

VCD No. 1183, Dated 17.10.09, at Anantpur
Clarification of Morning class 03.09.1968

Om Shanti. The *vani* of the morning *class* dated 03.09.1968 was going on. The topic on the last *line* of the first *page* was being discussed: Lakshmi and Narayan are the two forms of Vishnu. They are Radhe-Krishna in their childhood. They aren't brother and sister. It means they aren't the children of the same parents. They are the children of different [sets of] parents. The topic of Vishnu is being discussed. Vishnu is present in the Confluence Age. The *part* of Vishnu won't be said to be in the Golden Age. Brahma, Vishnu, and Shankar, all these three actors are of the Confluence Age. As for the rest, Vishnu's idol, which is shown beside [Lakshmi-Narayan], in the temple of Lakshmi and Narayan is the *yaadgaar* of the Confluence Age. In their childhood... They aren't the children who were born through the same parents. They are *Suryavanshi* Krishna and *Chandravanshi* Radha, so it will be said that they were the children of different kings. That Krishna was a prince and that Radhe was a princess. Then, they are called Lakshmi-Narayan after their *swayamvar*. Even today, this tradition is prevalent in India that the name (of the bride) is changed after marriage. People don't know since when these practices, traditions are being followed. It is the second *page* of the *vani* of the 03.09.1968. The ones in whose intellect all these topics would have sat in the previous cycle, they will understand them now as well. There are the temples of all of them, Lakshmi-Narayan, Radhe-Krishna, etc. There is also the temple of Shankar. Temples are made in the *yaadgaar* of the Confluence Age actors. There is the temple of Vishnu as well; it is called the temple of Nar-Narayan. It means he is directly going to become Narayan from a man [and] she is directly going to become Lakshmi from a woman by studying the study in this very birth. So look, there are separate temples of Lakshmi-Narayan as well as Nar-Narayan. It proves that all the four actor souls are different. The *pair* of the actors who are going to become Narayan from a man and Lakshmi from a woman is different, that pair itself is different and the actor souls who become a *prince* from a man first and then become Narayan, who become a *princess* from a woman [first], then become Lakshmi are different. They certainly have a *yaadgaar*, don't they? If anyone goes and sees in the Birla temple, both sets of idols can be seen separate in the temple of Lakshmi-Narayan. There are the grand idols of Lakshmi-Narayan as well as Vishnu's temple next to them; it is called the temple of Nar-Narayan.

There is a temple of Brahma as well. He definitely has a *yaadgaar*, doesn't he? There is a temple of Brahma in Ajmer. A *yaadgaar* has been made. Only the guides and worshippers there worship Brahma. The people who come from outside don't worship Brahma there. So, where is it the *yaadgaar* of? Certainly, Brahma has played such a *part* in the Confluence Age that only the Brahmakumar-kumaris revere him. The other worldly people don't revere him because he hasn't attained the complete form. Yes, it is said: *Brahma devtaye namah*¹. When do they bow [to him]? [They bow] when he becomes the deity Vishnu from Brahma. So, *Vishnu devtaye namah*² is also said. *Shankar devtaye namah*³ is also said, then it is said: *Shiva parmatmaye namah*⁴. So look, Shiva is the Supreme Father Supreme Soul. All the others are deities. So, Shiva is separate and the deity Shankar is separate. Both the souls play separate parts. It isn't that Shiva and Shankar both are the same souls. No. One soul comes in the cycle of birth and death and the other soul is always beyond the cycle of birth and death. So, deities can never be called God. Here in this world, even the

¹ | bow to the deity Brahma

² | bow to the deity Vishnu

³ | bow to the deity Shankar

⁴ | bow to Shiva who is the Supreme Soul

tamopradhaan humans are called God. As for the rest, what is the difference? It is said, 'There is no reason in a fool's kingdom'. They call dogs, cats, *thikkar-bhittar*, and everyone 'God'. Now, there just can't be any comparison between God and *thikkar - bhittar*! How can you compare *part* of *thikkar-bhittar* with the *part* of God? You should understand at least something through you intellect.

So, the Father explains: first, you have to nicely explain to the one through whom you have to do the *opening*; [you have to explain] that God has certainly laid the *foundation* for the establishment of peace in the world. There was peace in the world in the kingdom of these Lakshmi and Narayan. These Lakshmi and Narayan themselves were the masters of the Golden Age. So, God has opened this *Godly University* to make human beings into Narayan from a man and Lakshmi from a woman. You can also call it the *Ishwariya University*. As for the rest, many have kept the name 'university'. In reality, those aren't *world* universities. In fact, the entire world is called the *universe* in reality. The Unlimited Father opens only one *college* in the entire world. There isn't any other *university* in the world which would be found throughout the entire world, [a university] through which all the souls of the world would gain benefit. You children know: everyone in the world is connected to this very university to become pure. So, there is only one university which the Father establishes. We take [the souls of] the entire world to the Abode of Peace, the Abode of Happiness this is why this is a university. This will be called the *Ishwariya University*. God comes and gives the inheritance of *mukti* and *jiivanmukti* to the entire world. So look, there is just no comparison between what the Father says and what all these worldly people keep saying about a *university*! Not the entire *universe* is benefitted at those *universities*. It is the task of the One Father alone to *change* the entire world. This is why He comes and opens just this *university* which is called the *Godly University*. So look, the *government* doesn't let us keep this name 'University' and the people of the *government* themselves keep it. The [institutes] that they name '*universities*' don't benefit the entire *universe* at all.

So, you children have to sit and explain this topic that the Father of the entire *universe* is one. It is the One Father alone who teaches the entire world. In addition, you certainly won't explain this topic to anyone first. [You should] say: our very name is Brahmakumar-Brahmakumari. And he was named Brahma only when the Father came and entered him. Brahma isn't the name of one [person]. In whichever body the Father comes, enters and plays His *part*, he is named Brahma. As for the rest, one is the permanent chariot who is called Prajapita Brahma. Many have the name 'Brahma'. Brahma is called *Panchanan*⁵, *Chaturanan*⁶ but Prajapita Brahma is definitely famous and he is just one. The entire human world is called his subject. There are these 5-7 billion subjects in this world. All of them have only one father. Prajapita himself is the father of the entire human world. So, his name is famous even in the scriptures. However, the name of his perfect *stage* 'Prajapati' has been mentioned in the scriptures. Prajapita is the one who gives birth. The one who gives birth is called Prajapita. When he is called or when he becomes the master of the entire world at the end, he is called the husband of all the subjects; he is called *Vishwapati* (the husband of the world).

So ask them: the name of Prajapita or Prajapati, which is famous in the scriptures, from where was it derived? What is his father's name? Is there any father of that Prajapati too? So, no one will answer. Brahma is certainly called a deity. And the Father of the deities will certainly be the Supreme Father Supreme Soul who is called the Creator. He says: I enter

⁵ the one with five heads

⁶ the one with four heads

this one and give his introduction to you. So you children should explain: this is an *Ishwariya museum*. The Father says: you have certainly called Me so that I come and make [you] pure from impure. The entire world has become impure. The people of the entire world have impure thoughts, impure vision, impure attitude, impure vibrations and impure speech. The actions [performed] through the *karmendriyaan* have also become impure. So, the Father comes and makes such impure humans pure. The deities are called pure. It is just the task of the Father to make a human being into a deity. There is one Creator and all the others are His creation.

So, you should think. You should think and say who the first creation of that Creator Father is. There are families even in the world. The creator of a family is the father. Then, who is his first creation? It is the mother. So, you have to explain here as well: the Supreme Father Supreme Soul, the Creator Father creates Brahma first through Prajapita. Whether you call him Brahma or the elder mother, it is the same thing. Ask anyone: Brahma created the world, so who is Brahma's father? So, he will certainly say: Shivbaba is his father. He Himself says: I enter these ones and give their introduction to you. Whose introduction do I give? The ones whom I enter permanently or specially in a *temporary* way, I give their introduction to you at first. They are the mother and the father of the entire world, the souls of Ram-Krishna.

So, the children should explain: this is an *Ishwariya museum*. Now, the Father says: O children! O souls! Remember your Father. Then, you will become pure from impure. You will become just like the one whom you remember. The Father of the souls is always pure. He is *Ever pure*. He is called 'Sada Shiva (always beneficial)'. All the impure ones can be made pure by His remembrance. He says: *Manmanaabhav*. He will certainly come in some body and say [it]. This word '*Manmanaabhav*, engage your mind in Me' is certainly from the Gita. So, there is only one God. He is the Purifier of the Sinful Ones, the Ocean of Knowledge but Krishna's name has been put in the Gita. Now, Krishna is certainly worshipped in the form of a child. Krishna's adult form isn't worshipped to the extent his child form is worshipped. A child will definitely be called [the one with] a childlike intellect. Now, is a child or a father elder?

So, the child Krishna can't become the Purifier of the Sinful Ones. He can't come in the impure world either. Who? Krishna. Krishna's soul can be in the form of impure Brahma in this impure world but he can't be in the form of Krishna complete with 16 celestial degrees. The Father, the Purifier of the Sinful Ones Himself will come in the impure world. He alone has this power to come in the impure world and the impure body and to not have even a trace of the colour of company. As for the rest, how can Krishna, complete with 16 celestial degrees, have that power? None of the *great fathers* of the world like Abraham, Buddha, Christ, etc. whom a very big population of the world follows can be called the Purifier of the Sinful Ones either. They also come in this impure world and become impure by staying in the company of the impure ones. No one can go back. The Father alone comes and shows [us] the way to go back. Had someone else shown the path, had he himself become pure from impure, his *followers* would have also become that. However, it is seen that the *followers* of every religion and the people of every religion, the people of every religious land are going in the impure *stage*. Everyone's *mentality* is degrading. So the Father says: I come and make the entire world pure. Not even the soul of Krishna who becomes complete with 16 celestial degrees can make the entire world pure; then Abraham, Buddha, Christ, etc. are out of the question! They can't even make themselves pure.

Now, the Father says: remember Me. Then, all your sins will be burnt to ashes. What an easy concept I tell you! What do I tell you? What do you have to do so that your sins of many births are turned into ashes? Remember the One Father. You certainly have to write this word '*Bhagvaanuvaac*'. The Supreme Father Supreme Soul is the One who says: remember Me. Any other human being or demonic soul or divine soul can't say this: remember Me. I will make you pure from impure. That One Father alone says: lust is a great enemy. Conquer this lust. It is said: if you conquer lust, you will conquer the world. This is why He shows [you] the path: now, this world itself is going to turn into ashes. Whatever you see through these eyes in this world which is going to turn into ashes will all be destroyed. So, you don't have to wish for anything. You don't have to have any desire. You don't have to desire for the happiness of this body either. It is because we know: the happiness and sorrow of this body are the result of the actions performed in the previous births that we keep obtaining. And we will keep obtaining it until the karmic accounts of the 63 births are cleared.

Now, this is the vicious world. Just wrong actions, because of which human beings continue to become sorrowful, keep taking place in this vicious world. There is just sorrow in the entire world and then there will just be happiness in the vice less world. The Incorporeal Father alone comes and makes the vice less world. It isn't that He makes it while being in the point form in the Supreme Abode. No. He comes in this corporeal world, enters the most sinful human body and makes him equal to Himself by having him make *purusharth*; they are praised in the world as Shiv-Shankar Bholenath. Shiva's name is combined with that of one deity, Shankar. So, one human soul becomes equal to the Father and the entire human world becomes pure from impure by remembering the incorporeal *stage* of that corporeal form. This old world is definitely *tamopradhaan* now.

So, you should first give all these explanations to the one who does the opening. It is *Bhagvaanuvaac*: lust is a great enemy. If you conquer this great enemy, lust, you will conquer the world. This is why you don't have to desire for anything in this world. If you have any kind of desire of this body, the things related to the body, the bodily relatives, your stage will keep declining. This is why it is said: *icchamatram avidya*. *Avidya* means ignorance. Remember the One Father. That Father Himself is always imperishable. This is why it was said: nothing is present in this world forever. It is because the entire world is going to be destroyed. There is One Shिवbaba alone who is forever present in this world. So, should you remember the One who is forever present [in this world] or the one who is perishable? We also remember Him. We also remember the Imperishable One.

Just like when a *college* is opened, they hold an opening [ceremony] for it, don't they? This is also an *Ishwariya college*. This [college] also has numerous *centres*. *Teachers* are appointed in the *centres*. The *teacher* should also keep it in mind that the Father keeps good Brahmanis in new *centres*. This is why the Brahmanis should quickly make [others] equal to themselves and run to other *centres* to do more *service*. It isn't that they should forever sit only in one *centre* their whole life. So later, the Father will see, who can read out the *murli* properly and narrate, explain its accurate meaning. Then, He will tell her: now, sit here and conduct the *class*. You should have such a *trial*, sit her [there] and proceed to take care of the *centres* in other places but what happens? The Brahmanis receive momentary pleasure at one place, so they continue to stay there comfortably. They think, who would sit and rack their brain? Otherwise, it is the task of the Brahmanis to settle one *centre* and move on to another. However, the Brahmanis themselves become comfort-loving. [They make] what comfortable? Does the idea of making the body comfortable come to the intellect or does the soul feel comfortable? [The idea of] the comforts of the body sits in the intellect. This is

momentary comfort. Third *page* of the *vani* of the 03.09.68. If a Brahmani doesn't get something, that's all! They just lose their temper. Otherwise, the Brahmanis should open centres at 10-20 places. They should do a lot of *service*. They should continue to open shops (centres) and appoint someone there by making them equal to themselves. It should come in their heart: if I make someone ready by making him equal to me, other *centres* will open. However, such obedient Brahmanis are rarely seen. She, who opens a *centre* and makes someone equal to her, is said to be obedient. If a Brahmani doesn't make anyone equal to herself, she is certainly [the one with] a buffalo like intellect. *Accha*, if you can't explain to anyone, do other work. You shouldn't be disinterested in it. You shouldn't have body consciousness in any kind of *Ishwariya* service, be it physical service or service through speech. *Arey*, I belong to a rich family, how can I do this? I will suffer pain. Even if they work a little, they will start seeing their bones. This is called body consciousness. They don't understand anything that they should sacrifice each and every bone in the *Ishwariya* service. You should do the *service* of others. However, serving others is a far-off proposition, it is seen that the Brahmanis start making others serve them! If they do the *service* of others, they should also write, "Baba, we served them physically and also explained to them." Then, the one to whom they explained should himself write to Baba, "Baba, this Brahmakumari has certainly made my life." You should show the proof of *service*.

In future, each and every Brahmakumari has to become a *teacher*. They should write on their own: Baba, many who can handle [the centre] after us are ready. We have made many equal to ourselves. So, why not continue opening *centres*? Baba will call such children flowers. If you don't do *service* at all, if you continue to have body consciousness, how will you become a flower? There is a garden of flowers as well, isn't there? So, you should explain to anyone who does the opening: we are Brahmakumar-kumaris. We become a Brahmin from a Shudra. Then, we become a deity from a Brahmin. What? We have a double mission. First of all, the entire world is of Shudras. The Shudras are made into Brahmins through Brahma. Then, those who become Brahmins, who become pure, who accept the words that came out of Brahma's mouth, who know them and lead their life according to them, they are called Brahmins. Those Brahmins are taught and then, they are made into deities. Through whom? (Student: Prajapita.) In fact, Prajapita is impure and the deities are pure. Brahmins are made through Brahma. You become a Brahmin from being a Shudra [and] the one who makes that is the Father. Through whom does He make that? Through whom does He make a Brahmin? He makes a Brahmin through Brahma. This is one *mission* and after it, there is another *mission*. Which one? (Student replies.) Does the study continue after becoming Vishnu? The study gets over. Vishnu is in fact the *last stage*. Which is the second personality in between? It is said: *Shankar devataye namah*. Will Shankar be called sinful? Shankar won't be called sinful. Why? It is because is Shankar a human being or an angel? He is certainly an angel. While living in the earthly world, his mind and intellect in the form of the soul remains detached from the dwellers of the land. He isn't attached to them.

Even in the world [people] are made into doctors, engineers and masters. So, who are the ones who make them that in practice? A *doctor* himself will make someone into a *doctor*. An *engineer* will make someone into an *engineer*. It isn't that they become engineers on their own. No. Just like you need Brahma's *part* in practice in between to make the Shudras into Brahmins similarly, through whom does the task of teaching the Brahmins and making them into pure deities take place? [That task] is bound to take place through Shankar. Shankar doesn't make them into deities. Who is the one who makes them that? Shivbaba. This is why Shankar is shown with three eyes. He has a right eye and a left eye. He does have eyes but he has a left eye too. Will it see only good or will it see only bad? If it is on the left side, will it

see good or bad? It will see only bad. What will Dharmaraj see? Will he see sins or merits? The task of Dharmaraj is to give punishment, so will he give punishments based on merits? Based on what will he give punishment? He gives punishments based on sins. So, whose *yaadgaar* is the left eye? It is the *yaadgaar* of Dharmaraj Brahma alias the soul of Krishna; Brahma who tolerated the children a lot in his Brahmin life. He didn't make anyone tolerate [him], he tolerated them and the children made him tolerate, they gave him sorrow. Brahma didn't give sorrow to anyone. So, when will the karmic account of the sins that the children have made be settled? Will it be settled in the Golden and the Silver Age? No. Where will it be settled? It is settled in the Confluence Age itself. So, that *combined* form, which is called Bapdada, is an instrument. The soul of the father Ram or Prajapita is present in him and the one who is the king of *dharma*, the king of *dhaarnaa*, who narrates the *vani* of *dhaarnaa*... in whom? He narrates the *vani* of *dhaarnaa* in Dadi Gulzar. Do the deities have knowledge? Do they? The deities don't have knowledge at all. So, how will they narrate the *vani* of knowledge? The deities have the *dhaarnaa* of divine virtues, so what *vani* will he narrate? He narrates the *vani* of *dhaarnaa*. So, the one who narrates the *vani* of *dhaarnaa* is certainly above all in *dhaarnaa*. This is why his very name is Dharmaraj. He is called the king of *dharma*. It is also the task of a king to punish those who are wicked, sinful. So, this is the task of the left eye.

When Shivbaba comes in this world, He takes the *loan* of these eyes. He sees that this one who is sitting is a sinful [person]. No matter how much you explain to him, he won't fail to commit a sin. He sees that this one who is sitting is a noble soul of many births. So, He has both kinds of eyes. He has the right eye as well as the left eye. What does the eye mean? It is said, 'You children are the light of My eyes,' isn't it? So, the Father Shiva certainly doesn't have His own eyes, so who are the light of Father Shiv's eyes? The souls of Ram and Krishna. The Father plays the *part* of the Ocean of Knowledge through Ram. He is called the Ocean of Love, the Ocean of Happiness, the Ocean of Peace. Then, the Father says: Dharmaraj is also with Me. I am not the only eye. What? The Father has both kinds of eyes - *leftist* and *righteous*. Then, a third eye is also shown; it is called 'Sada Shiva'. It is the eye which is always upright. Two eyes are horizontal and one eye is vertical. It means He always makes the *purusharth* of standing and of making [others] stand. He never degrades, no matter how impure a person He has to enter. Despite coming in the company of the most sinful ones, He never degrades in *purusharth*. It is the eye that always remains in the incorporeal, vice less and ego less *stage*.

So, the Father says: children should give the introduction of the Father to those who do the opening. If you don't give the Father's introduction at all, there is no use of having the opening done through them. The Father establishes this Brahmin clan, the *Suryavanshi-Chandravanshi* clan. What? Which dynasties? He doesn't just establish the *Suryavanshi* clan. The *Chandravanshi* clan is also established along with it. Krishna becomes famous from the *Suryavanshi* clan and Radha is revealed from the *Chandravanshi* clan. Brahma, the Moon of Knowledge is called the Moon. That Brahma, the Moon of Knowledge himself is shown on the head of Shankar. The third eye is called the Sun. The third eye is the Father Shiva Himself who is the Father of the souls. All the souls are brothers for one other. So, those who attain the *stage* of being brothers... not even brothers and sisters in the perfect *stage* of their *purusharth*. They don't become habituated to seeing one another in the form of brothers and sisters either; what vision do they have? We are brothers for one another. So, which rosary is the rosary of brothers in which all are brothers by their nature and *sanskaars*? The name of that rosary is the *Rudramaalaa*. That is the rosary of the Father.

Then, there is the *Vijaymaalaa*, the rosary of the *Chandravanshis*. Who is the chief who makes that rosary? The chief who makes the rosary of the *Suryavanshis* is the Sun, for which it is said: when I come, whom do I give the knowledge first? I give it to the Sun. So, the father Ram is the Sun of Knowledge and the soul of Krishna is the Moon of Knowledge. The special souls who *follow* him, their *group* is called the *Chandravanshi group*. The Father comes and establishes these two dynasties. At this time, the entire world certainly belongs to the Shudra category. Why has this been said? When the Father has come [and] is giving the introduction of the Sun as well as the one who plays the *part* of the Moon, [when] He is also giving the introduction of those who become *Suryavanshi* and *Chandravanshi* by following the Sun and the Moon numberwise, why has it been said now that the entire world consists of the Shudras? It is because none of the Brahmins always have a constant state. This is why even in the path of *bhakti*, the Brahmins aren't shown in the cosmic form. The deities equal to the head have been shown, the *Kshatriyas* have been shown in the arms, the *Vaishyas* have been shown in the stomach and the Shudras have been shown in the legs. They have erased even the trace of Brahmins. Not only the Brahmins, they have erased the name of Prajapita too. Why have they erased it? The Brahmins are equal to topknot. Why aren't they shown? Why have all the decorations been given to Vishnu? Do the Brahmins put on decorations at this time or is any Vishnu visible? The decorations are of the Brahmins. Then, why aren't those Brahmins shown in the path of *bhakti*? Why isn't that *yaadgaar* visible? It is because the stage of the Brahmins continues to go up and down. When their very stage keeps going up and down, their *yaadgaar* can't become ready. This is why it was said: at this time, everyone belongs to the Shudra category. No one can proudly say: we have become a firm Brahmin who is equal to a deity. Yes, you were of the deity category in the Golden Age. Now, is it the Golden Age or the Iron Age? It is definitely the Confluence Age but do we remain in the *stage* of truth or do we come in the *stage* of falsity even in the Confluence Age? Doesn't Maya-Ravan make us false? You became those of *Kshatriya*, *Vaishya* and *Shudra* categories later on. Yes, no one can go to the deity category without becoming a Brahmin. I don't know whether those who do the opening have been explained these topics or not. You should tell them: these categories change one after the other like this. Which category is first? When the new world was created, which was the first category? The Brahmin category; you become a deity from a Brahmin. Then, the deities become Kshatriya. The Kshatriya become Vaishya and Shudra. So, Baba knows: there are many of such *points* which the children keep forgetting. Om Shanti.