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**Clarification of Murli dated 29.06.67 (for new pbks)**

Om Shanti. The morning *class* of the 29<sup>th</sup> June 1967 was being narrated. The topic being discussed was: Although it is Shivbaba who established the Deity Religion (*Devi Devta Dharm*), still the names of Brahma, Vishnu and Shankar are mentioned. [They are called] *Tridev* (three deities). In the path of *bhakti* (devotion) they say: Trimurti Brahma. When is the *foundation* of this also laid? In the Confluence Age Brahmin world itself, they consider Brahma to have three forms; just as in the picture of the Trimurti prepared through visions, they imagined the three *features* [of the three characters represented] to be only of Brahma. Had the *feature* of all the three personalities been the same, why would they be called three personalities (*tiin murti*)? Then, it should be called just one personality (*ek murti*). The *part* of all the three personalities is different, their *time* is different. The first task is the establishment of the Brahmin religion through Brahma. Then the Brahmins that are born, among them few are good and all the rest of the Brahmins that become ready are like Ravan, Kumbhakaran and Meghanad<sup>1</sup>. Then, to destroy those devilish Brahmins, to destroy their devilishness, Shiva has to renounce the form of Brahma. He has to renounce that form who gave unending love in the form of the mother, who gave the introduction of the unending power of tolerance. There is no other personality in the world who plays the role in the form of Brahma; there won't be any and there wasn't any [before]. The most important task of a mother is to sustain the children with tolerance. It doesn't matter how the children are. So, the *time* of playing the role through the personality of Brahma is different. That personality is different.

Then to clear off (destroy) the devilish Brahmins, to end their devilishness, the second personality of Shiva performs the task. That is called the destruction of the devilish world of the Brahmins through Shankar. The declaration of this was made in the year 76. In fact, the declaration was made in the year 66 but the declaration of its beginning in practice was made in the year 76. From [the year] 76 in the Confluence Age world of Brahmins, the task of disintegration began. The destruction is not something that can take place within a snap (in a second). It takes *time*. It takes *time* for the task to begin, [to come in the] middle and to end. So, the establishment of the Brahmin religion through Brahma, the first personality took place in 30-33 years. The destruction of the devilishness of the devilish Brahmins [takes place] through the second personality; it includes the destruction of all the religions. That *time* is different. That personality is different.

After that it takes 30-33 years for the third personality to play the *part*. That third personality is the *combination* of the nature and *sanskaars* of these two personalities and their cooperative powers. Among them there is also a special soul who especially plays the *part* of [maintaining] a *balance*. Call it Vishnu *devtaa* (male deity), '*Vaishnav devi* (female deity)', its *time* of playing the *part* is different. So this cannot be said that Brahma has three personalities. In fact, the devotees have believed it to be so. In fact, Brahma is from the lowest level. Brahma can become Vishnu but he cannot become Shankar. All the three personalities don't play their *part* simultaneously at all. And when they combine together and

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<sup>1</sup> Villainous characters in the epic Ramayana.

play their *part*, the [very] task is accomplished. The revelation takes place. The world begins to awaken.

Among the 33 crore (330 million) deities, only these three personalities are special. And there are three types of levels. The highest on high level is [of] Mahadev Shankar. The middle level is [of] Vishnu. And the lowest level is [of] Brahma. Shiva Shankar Bholenath<sup>2</sup> himself is the actual form of God the Father. The deity Vishnu is the chief among the deities, he is in the form of [their] master. And Brahma can certainly be called a Brahmin. The Brahmins are just human beings. As long as the Brahmins are incomplete, they are the children of Brahma. When the Brahmins and Brahma become complete, then the day of Brahma *so* the day of Vishnu begins. Brahma is not [the one with] the *stage* of a deity. That's why he is depicted with a beard and a moustache.

So, the highest *followers* are those who recognize the form of God the Father, who recognize the form of God and *follow* Him. The [ones of the] second [category] are those who recognize the deities, *follow* the deities and receive attainment from the deities. And the third are those who recognize the number wise<sup>3</sup> human gurus. Among those human gurus, Brahma plays the *part* in the form of the chief guru, he is the head of the Brahmin world. The Brahmins who become complete are called deities. So, this world is divided into three levels. The souls of the highest level are those who remain steadfast in their religion from the beginning till the end, except the last birth. The second are those who belong to the category of the deities. The deities themselves become Hindus from the Copper Age and after becoming Hindu, they kept converting to other religions. And the third level is of the devotees; the number of devotees is huge. There are also the inheritor children of the Father who are called *Rudramaalaa* (the rosary of Rudra).

Shiva is the name of the Point. When He enters the one who takes on the fearsome form, He is called Rudra. It is said Rudra *gyaan yagya* (Rudra's *yagya* of knowledge). The Rudra *yagya* begins through Rudra himself. Only the beads of the *Rudramaalaa* become entitled to become kings for many births. Then, those who become Vishnu from Brahma or those who *follow* Vishnu [belong to] the rosary of the special helpers of the kings. They are the co-operative powers (*shaktis*), the queens of Bharat (India), [i.e.] the mothers of Bharat. They have special *power of purity*. They have such powers that through their *power* they become instruments to make even the *Rudramaalaa*, who are lame, to gain victory. Otherwise, it is not even in their (the *Rudramaalaa*) power to gain victory over the five vices. Even though their guru is the highest on high Performer (*kartaar*), until a mother becomes [their] guru, they can't be uplifted either.

So, not all the three personalities are of Brahma. The three personalities are of Shivbaba Himself. The one whom Shiva enters first to narrate the knowledge... Shiva is the Father and the one whom He enters first is Brahma. He too is an effigy of the five elements of nature. The nature is the form of a mother. Later on, he is called Prajapita Brahma. The children of Prajapita Brahma are called the Brahma Kumar-Kumaris. Among them, the main worker is Brahma, the one who is named Dada Lekhraj; the *soul* of Krishna, who is the first leaf of this stage like world. The *part* of the mother can't be played through Prajapita. The co-operative power of Prajapita [is] *Prajamata* (the mother of the subjects); call her Jagadamba or the special form of nature, she also is unable to play that superior *part* of the

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<sup>2</sup> Lord of the innocent ones

<sup>3</sup> One greater than the other

mother, who assimilates the power of tolerance and can sustain the special selected souls from every religion, the nine categories of Brahmins that become ready. The task that the mother is unable to do, the child of the mother and the father does it. That is why it is said that the child has the power to become equal to his father. It is not said for the mother [that she becomes] equal to the father. Who becomes [equal]? The child becomes equal to the father.

So the great soul Krishna, Dada Lekhraj, receives the *title* of Brahma. He takes on the *title* of the mother, the responsibility of the task of the mother on himself. And he sustains the selected souls from the entire world, the souls of every religion, and the elevated souls on his lap. The souls who are sustained on his lap are the degraded (*taamsi*) souls, of the last birth. They are the souls starting from the *Candravansh*<sup>4</sup> to the last, lowest of the low religions. It is not an easy task (*maasi kaa ghar*) to give sustenance to the souls of every dynasty, the degraded souls. The Mother has to sacrifice herself little by little and has to tolerate the nature and *sanskaars* of those devilish children. To perform the task himself and set an example, but not see what deeds the children perform, to see the children only in the good form, to see the future [form] of the children, to remind them of their form a *kalpa* (cycle) before, not to see their present devilish nature, not to see even while seeing it, he adopts such a difficult task, even though the body is of a male. It is possible that the female body, the form of a female plays the *part* of a mother, but even after being a male, even after having the nature and *sanskaars* of a male, he carried on such a great responsibility of playing the *part* of the mother on this stage like world!

That's why the souls who are from the *category* of Brahma or those who have received the sustenance on the lap of Brahma, who have given him special importance, they considered Brahma to be the superior, they consider this even now. That's why in the path of *bhakti* they are said to be *Brahmasamaaji*<sup>5</sup>. The *followers* of Shiva, the *followers* of Shankar are called *Shaivsamaaji*, those belonging to the *Shaiv* community. And the *followers* of Vishnu are called those belonging to the *Vaishnav* community. Those who are the *followers* of Shiva Shankar Bholenath have a strict nature. Just as the law, the law is very strict. So there are those who make the laws, those who govern the law and there are also those who break the laws. Who is more powerful? The law maker (*vidhaataa*) is said to be the one who makes the constitution (*vidhaan*). The form of *Dev-Dev-Mahadev* (the greatest deity) whom the Supreme Soul Shiva enters and [in whom He] plays the *part*, he is the real creator of the law, the One who makes the rules and regulations (*vidhi-vidhaan*). The real creator of the law or the one who becomes this doesn't break the rules made by him. There can be others who break it. *Vidhi* (law), *vidhaata* (the one who makes the law) and *vidhaan*. *Constitution* is called *vidhaan*, that constitution came in its seed form [stage] in the beginning of the *yagya* itself; it was called the *vani* (words narrated) of *Piu*<sup>6</sup>, which disappeared later on. Later on, the *vani* that was narrated through the mouth of Dada Lekhraj Brahma, it came in front of us in the form of the *Ved vaani*. The ordinary people didn't understand the verses of the Veda. Reading and listening to it superficially certainly took place but no one was able to understand what secret it contains. That's why it is said, '*yaa samjhe kavi yaa samjhe Ravi*' (only the poet or the sun (God) knows the meaning of the poem).

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<sup>4</sup> Those who belong to the Moon dynasty.

<sup>5</sup> *Samaaj* means community

<sup>6</sup> In Sindhi language *Piu* means father.

The personality through whom the seed of knowledge was sown in the beginning of the *yagya* certainly went away. His *followers* who were close to him, they too went away. Those who came later, the *Candravanshi*, the *Islamvanshi* (those belonging to the Islam), the Buddhists and the Christians didn't think and churn on it at all. They didn't pay attention at all. They got the *vani* of Brahma. That *vani* also is the matriarchal (*matrapradhaan*) *vani*. It contains the entire secrets of the world, however to disclose those secrets, the Supreme Soul Shiva has to take on a [practical] form. And that form is of the Father, the *Teacher* and the *Sadguru*. In the beginning of the *yagya* also, the Father was there in the form of the Father but the *foundation* was laid by the devotees. Because of not having complete knowledge, those children (of the beginning of the *yagya*) broke away [from the knowledge] for some or other reason. The entire *group* went away. It is certainly written in the Gita: the one who assimilates *Brahmanatva* (Brahminism) once, the one who is born as a Brahmin, even though he leaves the body, his *Brahmanatva* is added to the next birth. The *purushaarth* (special effort) is added. Those children of the beginning of the *yagya* enter this *yagya*<sup>7</sup> of knowledge after Brahma and Saraswati leave the body. According to the deeds they performed in their previous birth, they play the *part* of going *fast* even after coming *last*.

In the beginning of the *yagya* also, because of the fearsome form of Rudra, the flames of destruction were ignited from the Rudra *gyaan yagya*. It also affected the world in a big form. The two big cities Hiroshima and Nagasaki were destroyed. That was the small form of the flame of destruction. Its *foundation* was laid in the beginning [of the *yagya*] [and] now, in the end, that flame of destruction will ignite in a huge form and take on the form of accomplishment. Not just in the world of Brahmins, not just in the world of the seed form souls of the *advance party* but in the entire world, the demons and the devilish nature are going to be destroyed. And this destruction is not very far. The first personality has been revealed, his task has been revealed. The second personality also has been revealed in front of his children, who are the 4.5 lakh (450 thousand) seed form souls number wise<sup>8</sup>. Among them 2.25 lakh are the ones with the nature and *sanskaars* of a male and have a very *strict* nature. If anyone wants to mold them, they don't mold easily. They are those who mold others. No one else can mold them. That's why in the *Rudramaalaa*, the beads of the *rudraaksha*<sup>9</sup> are shown. They are hard beads. There are mouths made on them. Some have one, some have two, some have four, and some have fourteen mouths on them. These mouths are the memorial of the entrance [of the souls in them].

The souls like Brahma and Saraswati, who don't enter another womb after leaving their body, those who have firm faith in the *basic knowledge*, after leaving their body, they take on the form of the *inspiring party* and become those who fill the beads of the *Rudramaalaa* with zeal and enthusiasm; only when they are in the *saattvik* (pure) *stage* and when they attain the degraded (*taamasi*) *stage*, they become the reason for the destruction of the entire world and the devilish nature through those very beads of the *Rudramaalaa*. They enter their stomach like intellect and make them accomplish their task. The bodies of the beads of the *Rudramaalaa* become the instruments. They (the inspiring party) become the instruments to enable the task to be performed. It is because the physical bodily beings don't have *power* to the extent the subtle bodily beings have [power]. The soul that is bound in the bondage of the physical body cannot play a *powerful part* to that extent. They cannot perform great miraculous tasks. They cannot perform the tasks which astonish the world. Which souls

<sup>7</sup> Lit. sacrificial fire; here it means the Divine family that is established by God.

<sup>8</sup> With different levels of the seed form stage

<sup>9</sup> the berries of *Elaeocarpus ganitrus* tree used for the rosary

perform that task through them? The souls who enter perform great tasks. Those who are bound in the bondage of the body don't have so much courage at all. That's why their name (of those without a body) is the *inspiring party*. Then if they are such *powerful* souls, they should have more births, they should come first on this stage like world, they should be revealed [first] in the new world. Why do they become the ones who come later, even when they have more power? They become the ones who come later because they don't have much intellectual *power* to understand the depth of the knowledge completely. Because of not having the bondage of the physical body and because of playing the *part* through the subtle body, they do have more *power* but they don't have intellectual *power*. Only the one who has more intellectual *power* will be able to *control* the mind. That too [is possible] when he is in the proximity of the Supreme Father Supreme Soul, when he gets His *guidance*. Those who receive the presence of the Supreme Soul Shiva in practice are the bodily children. They receive the presence of the corporeal Supreme Father Supreme Soul through the corporeal *indriyaan*<sup>10</sup>. That's why their intellect becomes *saatvik*. The transformation takes place based on the color of the company itself. In that too, the higher is the dedication for the One, the intellect becomes *powerful* to that extent. If there is less dedication, then the intellect wanders here and there. It becomes adulterous because of taking the color of the company of other [people]. It becomes number wise<sup>11</sup>. There isn't *saattviktaa*<sup>12</sup> in the intellect to the extent there should be.

The mind of the souls like Brahma is powerful. Their intellect is not powerful. They are compared [to a horse]: 'the horse like mind'. That's why it has been said, in the Trimurti, one is the horse, the second is the lion and the third is the goat. It is said a horse like mind. If the rein of the horse is let loose, - the intellect itself is the rein - the horse runs fast. It doesn't see up and down. That's why the one who gives the rein of the intellect to the hand of the One - what is the name of that hand? What is the name of that one highest on high hand? Shrimat - that horse like mind comes under his *control*. Someone controls it first, and someone else controls it later. The one who has dedication in the One, the one who is always engaged in this very effort, this very *purusharth* [to] break the connection with others and establish the connection with the One, his intellect becomes pure.

Those with a pure intellect gain *control* over those subtle bodily beings, the subtle bodily beings that are controlled by the *tantrics*<sup>13</sup>. This tantric technique is called dirty science. It is written in the Gita: those who worship the ghosts and spirits get attainments from ghosts and spirits for a short time. In the world of the Brahmins also, there are such ones who believe in ghosts and spirits, who don't have faith on God. They are not at all able to recognize God. And the other *vidharmi* souls<sup>14</sup> who are sustained on the lap of Brahma, [like] the Christians, the people of Islam, the Buddhists etc., all of them believe in angels (*farishtaa*). They don't believe in deities. Their pure form is of an angel and their degraded form is of ghosts, spirits and *evil souls*. Today, in Bharat also, in every village and every city, the effect of the *evil souls* is increasing. It is not just about Bharat. Now, in the entire world, the dance of destruction (*taandav nritya*) of untimely death will take place. Numerous [people] will leave their body because of untimely death and take on subtle bodies. Such a dance of destruction will take place! Then it will not at all be in the capacity of the *tantrics* to

<sup>10</sup> Parts of the body used to perform action and the sense organs.

<sup>11</sup> More or less powerful

<sup>12</sup> Honesty, virtue, goodness

<sup>13</sup> People who practice black magic

<sup>14</sup> Those whose beliefs and practices are opposite to that set by the Father

*control* those ghosts and spirits. Who is the father of them too? Who is the father of even the ghosts and spirits? Bhootnath (the Controller of the ghosts and spirits). This is why, he tells the deity souls as well as the human souls, he tells the human gurus as well as the souls of the species of the ghosts and spirits, who play the *part* of ghosts and spirits ... It is because [the people of] the entire world are his children. He gives a *warning* to those children. What *warning* does he give? Children, your **Father** has come. It's not that He is the Father of only those who establish [the new world] or he is the Father of only those who give sustenance [to the deities]; he is the Father of only those who play a gentle *part* like Vishnu. He is the Father of the ghosts and spirits as well. His *title* is Bhootnath.

This is why, the devotees have certainly made three idols of Brahma, they say Trimurti Brahma. But in reality, it is I who play the *part* of the Trimurti. I Myself am the one who establishes [the new world] and I Myself am the one who gives sustenance too, because the four arms of Vishnu are the symbols of four co-operative souls in the form of four arms. Saraswati along with Brahma and Jagadamba along with Radhe [i.e.] the *World Mother* along with Bharat *mata* (Mother India) [are shown]. These are the four arms and who is the one who makes them work? He is called Shivbaba. The arms cannot perform their task on their own. The one who makes them work is required. So in the form of Vishnu, the form of Shiva Shankar Bholenath himself is the one who makes them work. That's why another picture of Vishnu is also prepared [that is of] *ardhnaarishvar* (half-man and half-woman). Half part [of the body] is of a female and half is that of a male. Just as it is said in the Gita: Among the rivers I am this great river, among the trees I am this great tree. Among the deities I am this great deity. In the same way, I am great among those who establish [the new world] as well as I am superior among those who do the [task of] destruction and I am superior among those who sustain [the deities] too. So, the devotees have simply said this; they have made the picture of the Trimurti based on visions. Those who have visions are different. The artists who make [the pictures] are different; those who give them *guidance* are different. So, those pictures cannot be made *accurate*. That's why the picture of the Trimurti that was prepared based on visions, the *features* of Brahma were shown in all the three [personalities] in it. The *original* features of Brahma were kept as it is; the features of Brahma were shown in the picture of Vishnu as well, the moustaches were removed. And in the picture of Shankar also the features of Brahma were depicted; the moustaches were removed. So, they have shown the features of Brahma in all the three personalities. Those who showed it were the worshippers of Brahma.

But Baba has said in the murli: The devotees of the path of devotion say, Trimurti Brahma. In reality, the three personalities are not of Brahma. The three personalities are Mine. I Myself enter Prajapita Brahma and create the Brahmins, I also create Brahma. I Myself am the creator of Vishnu and I Myself take on the form of Shankar. All the three forms are Mine. So, it should be said, Trimurti Shiva. It should be said Trimurti Shiva Shankar Bholenath. The three personalities with different forms are of Shiva. They will be revealed in the end. These three personalities don't play their *part* together. They have different fixed times. All the three personalities don't speak at the same time. Their *time* to speak is also different. Their *time* to act is also different and when they combine together and play the *part*, the *drama* itself comes to an end. The revelation takes place. Om Shanti.