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Dated 19.04.18,
Clarification of Murli dated 18.05.67

The morning *class* dated 18.05.1967 was being discussed. The topic being discussed was on the fourth *line* of the first *page*. **Now**, when? In the Elevated Confluence Age, you are sitting here itself. Who are 'you'? You, the *rudragan*¹ who are the first born children of the *yagya* of the knowledge of Rudra are sitting here itself. Where are you sitting? Where there is the pit of the sacrificial fire of Rudra. Where is this pit of the sacrificial fire of Rudra? It is said in the Gita, '*idam shariiram kaunteya, kshetramityabhidiyate*'. [It means,] Oh! Arjun, the son of Kunti, this chariot like body of yours is a *kshetra* (field). Call it the battlefield or the field of religions. All the religions that are spread in the world, it is the battlefield of all those religions. This is why, it is said in the Gita '*sarva dharmaan parityajya*'. What? Renounce all the religions. It isn't that there are all the religions in the end of the Copper Age and God orders to renounce all of them after His arrival. No. There isn't the Sikh religion then. Is there? Who is the religious father of the Sikh religion? Guru Nanak; he came now, 400-500 years ago. So definitely, it is about the Iron Age, isn't it? "Leave **all** the religions" means leave all the religious fathers too. And where should you come and sit? Come and sit here, which is the *central place* of the battlefield of all the religions. It is called, what is it called? Where is it? Where is the battlefield shown in the path of *bhakti*? *Karmkshetra* (the field of actions). '*Yuddh kshetre* (battlefield), *karm kshetre*', *dharm kshetre* (field of religions). Where is it shown? (Student commented.) Yes. That is correct; *kuru* means *karm* (action), *kshetra* means place, the place of battlefield. There are numerous religions, aren't there? There are many *karmkaand*² based on those religions. All are fighting with each other about the *karmkaand*. "We are true. Our *karmkaand* are right, they are worthy of making [people] reach God". So, '*sarva dharmaan parityajya*' [meaning] leave all those religions; leave all the *karmkaand* made by all the religions. Follow the way I show.

Where do I show it? Here. 'Here' means where? I sit here, in the chariot like body of Arjun and I show it. This is the *yagya kund* (pit for sacrificial fire), the imperishable *yagya kund*. The whole world will be sacrificed (*swaha*) in this *yagya kund*, but this imperishable *yagya* of knowledge will keep continuing in this world. In heaven in the form of the Golden and Silver age, the essence of knowledge that is the point of light soul, the deities will focus on that soul conscious form. And the body whose support the soul takes, that nature (*prakriti*) like body, its deformed (*vikrit*) form starts from the dualistic Copper Age. It is called *aparaa prakriti*, a low *type* [of nature] in the Gita. So, both types of *prakriti*, *paraa prakriti* with soul consciousness and *aparaa prakriti* with body consciousness are present on this chariot like body. That chariot is called field (*kshetra*). If there is the *kshetra* there must be someone who is *kshetrii* (the one who occupies the *kshetra*) as well. Arjun is the *kshetrii*. There must be someone who knows that *kshetra*, [i.e.] the *kshetragya* as well. There is no soul in **this world** who knows that chariot like body, what that chariot like body is in this world, who he is, what *part* he plays. **I** am that *kshetragya*. Who is 'I'? Shiva, the One who is beyond the cycle of birth and death. This is why, call it the immortal *kshetra* like body, the chariot... just like the

¹ The followers of Rudra (a name of Shankar)

² Ceremonial acts and sacrificial rites or rituals

soul is immortal, but the body of that soul is also immortal. On this stage like world, that soul certainly remains in this world taking some body. At the end of the *kalpa* (cycle), everyone's body will be destroyed but the body of that soul won't be destroyed.

So, where are you sitting? The chariot like body in which I am sitting, your soul in the form of the mind and intellect - what? - it has settled³ there. The corporeal chariot like body and the incorporeal Shiva who is sitting in that corporeal chariot, you call the *combination* of both of them Shivbaba. His remembrance, the Shivling has been shown in the *Shivalaya* (the temples of Shiva) in India for 2500 years. The big *ling* form, the body is also shown in the Shivling but the *karmendriyaan* [and] the sense organs aren't shown on it. It means, he stabilizes in such a *stage* of remembrance, he has such a high *stage* that, that soul doesn't have the consciousness of the *karmendriyaan*, [and] the sense organs at all. So, that *ling* is the remembrance of the nature like body, which remains present at the end of the *kalpa* too, in this world. This is why, he is called the death of the deaths, the great death, the one no death can devour. Death will devour the whole world but no one can devour that *ling* like body.

So where are you sitting? You are sitting in the pit of sacrificial fire of Rudra (*Rudra Yagya Kund*). You are sitting around it to make offerings. What [offerings]? **You** children are sitting here to offer body, mind, wealth, time, contacts and relatives. You are certainly sitting [there]. You are sitting near whom? You are sitting near the ones who create heaven. Is it 'the one who creates heaven' or 'the ones who create heaven'? '**The ones** who create heaven'. 'The ones', means there are two [people]. One [of them] is the soul in the form of a male (*purush*) who makes *purusharth*; his name is Arjun. What? He acquires knowledge. God enters his chariot like body to narrate the knowledge of the Gita, doesn't He? So, that Arjun is a soul, a point of light. Which soul is it? There are numerous human souls, five-seven billion in this world, but this one is that soul who plays a *part*, the *hero part* on this stage like world by changing 84 types of clothes in the cycle of 84 [births] from *time to time*. So, the chariot of the *hero* actor in whom the highest of the high God... who? *Parameshwar* (God; the Supreme Ruler), there is no *Ishwar*, ruler, higher than Him at all. You are sitting there.

And who is the one who creates heaven? I am sitting in this chariot to drive it, to control the *indriyaan*. I am sitting to narrate the knowledge of the Gita. As for the rest, **I** am not the Creator of heaven. Why? Am I the Creator? No. In this world, should the creator be corporeal or incorporeal? How is the world? Corporeal. So, the creator should also be corporeal. So, the one who is Arjun himself is the soul who takes on the corporeal body and how is he? He is [the soul] who plays the truthful part on this stage like world forever. He is the *hero* actor, the main *actor*. So, is he alone? The soul in the form of male, Arjun, does he create the world alone? No. He needs the nature like body, he takes the *satvik* (pure, *satopradhaan*) nature to create the new world. What? It becomes *satvik* through the power of yoga. So there are two. Who? One is the soul... Both of them are **My** nature. *Prakriti* means nature. As for the rest, I am soul conscious. I am just soul conscious. There is no trace of the five elements in Me. When I come on this world, I take the support of the body of five elements. It is written in the Gita, '*Prakritim swaam avashthaaya* (I control My nature)'. This nature... I *control* the body conscious nature. It is said in this way too, '*avashtamya*', I *control* it. I don't *control* Arjun's soul. I let him free. What do I *control*? The body, the *indriyaan* of the body. So these two:

³ *Dera jamana*- to settle. Lit. means to pitch up a tent.

prakriti aparaa and *paraa prakriti*; one with the consciousness of the soul and another with the consciousness of the body. Who are they? Arjun's soul is *paraa prakriti*, the *prakriti* which assimilates the highest stage and the body has the consciousness of the body. The body isn't immortal. [It isn't] immortal means it keeps declining. As it comes in the connection of the body, it keeps declining. So these are two [*prakriti*]. Who? There are two [*prakriti*] in practice as well. The one who is Arjun is one soul. Just like I need the support of the *aparaa prakriti* like body of this soul, similarly, when Arjun's soul becomes complete, his chariot like body too achieves the complete *stage*. And when he attains the complete *stage*... There are two things, one is male and the other is female. Who is female, who becomes a mother, a wife, a sister as well as a daughter. There are many forms. So, she is the first *prakriti* from whom the first Brahmin is born. Who is born? The first Brahmin. From whom is he born? From *aparaa prakriti*, the *prakriti* with the consciousness of the body. She is named 'the mother of the world' in the world, the one who gives birth to the whole world. What does world mean? The one who gives birth to 500-700 *crore* human beings. Call her Jagdamba, call her Brahma. *Brahm* means senior, *ma* means mother. Yes, this is certain that, that form of the mother speaks. She is the one who speaks. During the end time of the world, all the governments in the various countries, who manage their country, their house, the *controllers*, the politicians, all of them speak. What? They speak a lot. Tulsidas has said, '*pandit soi joi gaal bajaava*' (the one who speaks a lot is considered to be a scholar). They deliver very good speeches so the subjects are influenced by them a lot. So, whose children are all of them? There is only one mother, who is called *aparaa prakriti*. They are the ones who follow that *aparaa prakriti*. The entire world is her progeny. In this whole world, the soul who is the first *hero* actor, the one who is the eldest child of Shiva, the Point of Light, the *Supreme Soul* in the form of the soul, that child himself is the first child of that *prakriti*. How?

When Shiva comes, whichever human body He enters - He does enter, doesn't He? – so, what name does He give him? He gives the name Parambrahm (the Supreme Brahm), Brahma. So, that bodily being is definitely Brahma, the first, number one [Brahma], but he is a male. So, is a male required to create the world? Will it work if there is only a male? It won't. So who is required? A female form is required. The one who becomes ready first in the form of a female is called... what is she called? She is called...of Parambrahm. The one who is called Parambrahm, he is also the supreme father. He alone is the form of the *ling*. In that the *ling* form is Parambrahm. The form of the point is... What? He is called the father. Father means he is a male form, the soul. So what will be born from both of them first? There is only one male. He is a male in practice, isn't he? They are called *rudragan*. What? Those with the soul conscious form. They have the soul conscious form in the beginning of the world and in the end too, they have the soul conscious form. Among them, the first one is given the name Yogini, the one who is born from Yoga. She is called *pardadi* (great grandmother) in the Brahmin world. Who is younger than *pardadi* in the family? The grandmother (*dadi*). So, who is the grandmother? The one who plays the *part* of the grandmother is the soul who is the last bead of the rosary among the children of Rudra (*rudravats*), [she is a] *rudraksh* (the berries of the *rudraksha* tree used for rosaries). And both are sitting close to each other in the rosary. What? The first bead of the rosary and the last bead; who is closer? Both are close, aren't they? So, the one who is the last bead, does it have less soul consciousness or is it equal to the other beads? It has less soul consciousness. So, she herself is called Jagdamba, the mother of the whole world. She is the mother. And through the mouth of that mother, when the *clarification* of the visions of Dada Lekhraj Brahma is received, what happens? The one who listens to it, the one who understands along with listening, the one who explains along with understanding, that personality who is called

- what? He is the father as well as the mother - Prajapita Brahma. He is born, so did he become the first Brahmin or not? [They are] the mother and the child in practice. The soul of Arjun is the first Brahmin of this stage like world. And what is the support of the first Brahmin? The support is certainly the chariot. So, is the chariot first or the soul first? Is the soul first? No. In this world, when a child is born, does the chariot become ready first or is the soul ready first? First, the chariot becomes ready. So, the child is also revealed through that very chariot. What? That mother is the form of the body, the form of the chariot. This is why, actually, that body itself is *aparaa prakriti*, God Shiva, the Incorporeal takes his support.

You are sitting near Him, here. So, these two are the creators of heaven. Who? The soul who plays the No.1 *part* on the stage like world - for example, the Muslims say '*Allah Avval diin*' - and the body. What? *Prakriti* (nature) in the form of the body. These two are the creators of heaven. The *practical* form of both of them is required because the Shivling isn't the *practical* form. The *practical* form is of those two souls who are called Mahagauri and Mahakali in the world. Mahagauri means? *Prakriti* with soul consciousness. This *prakriti* with soul consciousness and *prakriti* with body consciousness, both, together, the soul and the body, *prakriti* (nature) and *purush* (male) are the creators of heaven. And it is these two who are making you children worthy of heaven. Then what does Shiva do? Is Shiva *akarta* (the one who doesn't do anything) or *karta* (the one who does things himself)? He certainly is *akarta*. He doesn't do anything through the *karmendriyaan*. Then? What is His *part* on this stage like world? He gives what is called the inexhaustible storehouse of knowledge after coming. So, whoever assimilates it... The soul alone assimilates it. So, the soul who assimilates this knowledge on this human world, with the help of the knowledge, in the form of the mother and the father, in the form of *purush* and *prakriti*, they make you children worthy. So when you are sitting here ... Where? You are sitting near the *yagyakund*⁴. So certainly, you must have the intoxication of studying from Baba to become the masters of heaven. From whom? From the Father, from the Father of the souls or from Baba? What is the difference between the Father and Baba? The Father is incorporeal and Baba is the combination of the corporeal and the Incorporeal. So whom are you studying from? The mother gives only the *basic knowledge* and the one who is called 'Baba' gives the expansion of the *basic knowledge* and also [the basic knowledge] in the form of the *Supreme Teacher*. So you are studying from Baba and becoming worthy after studying. Just like this Baba, the combination of the corporeal and the incorporeal ... who? Who is called Baba? The one whom He entered, the body in which He came, the soul of that bodily being, the *combination* of that soul and the body is Baba. He is called Arjun, he is called *muurtimaan* (corporeal) Shankar, he is called Aadam as well as Adam. The soul is the same. So, he is teaching you children by becoming the *Supreme Teacher*. He is making you worthy to live in heaven. And they also study. What was said? Those who are making you worthy, do they themselves study or not? The one who is *purush* (male) and [the one who is] *prakriti*, the mother and the father, their *combined* [form is] named Prajapita Brahma. There is the mother as well as the father, but their *practical* form is required in the corporeal. So, they also study. Those who are making you worthy, are they one or two? There are two. They also study. How do they become worthy? To become worthy, purity is required and purity comes only through pure

⁴ pit for the sacrificial fire made during the traditional rituals. Here means the spiritual family of Shivbaba

knowledge. Purity will come in you only if you have imbibed the pure knowledge in life in practice; otherwise it won't. So purity is required. And will that purity come in the perishable or the imperishable? The soul is male and the body is the mother in the form of nature. Among both of them, who is perishable and who is imperishable? The soul is imperishable and nature is perishable. So it was said, purity is required. It means, body consciousness brings you down and it makes [others] fall. What? What is the *proof*? The *proof* is that ever since the beginning of the Golden Age, when souls play a *part* by taking on a body, they do remain in the consciousness of the point of light form, in its remembrance, but in order to continue the world, they have to take the support of the limbs of the body. If they take the pleasure of the body, they will fall. So, who falls? Does the body conscious *prakriti* fall or does the soul conscious *prakriti* fall? Who will fall more? The soul conscious one? The body conscious one falls. The soul conscious one is stable. The soul is imperishable, isn't it? So, she remains pure till the end. What? Impurity doesn't come [in her] at all. She doesn't become adulterous at all. She remains just pure. This is why no topic of the one who teaches is new. What? This is about every *kalpa*, it isn't new.

There is only one. What? Who is the teacher? *Prakriti* and the soul conscious one, *paraa prakriti*, the one who remains in the highest *stage*. What does 'there is only one' mean? Both of them make one personality who is called Mahalakshmi. She is called, what? *Vishnuruup* (the form of Vishnu). We try to be in the remembrance of Shivbaba everyday. What? The *combination* of the soul and the body is called a personality, isn't it? So, we call that number one personality Shivbaba, the combination of the corporeal and the Incorporeal. We try to be in His remembrance everyday. 'We' mean who? Does 'we' mean one or many? (Student comments.) Yes. All the beads of the Rudramala (the rosary of Rudra), it is about them. It was said 'we' try to be [in remembrance] everyday. What does 'everyday' mean? It shouldn't be that we remain in remembrance today and tomorrow we don't. We remain [in remembrance] now and after some time we don't. No. We try to remain in remembrance continuously, endlessly. Still, those who are sitting here - what? Specially those who are sitting here face to face - you are certainly sitting to become the masters of the world. What? You children... 'here' means where? There are *upasak* (worshippers) who worship (*upasna*), aren't there? Their very name is 'up' - it means close - 'aasak' - it means those who sit close taking a seat. Those who sit close. So, you sit closest to this *yagyakund*. What? Why? In order to become the master of the world. How will it be said to become the masters of the world? It means, those who are the eight deities, those who are called the eight *vasu* (name of a kind of god or semi-divine being belonging to a class of eight), who are called the masters of the eight directions, the *digpaal* (guardian deities of the eight directions) sit closest to the *yagyakund*, near the *yagyakund*. Why do they sit close? In order to become the masters of the world. How will one [person] manage such a big world, the entire world? Does he need cooperators or not? So they, who sit close, are cooperative. For example, who sit close to the king? What are they called? Royal officers. They are called prime minister, minister, the commander in chief, there are such names for the officers, aren't there? So, you are sitting to become the masters of the world. Just the king doesn't *control* the whole kingdom. There are his cooperative arms too, or not? So, to become the master of the world, remember the world. 'World' means the one in whom everyone is merged, [all] the religions of the world, the religious fathers of the world, [and] all the *followers* of those religious fathers, there must be a seed for them, mustn't there? Just like the entire tree is merged in that seed, if you remembered the seed it means you have remembered the world. Do you remember the whole tree when you look at the seed or not? So, remember the world. Remember that heaven and the Father. In that seed, there is also the world of heaven. What? Heaven gives happiness,

doesn't it? Or does hell give happiness? Hell (*narak*) is created by man (*nar*). Whatever a man does, he creates hell; he makes hell. And what God does through the man, heaven is created by it. So, do you remember that heaven, do you remember the Father? What do you remember? Heaven. What does it mean? He went in the stage of the self first, so he alone is your heaven. Do you want heaven first or do you want hell first? Everyone will say: Let us enjoy happiness first, we will see what happens later.

So, you have to remember heaven and the Father. This is your number one *routine*. What? The One who is the Creator of heaven, remember Him; and? Remember the Creator Father, and? Remember the creation of heaven. You have understood, haven't you? And what was the third [thing] mentioned? Remember what? Remember the Father, remember heaven, and did He mention anything else? What? Remember home. What? Why? It is because until we reach home, we won't be able to go in the new world, heaven. So what is home? Beyond the world of the sun, moon, stars, the *Supreme Abode*, call it *Arsh* (Muslims call the Supreme Abode *arsh*), call it *Paramdham*, call it *Brahmalok*, *Shantidham*, from where the Father Shiva comes in this world, in whoever's body He comes, he is given the name Brahma. It means, he is the Parambrahm. He is the house where the Highest of the high Father lives. What? In this world, you children attain such a *stage* of remembrance that in this very world, you create a similar house to the Supreme Abode, which is beyond the world of sun, moon, stars. The Supreme Abode. You have understood, haven't you? So, remembering these three is your *routine*. What is your daily *routine*? Remember the house meaning remember Parambrahm because without going there, you can't go to heaven. Remember heaven. Then, in the first *number*, remember the Father. If there is the father, there is also the mother. What? If there is Parampita (the Supreme Father) Parambrahm (the Supreme Brahm) is also required. Param means the eldest, Brahm means the senior mother. Parambrahm is also required and when you children reach Parambrahm, from there, you come in this world number wise (at your own pace), first, to experience happiness. That is called heaven. Did you understand? It means, this is your daily *routine*. What should you do? Remember the Father and the heaven that the Father creates, remember that world of happiness, the Abode of Happiness. Because when you go to the Father's home, where will you return? Will you come to the Abode of Happiness or to the Abode of sorrow? First, to the Abode of Happiness. Every soul goes to liberation in life (*jiivanmukti*) first. Later on, it goes to the life of bondage (*jiivanbandh*).

Like students in a *school* have to go to school daily. It is their daily *routine*, isn't it? What do they have to do after going to *school*? They have to study daily. They have to go to the *school* daily. And then, they have to *pass* this and that *exam*. There are exams from lower [classes] to higher [classes], aren't there? If they pass a high *exam*, they will gain a high post. If they pass a low *exam*, they will obtain the low post of a peon etc. Look, how big, terrific your exam is! What? Your study is also... Is your study also the greatest, the highest study? How is your study? It is the highest of the high study. Who teaches it? The Highest of the high Father, the Father of fathers, who has no father. That *Supreme Soul* comes in this human world [and] the one who is the highest actor of the human world - what? The *hero* actor - He gives the *teaching* through him. He teaches. So, the *Teacher* who teaches is also the *Supreme Teacher*. The study is also of *supremacy*. And what about the examination? Yours is the biggest examination. What? You have to become the master of the world. Is there any highest post in this world? What is it? To become the master of one direction and then, the world that becomes ready in the eight directions, you have to become the master of the whole world. Then, there are many countries in each direction, to become the master of those small

and big countries. What do **you** have to become? You have to become the master of the world. So, the examination is so big, terrific. And the One who teaches is also superior. What? They make songs and sing. *Shikshak ho sigre jag ko diya tat kaha ab deti hai shiksha*. It means, there is some soul who gives teaching to the souls of the whole world in the human form. What? What is he called? He is called Sudama in the scriptures. ‘*Su*’ means beautiful, ‘*dama*’, ‘*dam*’ means wealth and property (*dhan sampatti*). The one who obtains inexhaustible wealth and property of knowledge. What does it mean? Who? The soul of Ram. The eldest son of Shiva among the human souls. So He is such a great Teacher! This is such a great examination! The one who teaches is the Incorporeal One, the Father of even the corporeal human beings, the One who doesn’t have any father. There is no father greater than the *Supreme Soul*. So, you children should have such high intoxication. What? Our study is the highest as well as the One who teaches [us] is the Highest. The examination is the highest and the post [of] the master of the world that we will achieve after the examination is also the highest.

Look! This is the whole Bharat (India). What was said? And this is the whole world. What was said? What is the whole Bharat? Bharat, in which God comes, which is called *desh ... desh* means a place and the body of a human being too... what is the chariot of Arjun? The place of God’s arrival. So, that chariot like body, when he obtains his identity ‘I am a soul, I am not a chariot, a body’, he is Bharat. ‘*Bha*’ means the light of knowledge; ‘*rat*’ means the one who remains engaged in it. Until there is the *purusharthi* life (life of making spiritual effort) and until God who enables him to make *purusharth* remains in his chariot, what will he do? He remains engaged in knowledge. And he doesn’t remain engaged in just knowledge, what is greater than even knowledge? *Vigyan* (science), special knowledge. The *practical* knowledge. So, the *practical* knowledge is to assimilate the purity of the body, mind, money, time, contacts and relatives; [it is] to attain the unadulterated *stage*. So, this is the whole India, where purity has a lot of importance. Look, even today, the maidens and mothers of India who are body conscious, the earth in the form of the body, what are they called? Maidens and mothers are called the earth in the form of the body. Those maidens and mothers become the *shakti* (lit. means power; the consort of Shiva) of God, the Shivshakti. They are called Mother India (Bharat mata). This whole India is famous for one principle: the extent to which care is taken for the purity of maidens and mothers, there is no country of the world where so much care is taken for the purity of maidens and mothers. So, this is the whole India - What? – which becomes heaven. What is the base? Purity. And then there is the whole world. Except for the country India, there are all the countries of the whole world, but there, there isn’t as much importance for the purity of the earth like maidens and mothers . So, what is the difference between the whole world and this India? Where there is the importance of purity, the population is small. And where... it is called heaven. And where there is no importance [given to purity], the whole India, the souls who are the residents of India come under the influence of the foreigners. Then, what happens? It is India that becomes the greatest hell. Between this whole India and this whole world, where is the most population like flies and mosquitoes? Is it in the world or is it when India becomes heaven? [It is] in the world. So look, there are many in the *student life*. What? Some become students of *basic knowledge*, some become the students of higher *knowledge*. The higher the *knowledge*, the lesser the number of *students*. As for the rest, *students* are anyway *students*. There are many.

Now, the children understand what that *student life* is... What? The worldly [student life]. The *student life* in the world; there is such a difference between that *student life* and our

student life. We have become the students of the *Supreme Teacher*. There is a vast difference. What? The worldly *student life* where they study the worldly study of materialism (*bhautikvaad*), [where] they teach the analysis of the five elements... So what is the difference? And here, it is the spiritual study, to know how the record of 84 births is filled in the soul . That is the study of one birth and this is the study of many births. But this *student life* of the *Ishwariya* (of God) knowledge is obtained only in one birth in the world. It is obtained only once. What? And that study? You obtained it birth after birth. No one obtains the study of kingship from that study. What does this *Ishwariya* knowledge teach? It teaches to rule. The name of the very Teacher is Ishwar (God). 'Ish' means to rule, 'war' means elevated. The most elevated ruler of the world is Ishwar. Then, in comparison to Him everyone is number wise (have different levels). There are rulers even at the end of the Iron Age. There were Narayan, rulers even at the beginning of the Iron Age. Who are considered to be elevated? Who are worshipped? Narayan of the Golden Age is worshipped. Go and see in India, Birla temples are built as its remembrance in every village, city. Very grand temples are built. Why are such grand temples built? It is because, those souls of Lakshmi-Narayan have done a lot of *Ishwariya* service in this world. And in comparison to them, they make small idols of Jagdamba, they make small temples. But there must be some reason, mustn't there? What is the reason? Why do they make small idols, small temples? They make very grand temples of Lakshmi-Narayan, they also decorate their idols a lot. They also decorate their temples a lot. Look, they decorate the temple of Swami Narayan so much. What is the reason? Those who did little *Ishwariya* service of knowledge, their temples and idols are made small.

Those who did a lot of service of *Ishwariya* knowledge, grand temples are made for them and their idols are made big. So this is the *student life*. You should have so much respect for this *student life*. And you should do so much service of the world after studying this study. You have that *student life* birth after birth. What? Students study in hell and students study in the world of heaven as well. What? In the 84 births, [there are] the reformed human beings who are called deities and the human beings who are spoilt, who are called demons; there is study everywhere, but that study is taught by those who take a body and this study, who teaches it? The one who teaches in practice, that soul leaves the support of the body. He leaves it even through the thoughts. This is why, the Shivling is made as his remembrance. Hands, legs, nose, eyes, ears aren't shown on it. What? It isn't that he doesn't have a body; he does have a body but he doesn't remember it. So, there is the physical study in the world. The body is called *jism*. It is the study of the five elements of the body. The body is perishable, so the five elements from which the body is formed, the study of those five elements is also perishable. That study stops giving fruit in this very birth. That too, it isn't necessary that whatever study is studied in this birth will bring benefit here or not. So, that worldly study is called the physical study. The physical *student life*. And this study of God is the spiritual *student life*. The souls study here and there, the bodies study. The body conscious beings study considering themselves as a body. What? Body conscious ones (*deh bhaani*) won't be called those with soul consciousness (*dehi bhaani*). The soul who takes on the body is called *dehi*. So, there isn't soul consciousness at all. And you sweet children here know that we are souls, points of light and the father of the point souls who becomes constant in the *stage* of the point of light, that father of the human world alone teaches us, he becomes a point of light equal to Shiva. He is the father of the whole human world; the Father of the souls also enters him *permanently* and teaches the whole *Ishwariya* knowledge. Om Shanti.