

VCD No.1200, Audio Cassette No.1686,**Dated 10.11.09, at Nellore.****Clarification of Murli dated 07.09.68 (for pbks)**

Today's night *class* is dated 07.09.68. Are you sitting [here] considering yourself a soul? This very thing is explained to the children first of all: Are you sitting [here] considering yourself bodiless, meaning a soul? You don't consider yourself a body, [do you?] No one except the Father can ask such questions, because all the others are bodily beings. All the souls take on a body. It is only the One Father of the souls whose intellect is not engaged in the body. So you know, that very Father is *Patit-Paavan* [i.e.] He is the Purifier of the impure. Those whose intellect remains engaged in the body, meaning soil, are impure and the One whose intellect, the soul in the form of the mind and intellect is never engaged in the body, it is always detached from the body - this is the reason why His very name is *Sadaa Shiva* (always beneficial) - that *Sadaa Shiva* alone is the Purifier of the impure. That is why He is called the *World Almighty Authority*. He is called the most powerful (*sarvashaktivaan*). Then, He is also called the Highest God. The highest ones and the lowest ones are in this world. There is no question of [being] the highest and the lowest in the Supreme Abode at all. So, when that Father, the Purifier of the impure, the One who is the Father of the souls comes in this world, He is called God.

The Father will certainly make [us] attain the highest position. What is the highest position? When human beings fall, they become demons; when the human being rises up, he becomes a deity. It will be said that the position of [being] a deity is a high position. Then, even the deities are at different levels (*nambarvaar*). Some are *semi* deities, some are deities complete with 16 celestial degrees. There are positions even among those deities. So, the Father will indeed make [us] attain the highest position. Then, which is the highest position even among the deities? It will be said, [the position of] Lakshmi-Narayan. In the human world, Lakshmi-Narayan are the highest who have never been defamed. Otherwise, all the 33 crore (330 million) deities have been defamed. Lakshmi-Narayan haven't been defamed even in the scriptures. It will be said that they are the highest, [they are] the deities complete with 16 celestial degrees.

Then, who is the one who makes them [that]? Who transforms Narayan into Narayan from a man? (Student: The Supreme Father Supreme Soul Shiva.) If it is said that it is Shiva, then Shiva is the name of the Point. Will the Point make [us into] a point or will It make [us into] a deity? (Students: It will make us into a point.) A *doctor* will make [someone into] a *doctor*, an *engineer* will make [someone into] an *engineer* [and] a lawyer will make [someone into] a lawyer. The One who is always a point, the Point of Light, who is always a soul, who always stays in the soul conscious stage, what will He make [us into]? He will make [us into] a point soul. He will make [us] incorporeal, vice less [and] egoless. Who has to be reformed? The one who has to be reformed is the one who is spoilt; someone who is spoilt has to be reformed. There is no question of reforming someone who is never spoilt at all. The one who is spoilt the most is reformed the most. So, [when] the *Supreme Soul* Shiva, the One who is always incorporeal, the Point of Light comes in this human world, He enters the most spoilt human being. He enters the biggest lustful thorn and makes him the biggest flower after coming. So, what does He make [him into] in between? The biggest flower. What is its name? The *king flower*. It is such a flower among all the flowers, which is called the king of all the flowers. It is a big flower with a lot of children. It also has many petals and produces a lot of things. It is a flower, it is also used as a vegetable, it produces fruits as well as seeds. Which

seeds? They are called *Kamalgatta*. What does it become when it is roasted? *Makhana*¹. What is it called in Telugu? It is a kind of dry fruit. There are dry fruits, aren't there? So, it is also a dry fruit among [all] the dry fruits. Just like there are [grains of] corn, aren't there? When [the grains of] corn are roasted, they puff up like this. Similarly the *kamalgatta* also puffs up [into] a round shape on being roasted. *Khiir*² is prepared from it. It means, the lotus flower is very useful when compared to the other flowers. Other flowers aren't as useful. Other flowers are weak. For example, the rose is called the queen of the flowers. The petals of the rose are so delicate that though you [just] put [the flower] in water and take it out like this, [the petals] will [shed off] and scatter. There is no question of [putting the rose] in mire at all. While the lotus flower grows in mire itself and [even] if it is kept [out of water] for one month, its petals don't wither. The other flowers wither, dry up and are destroyed. So, it (the lotus) is such a *powerful* flower; it is called the *king flower*. It means, it isn't coloured even by the company of mire. Shiva, the Point of Light **Father** comes and makes [us into] such a flower. What? He doesn't make [us into] deities directly after coming; what does He make [us into]? When God comes, He makes [us into] God and Goddess. Which position is even higher than that of Goddess? [The position of] God.

So, God will certainly make [us into] God. But actually, there is just one God, there can't be two Gods. There is only one God who is called the Highest. If there are two [Gods], He can't be called the Highest. That is why it was said that such a Father will indeed make [us] attain the highest position. The highest position is of these Lakshmi-Narayan. But presently, these Lakshmi-Narayan don't exist in the world. Do they? Are anyone Lakshmi-Narayan, the ones who are complete with 16 celestial degrees, complete with all the virtues, completely non-violent, *maryaadaa purushottam*³, who aren't defamed at all? Is anyone such Lakshmi-Narayan? If [someone] says they do exist but they can't be seen now, they are merged [now], they will *emerge* later on, so it will be said that they don't exist [now]. If it is said that they exist [now], but those qualities can't be seen ... which qualities? The qualities [of being] complete with all the virtues, complete with 16 celestial degrees, completely non-violent, *maryaadaa purushottam* can't be seen at all. Rather, it is the contrary. What? The Narayan, who is complete with all the virtues, what is he before, *just* before becoming Narayan? Will he become Narayan first or does he have some other form before becoming Narayan? (Someone said: Krishna.) Does he have the form of Krishna? *Arey*, the child is a different [soul]. The child is the creation, and the *creator* is different. The father is different and the child [is different]. Will you combine the child and the father? No. So, it isn't about Krishna at all. What is he (Narayan), before becoming Narayan? (Someone said: A man (*nar*).) *Nar*? *Nar* certainly creates *narak* (hell). (Student: A flower.) Yes, if he is the *king flower*, in which form is he that *king flower*? Is he [that flower] in the form of Narayan? Magnificent temples of Narayan are built. There is so much *purity* in a temple of Narayan. There is, isn't there? Is there any dirt there? No. There won't be any incomplete soul at all where Narayan resides. Will he (Narayan) be in the new world or in the old world? In the new world. And the one whom God Shiva, the Point of Light, the Incorporeal One makes [into Narayan] first of all after coming in this world, is he in the new world or in the old world? He is in the old world. And, is he the one with an incorporeal *stage* or a corporeal *stage*? (Student: A corporeal stage.) *Eh!* ... "*stage*"! He is the one with an incorporeal *stage*. The more he has an incorporeal *stage*, [accordingly,] will he be lighter or heavier? (Students: Lighter.) If he is a flower, he will be light. There are stages, aren't there? They are experienced, aren't they? All the Brahmins do experience when their mind is light, when their soul experiences lightness, when the intellect

¹ The seed of the water-lily, *Anneslea spinosa* (it is fried and eaten, being regarded as strengthening).

² A sweet dish prepared by boiling a particular eatable like rice etc. with milk and sugar

³ Best among the souls in following the code of conduct

experiences lightness. When the body also feels light, he will be said to be light. While sometimes it becomes very heavy, so, it won't be called light. It means, the more there is body consciousness, the more heaviness you will feel and the more the soul conscious stage is firm, the more you feel light. So, he is certainly the biggest flower but he is the resident of the old world, the mire. And Lakshmi-Narayan, they are the residents of the new world.

So, as regards the title 'Lakshmi-Narayan', Lakshmi-Narayan do become Narayan from a man [and Lakshmi from a woman], but what are they **in between**? In between they are the ones who receive the title of God and Goddess from the incorporeal Point of Light Shiva. What does that Incorporeal One make [us into] after coming? He makes [us] incorporeal, He makes [us] the **ones** with an incorporeal *stage*. Will Narayan be said to be corporeal or incorporeal? (Student: Corporeal.) What will Narayan be called? He is certainly in the corporeal world, isn't he? He **is** in the corporeal world [but] despite being in the corporeal world he is complete with 16 celestial degrees, complete with all the virtues. But this isn't the *title* of God. What? If God becomes complete with 16 celestial degrees, who will confront those who are devoid of celestial degrees? If God becomes complete with all the virtues, who will confront those who are filled with bad traits in this world? If God becomes completely vice less, who will confront the most vicious ones in the world? Will anyone [else confront them]? Iron is cut by iron and a thorn is removed by [another] thorn. This is why no great soul, *pandit*, scholar, teacher or a deity can perform the task of destroying this vicious world. No religious father... so many *powerful* religious fathers came, who are considered as the father by huge *generations* (population) in the world, even those religious fathers weren't able to destroy the old world, the demonic world, the world with bad traits. Narayan doesn't perform that task. Who performs it? (Student: Prajapita.) Yes, [it is performed by] the father of the human world, who attains such an incorporeal *stage* that he receives the *title* of God. He just receives the *title* [of God], he isn't [that in reality]. For example, there is a *Principal* of a *school* and if he goes on a long *time* leave for a year or two, then whoever sits in his position, will he be a *temporary Principal* or a *permanent Principal*? He will be called *temporary*. So similarly, there is one *permanent* God. What? He is always God, He never transforms into a devil from God, but when He comes in this world, the human body, the permanent body He enters, what does He make him [into]? From a devil, from a beast... (Student: He makes [him into] a deity.) Not a deity; He makes [him into] God. Who is in contrast with the devil? God. He (the one whom He enters) is certainly a human being, but what does He transform the human being into? He makes him God, and then that God makes [others into] deities. The name of that God is combined with the *permanent* God. What? The name of God is Shankar; [he is called] God Shankar. Just like they say, 'God Ram, God Krishna'. Why do they say [this] then? If Shankar Himself is God or the *title* holder of God, then why do they say, 'God Ram, God Shankar'? They say [this] because there is certainly just one *personality*. The *permanent* God, the third eye, Shiva, *Sadaa Shiva* enters that single *personality* and plays the *part* [through him]. And the one to whom that body belongs, the soul to whom that body belongs, that soul of Ram also enters him and plays a *part*. That is why Ram is also called God. *Arey*, do they call Ram God in the path of *bhakti* or not? They do. And then, the soul of Krishna is sitting right on his head. So, is the one who is sitting on his head higher than him or lower than him? He will be higher than him.

Though, it happens in the world... what does the father do sometimes out of love for the child to whom he gave birth? He sits [the child] on his head. And not just the *soul* of Krishna [sits] on the head, but there are eight more souls. What? They are *ashtadev* (eight deities), whom he doesn't just sit on the head but on the topmost part [of the head]. It isn't just about the eight [deities] or Krishna, but even Ganga, who isn't included even among the eight deities... what? Ganga, who isn't counted among the eight deities, [is seated on the head]. And

[the soul of Krishna] in the form of the moon does wane and wax, but she (Ganga) is invoked. When a long *tapasyaa*⁴ is performed, then she comes. Who? Ganga. And who performs that *tapasyaa*? Who performs the *tapasyaa* to invoke her? (Student: Bhagirath.) Who is Bhagirath? Who is the chariot which is the fortunate chariot? *Arey*, it is the same *title* holder God; his chariot itself is the fortunate chariot. So she comes **after** the *tapasyaa* is performed and then [Shankar] holds her on his head. And the place where she is held, she is held in the middle of the eight deities. So, there are certainly numerous souls that are lifted on the head, there are minimum eight, nine [or] ten souls who are lifted on the head. But does He lift them up to get His work done or does He lift them up forever? He lifts them up to get His work done; He doesn't lift them up forever. What is meant by 'forever'? Doesn't He keep the eight deities on the head forever? (Someone said: No.) Why? The souls of the eight deities, who are always *Suryavanshi*, even those *Suryavanshi* souls degrade in the last birth and don't remain the supporters [of the Father]. They become the supporters of other religions. And they become such big supporters of other religions that, the extent to which they remained as the supporters of the One for many births, for many ages, they are seen as the opponents of the One to that extent. They clash [with the One] in opposition [to Him].

So look, climbing on the head doesn't mean that if someone is placed on the head, he becomes high forever. The cow is worshipped. Why is it worshipped? Why is the cow worshipped? There must be some reason. Why is it worshipped? *Arey*, what does a cow give? It gives milk. Milk is such a product, which contains all kinds of *vitamins* and minerals. And there is no other product in the world that can be digested so easily and can nourish [the body] in every way throughout the life. Milk is a product like this; that too, not [the milk] of a female buffalo, a she-goat or a female camel, [but] whose milk? Cow's milk; because the cow is a *saatvik*⁵ animal. The cow is considered to be the most *saatvik* among [all] the animals. Does that *saatvik* animal cow also become *tamopradhaan* at some point of time or not? (Students: It does.) Because it is a rule that everything in the world becomes *tamopradhaan* as well as *satopradhaan*. So, when the milk yielding cow doesn't yield milk, [but] it kicks, what is done [to it]? Is anything done or not? *Arey*, initially it is pleased. It is fed good food and drink. If it agrees [to give milk] by feeding it and making it drink, there is no need to tie its legs. So, it is the same case. The souls who are placed on the head to get the work done, they certainly have made [Him] attain [something]. For example the moon. Why is the moon placed on the head? He knows that the soul of Krishna isn't God. Is he? The soul of Krishna is certainly not God, then why has he been lifted on the head? It is because the soul of Krishna himself becomes the instrument to narrate the murli of knowledge, to narrate the *Ved vani*. Hadn't that *Ved vani* been narrated, could the soul of Ram have become the *title* holder of God? (Student: No.) He couldn't have become [that]. That is why; the soul of Krishna is also placed on the head.

Such grave sins are committed in the period of ignorance by the deity moon, which have been mentioned in the scriptures. Even those sins are forgiven and He places him on the head. But despite all these things, no other soul except Shankar receives the *permanent title* of God. What is he named? (Student: Shankar.) Why is he named Shankar? [It is because] he is the mixture of three souls. As such the family is very big, but especially three souls enter the same personality and play their role [through him]. That is why his name is 'Shankar' and Shankar is called God. The form of God is worshipped in the temples, but that form is of two types. What? Which are the [two] forms? (Students said something.) How? One is in the form of the idol of Shankar and the other is in the form of the *ling*⁶. The *ling* is the symbol of the

⁴ Intense meditation

⁵ Endowed with the quality of *satva*; true, genuine, honest

⁶ Oblong shaped stone worshipped as the form of Shiva in the path of *bhakti*

incorporeal *stage*. What? Is the *ling* big or small? The *ling* is certainly big. So God, the one who holds the *title* of God, his idol is also big, his body is also big. But despite the body being large, what *stage* does he attain by practicing and making *purushaarth* continuously? The incorporeal *stage*. [He attains] such an incorporeal *stage*, in which there is no experience of [having] hands, neither of [having] feet, nor of [having] ears. He doesn't experience [the presence of] any *indriya*⁷ from among the nine *indriyaan* at all. When he doesn't experience [their presence] at all, there is no experience of happiness and sorrow through those *indriyaan* either. For example, a person is made to lie on slabs of ice and slabs of ice are placed on him, then will he become restless through [his] *indriyaan* or not? He will become restless, won't he? He will become restless through the *indriyan*, it means his *indriyaan* aren't in the incorporeal *stage*. [His] *indriyaan* aren't in the incorporeal *stage*, they aren't in the complete *stage*. Yes, he can be a *purushaarthi*⁸. Those who are *purushaarthi*, those who are the ones with a soul conscious *stage* at different levels (*nambarvaar*) will become less restless and those who aren't the *purushaarthi* of remembering the soul, of staying in the soul conscious stage, they will become more restless. It means that the *ling* is the memorial of the complete incorporeal *stage*. And, is the complete form worshipped in the temples or is the incomplete form worshipped? (Students: The complete form.) The complete form [is worshipped]. They may be any deity, they may be insignificant deities [or] great deities, whether they belong to the rosary of the eight [beads] or the rosary of the 108 [beads] or the rosary of the 16,108 [beads], whether they are the souls who are cooperative in the task of God, the ones who are famous as the 1000 arms of Brahma, no matter who they are, until they have attained the complete *stage*, the completely incorporeal *stage*, until the karmic accounts with the bodily beings for 63 births have ended, meaning until they have attained the *karmaatiit* stage (the stage beyond karma) they will be called incomplete. They haven't attained the incorporeal *stage* because until there are karmic accounts, will the karmic accounts be settled through the body or will the soul settle [them] by jumping? The body is required, isn't it? The body is definitely required to settle the karmic accounts. So, as long as there is the remembrance of the body, there are karmic accounts [to be settled]. And when the soul goes beyond the remembrance of the body... it should go beyond like what? It should go beyond just like there is *space* beyond the atmosphere of earth. When these *rockets* and so on are released, they go even beyond the atmosphere of the earth. Yes, after going beyond, they aren't attracted towards the earth anymore. No attraction of the soil, this soil in the form of the body can pull them. Similarly, the *sanskaars* of the karmic bondages of the bodily beings that have been filled in the soul for 63 births, those *sanskaars* pull [us] till [our] karmic accounts of 63 births are settled with the bodily beings. Whichever soul whenever settles the karmic accounts of the incorporeal *stage*, that soul will go beyond the attraction of those bodily beings. It will go beyond means it will attain the *karmaatiit* stage. The *number one* soul among those who go in the *karmaatiit* stage, it itself receives the *title* of God. So, it was said, the Highest God will certainly make [us] high.

The world doesn't know these topics. Whose position is the highest in this world? [The position] of the *title* holder God and the *title* holder God is called Shankar. What? It will be said *Shiva Shankar Bholenath*; it won't be said Shiva-Narayan. Whose name will be combined with Shiva? Shankar's name will be. They won't combine it as Shiva-Lakshmi, it won't be said Shiva-Brahma, it won't be said Shiva-Vishnu. What will be said? *Shiva Shankar Bholenath*. He has different titles as well. [In the name] 'Shiva-Shankar' whose name is first? The name of Shiva is first [and] the name of Shankar is later, it is the second [name]. So, there are *number one* and *number two* God as well. What? Which one is the best? (Student said something.) No.

⁷ Lit. organs; including *karmendriyaan*- parts of the body used to perform actions and *gyaanendriyaan*- the sense organs

⁸ The one who makes spiritual effort

Which *number* is the best and which *number* is considered by people to be bad? *Number one* is considered very good and what about *number two*? *Number two* isn't said to be good. But it is used. Don't they *use duplicate* materials? They do. When they don't have the *original*, what do they do? They use *duplicate* [things]. So similarly, these are the two Gods. One is Shiva, the Point of Light, who is always a resident of the Supreme Abode. Where is He a resident of? The Supreme Abode. There is no question of the highest and the lowest there. But when that Shiva, the Point of Light, the resident of the Supreme Abode comes in this world, what is His aim when coming in this world? (Students: To purify the impure.) Yes, His aim is to establish the pure world of the household path. What is His aim? His aim is to establish the pure world of the pure [household] path. So, when He Himself comes, will He come in *pravritti* (companionship) or will He live in renunciation? (Student: *Pravritti*.) He will come in *pravritti* as soon as He arrives. What? As soon as He comes, the *second* He comes down from above, He **does** need the *pravritti*, whom He can enter. So, the *pravritti* in which He enters first of all ... there are three types of souls. What? One [type] is such, who speaks a lot. What? She speaks a lot, and listens and narrates a lot. What? She is *perfect* in listening, *perfect* in narrating as well as *perfect* in speaking. She has very big ears, so, will she be a *mahaarathi*⁹ or what else will she be? She will certainly be a *mahaarathi* [in] speaking through the mouth, listening through the ears and narrating in [other's] ears. The second [type] is such, who thinks a little before speaking something. What? Whatever she heard from someone, before imbibing it after listening, she thinks a little. So, she will think before narrating [what she heard] as well as before speaking. But, she isn't able to decide [anything]. What? There are some people like this, aren't there? They will hear, narrate [to others], speak as well, they will give long speeches. For example, there are sanyasis, big political leaders in today's world; they deliver such long speeches. Is the world influenced by their speeches or not? It is. People consider them as God, [they think:] this one himself is the form of God. But do they make a firm decision within regarding who God is? Do those political leaders [and] great sanyasis make this firm within themselves, which is the true form of God in reality? Do they? They know within that they haven't recognized God, the true form of God, but to run the world, they keep saying that the *title* of '*Shri Shri 108, Shri jagatguru maharaj*' is theirs. So, they belong to the *list* of those who speak, listen [and] narrate [to others] in this way.

The second *list* is of those who do listen, but they don't imbibe it firmly. They did listen from one ear, but removed it from the other [saying:] *arey*, the topic didn't seem good [to us]. They do listen but they hesitate to narrate [thinking:] we don't know whether what we have heard is true or not. It means they were unable to decide. So, they don't speak it through the mouth; they will remain silent. They don't want to *disturb* others, but they aren't able to decide either. What? Whatever they have heard, is it *right* or *wrong*? They are the second type of souls. So, which ones are good between both? These are the two types of souls, which ones will be called good between them and which ones will be called worthless? What? (Student: Those who imbibe after listening...) After listening? (Student: Those who listen, think and imbibe. They aren't able to decide.) Those who aren't able to decide are elevated, but they don't narrate [what they heard] to others because they themselves weren't able to decide. And the third type of [souls] are those who listen [to something] and take a decision immediately: this is *right* and that is *wrong*, it means, their power of decision is very sharp. They are *first class* in taking a decision. They take a decision and when they have taken a decision this is *right* and that is *wrong*, there is no trouble in narrating it to others either. They narrated it as well. They listened, took a decision as well as narrated to others, but they can't imbibe it in their life in practice so... 😊 😊 then is there any use? (Student: No.) Can there be any benefit to the world through all the three? Can there be any benefit to the world through all the three

⁹ Lit. elephant rider; a great warrior

types of souls? What? (Student: said: No.) Why? (Student: They can't do it in practice.) Yes, they themselves can't do it in practice; they themselves can't **do** [it] in practice. They can listen, they can decide through the intellect what is *right* [and] what is *wrong* after listening and they can also narrate to others what they decided but they themselves can't imbibe it in their life in practice. So they are the third type [of souls].

Now who should be considered *number one*, *number two* and *third class* among them? Speak up, speak up fast. Who should be kept in the first *number*, who should be kept in the second *number* and who should be kept in the third *number*, *third class* among them? (Student: The one who listens and narrates is in the first number.) Listening and narrating; the one who listens and narrates [to others] immediately, who doesn't think through the intellect is in the first *number*? *Number one*! (Ironically:) *mataji's* judgement is very good! You want to *follow* just like this. Alright. Will you become an arm of such a soul? Whose *number* is first? Whom will you give the *first grade*, *number one*, then the second *number* and then the third *number*? (Student: The one who listens, has faith in the intellect and then narrates [it] to others...) Yes, he is *number one*. *Acchaa*, what about the second *number*? (Student: The second number is of the one who narrates to everyone.) The one who narrates to everyone is the second *number*? (Student: The one who listens and [then] narrates to everyone.) He is in the second *number*! He is *second class*! *Arey!* The one who listens to talks and narrates it to everyone talkatively, the one who listens to rumours immediately and narrates them to others. What? The one who reads in the newspapers immediately: this thing was mentioned about the Mayan civilization; the one who hears in the television, watches through the eyes and immediately narrates to others: this thing, that thing has been mentioned in the Mayan civilization, are they the ones belonging to the *second class*? (Student: The *third class*.) Yes, they belong to the *third class*, then who belongs to the *second class*? (Student: The one who thinks and speaks.) Yes, the one who thinks and speaks. Will he speak? You have already spoken [about him]. (Student: He doesn't tell others.) She has already mentioned him to be *first class* [saying] that the one who listens, thinks and speaks it out is *first class*. (Student: Baba, he doesn't narrate to others.) Yes, how will he speak? When he himself takes a decision, only then will he tell others. He didn't take a decision at all. If he just listened; listened means whoever caught (said something in) his ear, that topic reached inside [him]. It is kept inside. Well, the ear was certainly caught, [wasn't it?] ☺☺☺ Were the ears caught or not? Now, whoever [says anything]... suppose someone narrated [something], he had his ears caught by him, if someone else narrated [something], he had his ears caught by him too [but] didn't take a decision about [whatever was narrated by] both [the souls]. If some third person catches his ears, he will [tell him:] take it brother. My ears are meant to be caught [by anyone]. That is why Baba has said, in the *Trimurti* (three personalities), the first personality, the second personality [and] the third personality, these three personalities of the *Trimurti Shiva* aren't tigers in reality. What? It has been said in *murli* that all the three aren't tigers. One is a tiger, one is a goat and one is a horse. What? If someone rides on a horse but the reins aren't in his hands, if the reins aren't in the hand like intellect, then what will the horse do? The horse will take him in a ditch; the horse will run according to its will. What? And what will it do by running according to its will? It will drop him in a ditch. A goat is better than such a horse. You can hold its (the goat's) ear. ☺

So, Baba has said with respect to this, that these are the three *categories*. Among these three *categories*, the *first class category* is of [those who] listen, decide through the intellect and [then] narrate [to others]. But are all the three personalities deities or God? (Student: Deities.) Why? Isn't it said '*Dev Dev Mahadev*'? Among the three personalities, what is the personality on the top called? (Student: *Mahadev*.) [The lowermost between] the two personalities below will be called '*Dev*'; then the middle one will be called '*Dev Dev*', [meaning] the deity of the deity and then the topmost [personality] will be called '*Mahadev*'.

He is certainly a big deity, but the deities are foolish. What? Are the deities foolish or are they clever? (Students: Foolish.) Deities are certainly foolish. So, he (*Mahadev*), is the most foolish among all the foolish ones. What is he? What is Shankar? The most foolish among all the foolish ones. *Arey*, you are laughing! Why? Isn't he that? *Arey*, isn't he the most foolish among all the foolish ones? *Mataji* [is saying:] yes, he is. Why not! How was it said that he is foolish among the foolish ones? (Student: He is the most intelligent among the intelligent ones.) He is the most intelligent among the intelligent ones? He is the intellect of the intelligent ones? Is *Mahadev*, the biggest deity among all the deities, the intellect of the intelligent ones? Or is he the greatest fool? (Student: The Father Shiva enters him...) Yes. In fact, the *Supreme Soul* Shiva is the Intellect of the intelligent ones. What? He is the Intellect of even the intelligent ones. Until that *Supreme Soul* enters him, he isn't able to take any decision through the intellect. Is he able to? Does he take any decision regarding who is God in reality? Does he take a decision [regarding] who is God, the *original* God? No. Just like the world continued to follow blind faith and blind devotion, it continued to live according to their own will, does that soul also fall or does it rise in the 63 births? It falls. Does he take a decision regarding what the real form of God is? Does he know? No. So, the *number one category* among the three categories... what? To listen and think, it means, the one who thinks and thinks and thinks and then takes a decision and then speaks it, he is elevated. If he just listens, sees but doesn't think, he isn't a human being (*manushya*) at all. When is the name '*manushya*' given? The one who uses his mind, he is '*manushya*'. This is why the real God comes and gives judgement. When He comes in this world, He gives judgement. What judgement does He give? [He gives judgement] regarding who is [the most] elevated human being in this entire human world. What judgement does He give? Does He catch the elevated human being in the entire human world or does he catch someone else? He catches the elevated human being. Why does He catch him? He catches him to sow the seed of knowledge, to sow the seed of truth, to establish the land of truth. What? So, should the one whom He catches *pass* or *fail*? He should *pass*. Then, does he *fail* or does he *pass* in the beginning of the *yagya*? (Student: He fails.) *Eh*, what is this? *Arey* brother, when He caught the *number one* [human being saying,] he is the most elevated human being, he is the *number one* human being in the human world, he is the seed of the entire human world, when He caught that seed, it should *pass*. Why did it *fail*? (Student: There wasn't much knowledge in the beginning.) There wasn't knowledge? *Arey*, knowledge comes [in the intellect] by churning, doesn't it? And is that soul capable to churn [knowledge] or not? Isn't he capable to think and churn? He is. Then? (Student: There wasn't much knowledge.) How much knowledge? (Student: In the beginning [of the *yagya*].) In the beginning... the topic of the beginning itself is being discussed. (Students said something.) Yes, why doesn't it have knowledge? Because in the end of the Iron Age all the human souls become the ones with a stone like intellect. When *A to Z* human souls become *taamasi* (degraded), what do they become? They become the ones with a stone like intellect. What is its *proof*? Is there any *proof* in the path of *bhakti*? (Student: Idols are of stone.) The idols are certainly of stone, then all the idols became the ones with a stone like intellect, then God should enter everyone! *Arey*, when all the 330 million deities became stones, idols of stone were made of all of them. Everyone became a stone, so, He should enter everyone, shouldn't He? (Student: The highest one...) Then, who is the highest? And how will you come to know who is the highest among these idols, among the 330 million idols? It can be known. The one who is the highest will be universal in the path of *bhakti* as well. He will be the first one [in this world]. When *bhakti* (worship) begins in the path of *bhakti*, **he** will be the first one [to be worshipped]. The one who is [present] in the beginning is in the end [as well]. (Continued in vcd 1201)