through the mouth of Brahma he cannot become Prajapita. That's why it has been said in the *murli*, "Was he Prajapita without becoming a Brahmin?" What does Brahmin mean? Brahmin means a child of Brahma.

So, in the beginning of the *yagya*, through the mother the visions were described or narrated and through Prajapita the meanings (of the visions) were explained. So the foundation of *bhakti* was laid through the mother as well as the seed of knowledge was sown through the father. For example it has been said in the *Sanskrit Gita*, "*Aham Beeja Pradahpita*". '*Aham*' refers to whom? '*Aham*' means 'I', 'I' means who? (Someone said something.) It is not Prajapita. It was Shiva Himself, who explained the meaning of the visions and Brahma Baba wasn't able to gather courage to narrate the visions in front of his brother-in-law, *connected* to his elder sister. That is why a mother became the instrument. The mother heard it, narrated it to Prajapita. Prajapita heard and immediately understood it simultaneously, as well as narrated it to that mother. Along with her, another mother was present (there) as well. She also understood deeply the description of the visions. So, three souls were involved. That is why it has been said in the *murlis*, "I do not come alone." Who does "I" refer to? The Supreme Soul Shiva does not come alone. He comes with three *murtis* (personalities). The first personality, who listens & narrates, is Brahma. The second personality who understands & explains along with hearing is of Shankar and the third personality is Vishnu, who is also called '*Vaishno Devi*' in the Indian tradition. So, she also heard; she heard the description of the visions narrated through Brahma as well; because she was present there & she also heard its meaning narrated through Prajapita, but she did not understand whatever and in whichever way Prajapita understood it. She understood it to some extent. As regards Brahma, she only heard & narrated it.

Dada Lekhraj was not present at that time. Later on, he heard the secret of those visions through the mother and came to know this much: I am going to take birth as Krishna in the new world; the kingdom of Vishnu is going to come; the new world is going to arrive; the old world is going to be destroyed. The clear meaning of whatever visions he experienced fitted into his intellect. Now, since it was Brahma Baba, who had the visions; these three personalities certainly did not have visions. Who had experienced those visions practically? It was Brahma Baba. So, Brahma Baba grasped it nicely through the intellect, and later Prajapita departed within 10 years as well as those two mothers departed within 10 years. Why? Because they are the original seed souls of the world; they are the souls, who lay the foundation for the new world. They are like the ancestors of this world. They did not receive the complete clarification of the knowledge at that time. They received the knowledge only in the seed form. That is why it has been said in the *murli*, "The nice children, who used to enable Mamma & Baba to perform the drill (of meditation), who used to sit like teachers, are not present in the *yagya* today", because the complete knowledge was not there at that time. At that time, the meanings of the *Sanskrit Gita* used to be explained. The cycle of four ages had not fitted properly into the intellect at all, it was not narrated at all. So when those three souls went away one after another; then the partition of Hindustan & Pakistan took place between 1946-47 and the spiritual gathering (*Satsang*) which was going on in the form of the 'Om Mandali' in Sindh-Hyderabad; the place from where the flame of destruction had also ignited along with the establishment. Brahma Baba had left that place and come to Karachi due to certain reasons. He was alone in his bungalow at that time. The virgins & mothers (*kanya-mata*) who were in bondages, who were put in bondages due to the disputes, those who were imprisoned within houses with seven locks, found a chance in the midst of the bloodshed between *Hindustan* (i.e. India) and *Pakistan*, and they left Sindh-Hyderabad and came to Karachi. A group of 300/400 (virgins and mothers) gathered.

And after the departure of those three souls, the Supreme Soul Shiva entered into the body of Dada Lekharaj Brahma. That is why it has been said in the *murli*, 'the *murlis* began to be narrated

from Karachi. Initially Baba did not use to narrate *murlis*. He (the Father) used to dictate five to seven pages and he (Brahma Baba) used to sit and write it.' So, the *murlis*, which were narrated from Karachi, were narrated through the mouth of Brahma; but this Brahma was the child of his parents. He was the one who acquired the title (from them). That child completed the task, which remained unfinished through the mother and the father. He took up the entire responsibility of the sustenance of the *yagya* while inculcating tolerance in the form of a mother and Mamma became a helper too (*sahayogi*). She too acquired the title of '*Mateshwari Saraswati*'. The word '*Saraswat Brahmins*' originates from Saraswati, and the word '*Pushkar Brahmins*' originates from Brahma. A lake is called '*pushkar*'. The water (in it) is stagnant. The river Saraswati is a secret river. She comes in between and departs in between. In the beginning of the *yagya*, when the emergence of the *Trimurty* took place, at that time Om Radhey Saraswati was not present. She came later on, assumed the title of mother, became the *yagya mata* (mother of the *yagya*) and Brahma Baba, who is the soul of Krishna, in the form of the child Krishna he assumed the title of the father -- '*Prajapita Brahma*'. Even that word '*Prajapita*' was not applied initially, because there wasn't so much knowledge in the intellect. By 1965-66, when Mamma left her body, at that time it came into the intellect of Brahma Baba too that the *Karta dharta* (the head) of this *yagya* was actually the personality who was present at the beginning of the *yagya*. That is why the word '*Brahma kumaris*' which was (and is being) added to the name of the *ashram*... the old pictures of the *Trimurty*, World Drama Wheel (*Gola*) and the Kalpa Tree (*Jhaar*) that were prepared, it has been written '*Brahmakumari Ishwariya Vishwa Vidyalaya*' below in those old pictures. The pictures of Lakshmi-Narayan and the Ladder were prepared after the demise of Mamma and in those pictures, the word '*Prajapita*' was added (before the word '*Brahmakumari*'). It was not added earlier. It means that at the beginning of the *yagya* even Brahma Baba did not know, who this *yagya pita* (father of the *yagya*) is. They just used to call (his *vani*) '*piu kee vani*' (the father's *vani*), but they did not have the knowledge (of him being the Father) in an intellect full of faith.

When Mamma, who used to manage the entire *yagya* wisely, left her body...., Brahma was only a media for the narration of the *vani* of Shivbaba, but Brahma Baba did not use to understand the depth of Baba's *vani* as much as Mamma used to understand it. Mamma used to take each point of knowledge and elaborate it. If a *vani* (*Murli*) based on the point of omnipresence of God was narrated, then she elaborated it. If a *vani* regarding 84 lakh species (*yonis*) was narrated, she elaborated it. She was the deity of the intellect [*buddhi ki devi*]. When she left her body in 1965, then just as a person suddenly becomes helpless, when a special co-operative person departs, similarly Baba became helpless. But Shivbaba had entered into him. There was no such thing (as becoming helpless). When Mamma left her body, Baba certainly felt in that stage: this *yagya* is not going to run with my power. The one who runs it is certainly Shivbaba, but I, just an instrument, cannot do anything alone. The personality in the beginning of the *yagya* was the highest personality in the corporeal form and when this issue fitted deeply into his intellect, Brahma Baba had the word '*Prajapita*' added in the pictures as well as the literature, and Shivbaba has uttered the word '*Prajapita*' in the *murlis* as well. Earlier to that, the word '*Prajapita*' was not uttered. For example, the young children, the suckling children consider only the mother to be everything for them. When they grow up, they receive the recognition of the father. Similarly, Brahma Baba is indeed the eldest son of this stage-like world. He is the child who is going to take birth as the first Prince. This thing came in his intellect first, that the word '*Prajapita*' should be added without fail. To write just '*Brahmakumar-kumari*' is wrong. We should write '*Prajapita Brahmakumar-kumari*'. Baba indeed gave the direction. It is up to the Brahmin children to accept it or not.

After Mamma left her body, the number of Brahmins like Ravan, *Kumbhakaran*, *Meghnad* started increasing in the *yagya*. This is the ShivShakti Pandavsena. It is not that no *shakti* (consort of Shiva, here a virgin or mother) plays a role as the head of the *yagya* after Mamma leaves her body. Mamma departed, then certainly some *shakti* had to occupy the place of Mamma. Now, whether that *Shakti* belongs to the *Devi Devata Sanatan Dharam* (The Ancient Deity Religion) or it is

connected to subsequent religions is a different subject. In the Golden Age, there are 8-9 Narayans with successively decreasing celestial degrees. The Narayans with lesser celestial degrees are certainly weak souls. They are not praised in the scriptures; neither are they worshipped nor are temples made for them. Why not?

It is because the subsequent Narayans are not able to learn the knowledge taught by the Supreme Soul Father through Brahma as deeply as Brahma Baba inculcates it in his life or as much as Prajapita or the soul of Ram, who gives birth to Brahma alias the soul of Krishna, inculcates it. So, the Narayans who study less, the lesser the intelligence they have, on the basis of their lesser intelligence, they become Narayans with lesser celestial degrees and the Narayan of a particular number becomes the support for the religious father of the same number. The Ancient Deity Religion is a religion of the path of household (*pravritti marg*). That is why the foundation for the religion of the path of household is laid by the souls of Ram & Krishna, (i.e.) through Prajapita and Brahma. Someone may ask: why not through the first Brahma? As far as the first Brahma (i.e. Aadi Brahma) is concerned, she is the first creation. The first creation of any man is his wife. The form that played the role in the beginning as the Supreme Father Supreme Soul, His first creation is nature (*prakriti*). Call her nature, call her mother Gita (*Gita mata*) (or) call her the world mother (*Jagatjanani*), *Jagadamba*, and the first child of the world father & the world mother, who imbibed the knowledge, is Brahma, Dada Lekhraj who takes birth as Krishna in the Golden Age. Among those who inculcate (the knowledge), he is the one to go ahead of everyone. Therefore, when that soul leaves its body in 1969\*, after the Gita consisting of 18 chapters is completed....since the *vani* were regularly narrated from 1950-51, from the time they came to Mt.Abu. The *vani* which was narrated from 1951 to 1968 is the 18 chapters of the Gita. It will be called the Gita, but not the nectar of the knowledge of the Gita. Nectar emerges after churning. The media for the narration of the original Gita disappeared on 18th January 1968-69 because the task of the sustenance which was to take place through the mother, the sustenance of the special Brahmins which was to take place, the sustenance of children like *Guru Vashishta*, *Vishwamitra*, which was to take place (through the mother), was completed. From the time of Mamma's illness till the demise of (Brahma) Baba, along with the elevated Brahmins, a lot of demoniac Brahmins had established their domination in the *yagyakund* (the pit of sacrificial fire), due to which Brahma Baba had to die suddenly of a heart failure and Baba departed after completing his task. Shivbaba has indeed said, "I will take you children along with Me. We shall live together, go together, eat together, drink together. So Shivbaba had to definitely fulfill his promise. Although Brahma Baba left his body, an indication was also given in the *murli* : in India if one wife departs (i.e. dies) then the husband adopts a second, third or fourth wife too. Then, it was also stated 'even if this Brahma departs, then in whomsoever He enters, will have to be named as Brahma'. Just as a jungle never remains empty. If one lion departs then another lion becomes the king of that jungle. Similarly, after the demise of Brahma Baba, that soul of Ram, which had left in the beginning of the *yagya*, returns to the *yagya* again and that soul comes after the completion of (the narration of) the Gita with 18 chapters. In spite of coming in the *last* [moment], due to being a fast *purushartha* (the one who makes special effort for the soul), with the completion of the 100 years of Aadi Brahma, that soul is revealed in the *yagya*, for which Baba had declared earlier that the old world will be destroyed and the new world will be established within 10 years . The vices will end, as it has been written in the old picture of the Lakshmi-Narayan. So, Baba was talking in the unlimited sense. He indeed did not talk about the limited old world. When this declaration was made, *Mamma* had left the *yagya* (i.e. left her body). Brahma Baba took the meaning of this declaration literally. Then, it is certain that as the King, so will be the subjects. Even the Brahmin children took the meaning in the limited sense, that the old world of the 5 billion souls (500 crore) will be destroyed in 1976 & the kingdom of Lakshmi-Narayan will arrive, but Baba had not said so.

Baba had clearly said that the flame of destruction was ignited and it ignites from this *yagyakund*. The flame of destruction had been ignited in the very beginning of the *yagya* and the children who had become instruments (for that) had departed the *yagya* too. The same children again enter the

*yagya* and in order to destroy the demoniac Brahmins like Ravan, *Kumbhakarna* and *Meghnad*, who enter into the *yagya*, a very hard *vani* is narrated, which pierces the heart of those Brahmins. They have been shown in the scriptures as the arrows of Ram. People thought that they might be the arrows made up of iron. It is not about the arrows made of iron. It is about the arrows of words. These are the topics of knowledge. The demons feel those topics of knowledge to be like the arrows that pierce their heart, but it pleases the elevated Brahmins like *Guru Vashishta*, *Vishwamitra*, who do *purusharth* (special effort for the soul).

Similar situations are witnessed in this world as well. Something spoken by a person is liked by some people, whereas it is disliked very much by some others. So, a similar thing happened (here). The *Vani* remains the same, the one which was narrated through the mouth of Brahma Baba from 1950/51 to 1968/69, and the meanings of the *vani* are narrated such that the Supreme Soul Father Himself comes in the form of a teacher and gives its clarification and it creates a lot of problem for the demons (*asur*). Those who are the best Brahmins imbibe those versions. Now, in the *yagya* of the Brahmins, since the very beginning, the demoniac as well as best Brahmins entered the *yagya*. Even in the process of creation of the world described in the scriptures, it has been mentioned that the demons are born first and the deities are born later. *Diti* gave birth to the demons (*daitya*), and *Aditi* gave birth to the deities (*devata*). Sage *Kashyap* has been shown in the form of Brahma. Now all these issues are applicable here indeed. '*Kashya*' means the lustre of remembrance (of God), and '*Pa*' means to drink. It means the one who drinks the lustre of remembrance is himself Sage *Kashyap*.

In the beginning of the *yagya*, the three personalities with whom Shivbaba comes, among them, one personality is *Dev-Dev-Mahadev*. He himself is the one who drinks the lustre of remembrance and he has been shown to have two wives, *Vaishnav Devi* and *Jagadamba*. *Vaishnav Devi* is '*Aditi*' and *Jagadamba* is '*Diti*'. *Aditi* gives birth to the deities. The one, through whom the birth (of deities) takes place, herself becomes *Vaishno Devi* and sustains the *yagya* later on. Sustenance took place in the beginning of the *yagya* as well. Whatever happened in the beginning will take place in the end. Moreover, even in the beginning, the flame of destruction was ignited from the *yagyakund*, along with the establishment. Brahma, the Father and the Brahmin children became the instruments (for it), which is mentioned in the *Avyakta Vani*. *Aadi Brahma* became an instrument too, meaning *Diti*, through whom the birth of the demons (*daityas*) took place and it has also been said in the *murlis* that the worshippers of female deities (*devi*) belong to Ravan's community. They worship the single female deity (*devi*). It does not strike their intellect at all that the *Devi* is *sadhva* (whose husband is alive). She was not a widow (*vidhwa*). Along with a *Devi*, a *Devata* (male deity) will also be there. Those worshippers of the *Devi* forget it and shout just one slogan.....what? "*Jai Mata Di*", (Hail to thee, O Mother!) The father, who is behind that mother, is forgotten. This scene was witnessed in the beginning of the *yagya* too. The name and trace of that Prajapita was finished. Now the end is nearing. Those who ignited the flame of destruction, themselves have to complete the flame of destruction too.

So in the year 1976, the foundation of the advance party in the form of the new gathering was also laid within the world of Brahmins and only a few elevated souls, who belonged to the Sun Dynasty (*Suryavanshi*) start to be revealed along with the soul of Ram himself. For example Krishna; it is his name at the beginning of the Golden Age; call him Brahma in the Confluence Age. Similarly, take the example of Ram. In the Silver Age, there is praise of Ram, because it is about the shooting of the Silver Age.

In the year 1976, the 100 years of *Aadi Brahma* are completed meaning 100 years of Prajapita Brahma are completed, because in the year 1936 that partner, who was the real Prajapita, through whom the seed of knowledge was sown by the Supreme Soul Shiva, was in his *Vanaprasthi* stage (i.e. around 60 years of age). If 40 years are added to the *Vanaprasthi* stage of 60 years in the year 1936, then 100 years of age is completed in the year 76.

It has also been said in the *murlis*, Brahma's role ends at the age of 100 years; and it has been written in the scriptures as well, that Brahma's age is 100 years. So, Brahma will complete his hundred years of age, for which it has been said that Brahma finishes in the world of the dead (*mrityulok*). So, the one who finishes in the world of the dead, when the year 1976 completes, which world will begin for him? The world of the immortal ones (*Amarlok*) will start for him, won't it? So, from the year 1976, the task of *Amarnath* (the lord of immortals) begins in the world of Brahmins. In the beginning of the *yagya*, the soul of Ram, who failed, did not fail in the final exam. That soul, which failed (initially), takes rebirth as a Brahmin and enters the *yagya* along with the *sanskars* of the past birth; and the inheritance which he had received from the Father in the beginning... when there is an elder child; the father gives inheritance to the eldest child because he had left and gone away; he had separated. That's why he had received his share of the inheritance. He enters the *yagya* with the inheritance of the gems of knowledge, but he cannot receive any co-operation from the *Gyan Yagyakund* (the sacrificial pit of knowledge, i.e. the Godly family). He has already taken his share (of the inheritance). Just like a father separates his eldest son (from the family) and tells him, "Go, earn and eat. Take your (share of the) property." So, the Supreme Soul Father gives him his inheritance in the beginning indeed. Well, since he is a *Trinetri* Soul (the one who possesses the third eye), he is the only one among the three idols shown with the third eye; he has gained understanding in the form of intellect and that third eye-like intellect is called *Shivnetra* (Shiva's eye); i.e. Shiva Himself enters into the body of that soul in the form of a teacher and gives the word to word (*hijje-hijje*) clarification of every version (*mahavakya*) of the *murlis* narrated through Brahma Baba. In addition, He also gives the clarification of the *vani* narrated by the soul of Brahma Baba, which enters into *Gulzar Dadi* after 1968. Who? Who is the giver of the clarification? It is the Supreme Soul Shiva Himself. He is the Father, the Teacher as well as the *Sadguru*. He is all the three through just one body. Someone may say, "Was He not so through Brahma?" He is not at all proved to be the Father, Teacher and *Sadguru* through Dada Lekhraj Brahma, because in the form of the father first of all, the seed of knowledge should be sown. That sowing of the seed is not proved and in the end, the children require the inheritance of happiness and peace, *mukti* (liberation) and *jeevanmukti* (liberation from sorrow and pain while living in the body). He left his body and went away (after) 1968 indeed. So the task of the Father cannot be said to be completed (through Brahma). But yes, he played the complete role in the form of the mother. The sustenance which has been given through Brahma in the form of a mother has not been given by any mother of the world till now, and no mother will be able to give such sustenance in the future either. The strong proof for this fact is that no Brahma Kumar or Kumari has been heard saying that Brahma Baba did not give them love. Even if someone would have met him for 10 minutes, 5 minutes; he might have met Brahma Baba face to face only once, even he was heard relating his experience, that nobody has given him as much love as Baba. So, it strongly proves that names in the scriptures are based on the actions performed. He was named Brahma, although he was a titleholder Brahma. He possessed the title of Prajapita as well. But on the basis of tolerance, the part of the mother which was played by Dada Lekhraj Brahma, no one else played a part like that in the form of a mother. In the form of a mother, he firmly established the Brahmin religion, though nobody proved to be a strong Brahmin because a real Brahmin, a 100 percent Brahmin means the one who becomes a deity from Brahmin.

So, in the form of a deity, on the basis of the mind and intellect, the foundation for the new world of Brahmins was laid from the year 76 onwards.

Some Brahmin children emerged, who recognized that first father (*Aadi pita*), they recognized the soul of Ram. They understood the role of Shankar, the one who is called *Dev-Dev-Mahadev*, (the highest deity). Brahma the deity; Vishnu the deity and Shankar the highest deity; because someone is required to establish the deity religion as well. If a real Brahma is required for the establishment of the Brahmin religion, then someone with the nature of a deity is required for the establishment

of the deity religion too, and the soul of Ram himself does not possess the nature of a deity. The moon of knowledge Brahma enters into him in a seed- form stage in the form of the moon.

That soul has two stages (*gati*). One stage is of the subtle body after leaving the (physical) body and the second stage which he acquires on coming into contact and connection with the seed- form soul is the seed-form stage, the point-form stage; for which it has been said in the *murlī* that when the entire rust of the needle-like soul is removed, you children will study directly from the Father.

So, the soul of Brahma and the Brahmin children start studying the knowledge directly from the year 76. The soul of Brahma enters. In whom does it enter? They say, ‘*Surya Devataay Namah*’, (I bow to thee, O Sun deity!), ‘*Chandra Devtaay Namah*’ (I bow to thee, O Moon deity!). So certainly, there must have been two deities in the form of the Sun and the Moon. In the form of the Sun is the Sun of knowledge Shiva Himself, who is revealed in the soul of Ram, in the form of the *Sada Shiv* (always beneficial), the third eye from the year 76 and the moon of knowledge Brahma. He cannot be called the complete Brahma, because there is a companionship of both the souls . They will die together, live together. In order to establish the new world, this is an “.....& sons company” of the father and the son.

So, the soul of Brahma enters into the forehead of Shankar in the form of a half moon from the year 76, in order to study the knowledge. That is why it has been mentioned in the *murlī*, ‘Is Krishna the one who teaches or is he the one who studies the knowledge?’ (Someone said: the one who studies.) Has the study been completed or is it still continuing? We have to drink (the nectar of knowledge) until we are alive. So, he is alive through the subtle body even now. Its proof is *Gulzar Dadi*. Does the soul of Krishna with its subtle body enter into *Gulzar Dadi* or not? Does the soul with the subtle body enter or does the soul with the seed- form stage enter? When the soul of *Sada Shiv*, with a seed- form stage used to enter into Brahma, what was the indication? Were there any distinction between the entry with a seed-form stage and the entry with a subtle body? When Shiv used to enter, the facial expression of Brahma Baba didn’t use to change, and when Brahma Baba enters into *Gulzar Dadi*, then the facial expression changes. Shiv is a soul with such a subtle stage, is a soul with such a seed- form stage, is a soul with such a complete *Sada Shiv*-like stage, who doesn’t have body-consciousness, even slightly. There is no need to invoke Him. He does not take any respect or position, and what about the soul of Brahma? He has to be invoked. So, she invokes (him). Who? Who invokes (him)? *Gulzar Dadi* doesn’t invoke (him). But yes, she sits in remembrance. She sits in remembrance initially, to invoke him, but he is already invoked. He is already given an invitation for being called. So, he comes in a pre-determined manner at his time, he enters and narrates the *vani*. Moreover, what kind of *vani* will he narrate? Will he narrate a *vani* of knowledge or will he narrate a *vani* of *dharna* ( virtues) ? Is he a number one deity soul (*devatma*). Or is he the Supreme Father Supreme Soul (*Parampita Paramatma*)? He is a deity soul. So, even the *vani* narrated by a deity soul is not a *vani* of knowledge; the entire *Avyakta vani* is a *vani* of *dhaarna* (virtues). However, be it the *Avyakt vani* or the *vani* full of knowledge narrated by the Shiv Supreme Soul; the Supreme soul Shiv Himself gives the clarification of both kinds of *vanis* through the form of Shankar. Shankar doesn’t give it, Brahma’s soul doesn’t give the clarification; it is the Shiv Supreme Soul alone who gives the clarification in the form of the Teacher. So, through that form, He becomes the Father as well as the Teacher and (He becomes) the strict form of the *Sadguru* in the end. It is said, the order of the *Sadguru* is placed on the head & forehead (given utmost importance), the call of the *Guru* is like a call of death (*Kaal*). Now it is the form of the Father. The mother is also combined in the form of a half moon. So the work goes on. After a short duration of time this loving form will vanish and Brahma, whose second form becomes *Jagdamba*, the destroyer of the demons (*Asur Sangharini*), that form will come in front [of everyone], and those who have taken a vow not to reform, will have to reform. Destruction through Shankar is (just) praised, but Shankar himself does not become an instrument to cause destruction. When the emperorship of the world can be attained through the power of *yog* (*yogbal*), then can’t the task of destruction be enabled through the power

of *yog*? If he himself brings about destruction, then he will be proved guilty, and if he is proved guilty then he can't become the one to assume the title of Narayan; because among all the deities, among the 330 million (33 crore) deities, there is only one deity, about whom there is no defamation in the scriptures. The story of *Satnarayan* alone is sung. The story of *Satya Laxmi* (True Laxmi) is not sung either. It means, there is only one such soul, who is revealed in front of the world with a 100 percent complete stage. That is why it has been said in the *murli* that the best way of remembrance, the best way of doing *purusharth* (special effort for the soul) is to remember Narayan, but you should remember Narayan after understanding (his role). Therefore, it has been said in the *murli* that the pictures of Narayan should be prepared with only one kind of features. The pictures of Laxmi-Narayan with differing features should not be prepared. But the Narayans of a particular birth in the Golden Age, will make their own different pictures of Narayans, won't they ? So, although the pictures of (Laxmi &) Narayan with differing features have been prepared in the world of Brahmins, but our first picture should be maintained. Which picture is it? Arey! Which picture was prepared through visions? The old picture of Lakshmi & Narayan was prepared, wasn't it? So, this picture of ours should be prepared. It should not change. The features should remain the same. When he is practically revealed, there will be no need of picture. Om shanti.

\*sentence edited.