

VCD No. 515, Dated 16.09.2006, at Kovalpalam (Tamilnadu),
Clarification of Morning class 01.05.1967

Today's murli is the *morning class* dated 1st May, 1967. The *record* played is: the world may change but we won't change. What? The world may change but the promise that we made Baba, we won't go back on it. There is some meaning in the first line of the song. What? The entire world may go on one side and we may go on the other side, we may remain alone, still we won't leave the Father. So, the first *line* of the song is meaningful. Rest of the entire song is of no use. For example, God says (*Bhagvaanuvaac*) '*manmanaabhav* (merge into My mind)' [and] '*madyaajibhav* (sacrifice [everything] for Me)' in the Gita – these words are alright. Two concepts were especially mentioned in the Gita. *Manmanaabhav* means immerse, merge your mind into Mine. Merge all your thoughts into My mind, My thoughts. It means all your thoughts should be as per My thoughts. Not even a single thought should be opposite to My thoughts. It will be called '*manmanaabhav*'. When you aren't opposite to Him even with thoughts, you won't use your speech in an opposite way either. And when the speech and thoughts become equal to the Father, the *karmendriyaan* will also be controlled. You won't perform any action against *shrimat*. This is the first concept which is main in the Gita – '*manmanaabhav*'. Then, the second concept mentioned is '*madyaajibhav*'. '*Mat*' means for Me, '*yaji*' means the one who performs action, the doer [and] '*bhav*'. It means you should perform all the actions for Me; not for selfish motives. 'For Me' means for the sake of others. I don't take anything for Me. It means Shiva, the Point of Light, who is beyond the cycle of birth and death, doesn't want anything for Himself. Why? He is just selfless; He isn't selfish. They, who have their chariot (*rath*), are selfish (*svarathi*). I certainly don't have a body or chariot, so how can I be selfish? I am the only One who is always selfless, world-beneficial; I don't have any worry regarding My benefit. Why? It is because I don't take on a body at all. I am not born through the womb at all. I neither take happiness nor sorrow. I am beyond happiness and sorrow. In addition, I am always that. This is why I am called Sada Shiva [i.e.] always beneficial. I never play a non-beneficial *part* on the stage like world of 5000 years. So, the first concept is '*manmanaabhav*' and the second concept is '*madyaajibhav*'. Dedicate all the actions you perform to Me. Do them for Me. Even if you see with the eyes, for whom do you see? All the souls, all the five elements of nature or all the relatives that you see, you should have this feeling in your vision: they should become the Father's. If they become the Father's, they will become *saatvik*. They will become *satopradhaan*. They will become worthy of the new world. So, the five elements of nature as well as the souls will become *saatvik*.

So, these two words are correct in the Gita – '*manmanaabhav*' [and] '*madyaajibhav*'. As for the rest, there is nothing in the entire Gita. It is because that Gita is written by human beings. Human beings have a mind. Their mind is never stable. It is inconstant. An inconstant mind can't be stable at all. Now, you children have come to know it. Now, you children have come to know who is called God. What have you known? The one who is the most fortunate in this world, the Incorporeal Shiva comes in that very one and is revealed as God. When God is revealed, the world isn't able to know Him at once. In fact, you children know Him nicely. Actually, Shiv**baba** is called God. What? Shiva alone isn't called God either. Who? Shiv**baba** is called that. Shivbaba comes and establishes *Shivaalaya* (the house of Shiva). No one else in the world can perform this task. What? All the human beings... Human beings are called '*nar*'. Whatever a man (*nar*) does, whatever he creates, he makes hell (*narak*). What? What do human beings make? Hell. And what does God make? Heaven. Why? The souls as

well as God are points of light. Then, it has been said for them that they make hell whereas God makes heaven. What is the difference? God doesn't take anything for Himself. He is selfless. He is altruistic. This is why it is said for Him: He alone is such who makes this world into *Shivaalaya*. What kind of *aalaya* (house)? *Shiva aalaya*; Shiva means beneficial. What kind of a house does He make the world into? He makes the world into a beneficial house before going. He makes it a beneficial world before going. All the other human beings create *vaishyaalay* (brothel). What? It is because their intellect, their mind is inconstant. So, they are never stable because of being inconstant. It isn't until God the Father comes and tells us, 'You are degrading, you are going towards sorrow, you are going to hell, you are going to the horrible hell' that it strikes our intellect, 'Arey! We are certainly degrading'. Otherwise, what does the world think? What is sitting in the intellect of the human beings seeing all the palaces [and] multi-storied buildings that are being built continuously? 'Arey, this world is certainly becoming heaven.' The Father says: this isn't any heaven being built. This is certainly the *pomp* of Maya that lasts 100-200 years. Actually, I don't create heaven for a short time. I certainly give happiness for a long time. You stay in happiness for 2500 years, for the complete 21 births. No one can create such a world of happiness. It is called *Shivaalaya*. As for the rest, who creates the world that continues for 2500 years? (Student: Ravan.) Maya Ravan creates *vaishyaalay*. 'Vish (poison)' and 'Vaishya' – a *vicious* [person] is called Vaishya. He becomes that since the Copper Age. That is the dualistic age. I come and establish one opinion. And the vicious ones come and start duality. When there are two opinions, two religions, two kingdoms [and] two languages, there are wars between one another. Even in the *vaishyaalay* of the world, there are always quarrels and fights going on there. The more there is *purity* in a family, the more *peace* and *prosperity* will be visible in it. Whether it is the family of the *laukik* world or the family of the *alaukik* world of Brahmins, if there is *purity*, you will see *peace*, *prosperity* and *unity*. What does 'unity' mean? Gathering. And if there isn't *purity*, there will be duality. Someone will say something, a second person will say a second thing, a third person will say a third thing – quarrels and fights will start [this way]. Someone will like to do something, the other one will like to do something else; you won't see unity.

So, this is God the Father alone who comes and establishes heaven. He makes this world into *Shivaalaya*. He does make it into *Shivaalaya* but where does He come in order to make it into *Shivaalaya*? (Student: in the impure world.) In the *vaishyaalay*. The Father comes and says: there is a *vaishyaalay* in every house. There isn't a single house which isn't a *vaishyaalay*. When this is the condition of the entire world, I come in such a *vaishyaalay*. Where do I come? I come in the *vaishyaalay* and make it into *Shivaalaya*. One is worshipped in the *Shivaalaya* whereas many have to be worshipped in the *vaishyaalay*. He Himself comes and says: very sweet, long lost and now found, lovely spiritual children, you do listen to Me, don't you? In fact, it is the soul that listens. What? The souls with a soul conscious stage will listen. The body conscious ones will certainly listen from an ear and let it out from the other. So, the soul listens to God the Father. Which souls? Aren't the five-seven billion [human beings] souls? (Student comments.) They are certainly souls but they are imperfect souls. They don't have 84 births. They aren't the firm souls who have 84 births and who play the *part* on this stage like world for 5000 years. So, when they aren't even firm souls, they aren't able to play the *part* of soul consciousness. They don't listen to God either.

You know: we souls are imperishable. What? **You** know this; they don't know it. Who? (Student: five-seven billion [souls].) The five-seven billion worldly people certainly don't know it, but those so-called Brahmins, who call themselves Brahmins, they don't know

it either. What? What don't they know? 'We are imperishable souls. We play imperishable *part* on the stage. Our *part* never ends on this stage. When the soul is imperishable, how should its *part* also be? The *part* should be imperishable. The souls who play a *part* for one-two births, will their *part* be said to be imperishable or perishable? Theirs is certainly a perishable *part*. *Accha*, is truth imperishable or perishable? Truth is imperishable. So, the extent to which a soul is imperishable, it is true to that extent. It is because it plays the imperishable *part*. And the extent to which a soul's *part* is destroyed – it means the fewer births it has– it will be false to that very extent. What? It is because in what kind of world does it come in the first place? It comes in the world of descending celestial degrees. Suppose, it comes in the Iron Age. It is born in the Iron Age itself, in the age of fights and quarrels. So, the Iron Age is certainly *jhuuthkhand* (the land of falsity), isn't it? The one who is born in *jhuuthkhand* itself, will he be false or true? (Students: false.) He will be false.

So, it is in **your** intellect: we are the imperishable children of the Imperishable Father. How is He the Imperishable Father? Shiva the Point of Light sits in the Supreme Abode for 5000 years; how is He imperishable? The souls do have imperishable parts but how is the *part* of Shiva the Point of Light imperishable? (Student: in the corporeal body...) Yes, the corporeal body in which that Point of Light Shiva comes and plays the *part*, the soul of that bodily being plays the imperishable *part*. He is called [equal to] God. Who? Not the Point of Light; who? When the Point of Light [enters] the corporeal bodily being who plays an imperishable *part* on this stage... his *part* is firm for 5000 years. The *part* of other souls will be *cut* to some or the other extent but his *part* isn't going to be *cut*. He is an *all-round* actor.

So, you know: this body is certainly perishable. We souls are listening to the great sentences from our Father, the Supreme Father Supreme Soul. We have this zeal and enthusiasm. What? From whom are we listening? We are listening from **our** Supreme Father Supreme Soul. From whom do those so-called Brahmins listen? They listen from the gurus, the bodily gurus. They don't listen directly from God the Father; and what about you? You receive it directly [from Him]. The great sentences are only of the One Supreme Father Supreme Soul. What? Whose will the great sentences be? A great *purush* (man) himself will speak great sentences. '*Purush*' – '*puri*' [means] this abode like body [and] '*sha*' means the one who rests, the one who rests comfortably in this abode like body. He has no trouble. No matter how many storms blow up in the world, no matter how many troubles increase in the world, no matter if there is the play of destruction but he is lying comfortably in the ocean of milk (*kshiirsaagar*). Who? The *purushottam* (the best among all the men), the great *purush*; what kind of *purush*? Great *purush*. He isn't lying in the ocean of vices. He is lying on snakes and He says that He isn't lying in the ocean of vices! *Arey*, the snakes are so poisonous; they are vicious! Then, why is he shown in the ocean of milk? It is because the snakes who come in his contact and connection for many births, they also become his supporters, his guards. Otherwise, human beings fear snakes so much! And he makes Sheshnaag (the seven hooded cobra on which Vishnu reclines) into a comfortable bed and sleeps [on it]. So, he will be called a great *purush*, won't he?

The Father comes and makes [us] *purushottam*. He teaches all the *purush* (men) and makes them like the *purushottam* Narayan. As for the rest, the words of all the great souls, gurus, etc. won't be called great sentences. What? Whatever other gurus narrate aren't great sentences. The great sentences are spoken only by the *purushottam* Narayan who plays the greatest *part*. All except him are false. How many [souls] are included in all? 'All' means how many? All the five-seven billion human beings are false. This is why the story of one

true Narayan is praised. One alone is true and all the others are false. No matter how great they call themselves, how much honour and respect they possess, they are all false. Their sentences are also false. What? There are so many gurus in the world; they all assure [the public saying]: we will bring about your liberation [and] true liberation. We will make you meet God. However, they neither meet God themselves, attain true liberation nor are they able to bring the true liberation of others; they leave their body and go away just like that. So, their sentences are false, aren't they? Those who say '*Shivoham* (I am Shiva)'; what? What do the gurus say? '*Shivoham*' – Shiva has entered us. What does '*Shivoham*' mean? Shiva has entered us. We are the form of Shiva. Their sentences are very dirty. What? ☺ Those who call themselves '*Shivoham*', their sentences are very dirty. *Arey*, how? (Student: they give the opinion of their mind.) They give the opinion of their mind? *Accha*? *Accha*, all except the one are said to be false. One is true and all the others are false. *Accha*, who is true and who is false in the Trimurti? Those are also the three personalities, aren't they? Are they personalities or *amuurt* (formless)? They are personalities. So, who is the true one among them and who are the rest of the false ones? Who all are they? Is there anyone among the three, whose story of true Narayan is narrated? Who is that one? (Student: the one who becomes Narayan from a man, Shankarji.) It is said for the one 'Dev Dev Mahadev'. And what about the other deities – the deity Vishnu and the deity Brahma? Brahma is just called a deity but he is certainly the one with a beard [and] moustache. You are forbidden to remember him [or] even keep his photo. He is just taken out of the *list*. He can't be a great *purush* at all. What is this? The sentences that were narrated through Brahma's mouth through which these paper murlis, the unlimited scriptures were made, is he false? (Student: but the One who speaks in Him is the Father Shiva. We call him Shivbaba.) Yes, it is okay that the One who speaks is Shiva. Then, how is he false? He is either true or false. You should say one thing, shouldn't you?

It was said just now: only the one is true and all the others are false. So, one should be true in the [picture of] the Trimurti and all the others should be false. So, will the true one be above or below? (Students: above.) The true one will be placed above. And the more someone is false, the closer he will be to the world of falsity, *jhuuthkhand*. It is okay that one is true; he is the greatest, the *purushottam* one [and] Dev Dev Mahadev. However, the other two who are left, between them, what will Brahma be called? True or false? (Student: false.) How? In fact it is Shiva who speaks through his mouth. Whatever Shiva said, will He have spoken the truth or lie? (Student: Brahma isn't able to understand the *point* that Baba narrates. This is why he doesn't explain it to others either...) He isn't able to explain it but he certainly doesn't lie, does he? (Student: he certainly can't lie.) He can't lie? *Accha*, Shivbaba said in the murlis: children, marriage is ruination. And many children [went to him saying]: Baba, I have a serious problem. I am unable to cook food. I have to eat burnt *rotis*. I have to eat at shops. My stage is declining. Now, I will have to marry. My mother and father are old. Then, what did Baba used to do? What *direction* did he give? (Student: he used to say, 'you may marry'.) 'May' – that is all! That 'may' caused the ruination. It is because it has certainly been said in the murli: marriage is ruination. Has it ever been said in the murli 'you may get married but stay pure'? (Student: no.) No. If you get married, you are sure to be ruined. You will degrade in the first night itself. So, the Father Shiva used to say something and Brahma Baba used to give another *direction*. It is because he had the *part* of the mother. He didn't have the *part* of the Father. The mother can't be God. What? The female body can never play the *part* of God. The *part* of God can certainly be played through the Father alone.

So, there are many of such things. For example, Baba used to say regarding the construction of buildings: keep taking houses on rent and manage your living. The world is going to be destroyed. Destruction is standing ahead. And you are building palaces [and] multi-storied buildings of *concrete*. So, will there be the *service* or the *disservice* of the world? There will be *disservice*. Then, the world will say: look, they tell others that destruction is going to take place, destruction is standing ahead and they themselves go on building palaces [and] multi-storied buildings. Their speech and actions don't match. However, some children used to go to Brahma Baba and ask: Baba, we are in great distress. It's a terrible situation. The building leaks. It is falling apart. It is like this, like that. It is ruined. My children and parents are suffering. Diseases are spreading. Can we build a house? [And he used to say]: yes children, build it. Leave one room for the *gitapathshala*. What? Leave one room for the *gitapathshala*. Keep studying in it in order to create heaven. They used to agree to it. However, there used to be a vast difference between what they (children) promised and what they did.

For instance, there was Mr. Mathur of Delhi. He also asked Baba: Baba, we have this and that problem. Can we build a house? Baba replied: you may have it built but leave a room for *gitapathshala*. [Now,] neither he nor his family is [following] the knowledge. And a vicious household resides in the house too. So, is he false or true? (Students: false.) Brahma is also false. Though Brahma becomes what? He becomes Vishnu but Brahma is also false. One is true and all the others are false. Will Lakshmi, who plays the *part* of Vaishno Devi also be called false or true? (Student: she too is false.) Why? In fact, the *gate* of heaven is opened through her. (Student: Baba, all are numberwise false except the one, aren't they?) They are certainly that but tell Me what lie they spoke. Here, it is about speaking. It is about great sentences as to whose great sentences are true and whose are false. So, what great sentences of Vishnu are false? Vishnu also follows Brahma first. Whom does he follow? The *basic knowledge*. He follows the *basic knowledge* first and not the *advance knowledge*. This is why it is the false path. Until she assimilates the *advance knowledge*, even she can't become Vishnu or Vaishno Devi.

So, those who say '*Shivoham*' are very dirty. Arey, when did Brahma call himself '*Shivoham*'? Did Brahma call himself '*Shivoham*'? Did he say that? Didn't he say that? Did Brahma accept it in the murlis that the Father Shiva comes in him? Did he use to accept it or not? Didn't he use to accept it? You have read the murlis, haven't you? So, did Brahma Baba accept in the murlis that the Father Shiva comes in him, that Shiva, the Point of Light has entered him [or] that He sits next to him? Did Brahma's *soul* accept that Shiva, the Point of Light sits next to his soul or not? (Students: he did.) He used to accept it. Then, isn't it [like] saying '*Shivoham*'? Won't it be called saying '*Shivoham*'? To think that Shiva comes in me means I alone am the corporeal form of Shiva. Who is God of the Gita? (Students: the Father Shiva.) The Father Shiva? In the point form? (Students: Shiv**baba**.) Shivbaba. So, what was in Dada Lekhraj's intellect? (Student: he considered himself to be God of the Gita.) He considered himself to be God of the Gita, didn't he? What sat in his intellect by studying scriptures for 63 births? What sat in his intellect for 63 births? Who is God of the Gita? (Students: Krishna.) Krishna. *Accha*, in whose intellect will it sit firmly among the five-seven billion souls for 63 births that Krishna is God of the Gita? Will it sit in the intellect of Krishna's soul or in the intellect of others? (Students: in Krishna's soul.) Krishna's soul made this [notion] firm for 63 births that he is God of the Gita and here, after coming in the *yagya*, he made it firm that the Father Shiva comes in him. So, who is the corporeal form of God of the Gita? Whom did he consider it to be? He considered himself to be that. This is why when

it was said in the murli that you don't have to keep even the photo of Brahma, should Baba oppose it or not? (Student: he should.) However, what happened in his lifetime? (Student: photos were kept.) Many pictures of Brahma were made. And Baba didn't deny it. What does it mean? He accepted it that even if someone remembers his photo, they will remember Shivbaba. Though it is said in the murli: you don't have to keep even his photo. If you keep his photo, you will become impure.

So, whether it is Brahma or Vishnu, all those who considered themselves to be Shiva, the corporeal form of Shiva on this stage like world, are very dirty. Their great sentences are *dirty*. It means the murlis that were narrated through Brahma's body, Shiva narrated them. Leave it aside. Leave aside that topic of one hour. If someone took direction from Brahma except that [period], did he take the wrong direction or the right direction? It is a wrong direction. It is because the Point of Light Shiva doesn't enter him forever. People have become so dirty by listening to sentences like that. Did Brahma's soul understand the sentences narrated through his mouth? (Student: no.) He didn't understand them. Why didn't he understand them? (Student: he didn't think and churn about it.) The sentences were certainly narrated through him but it has certainly been said in the murli: I speak to **you** children. This one listens [to Me] in between. It means I don't speak to him. I don't narrate to him. Whom do I narrate to? (Student: you.) I narrate to you. Why? What is so special about you? Why don't I narrate to him? He simply listens [to Me] in between. Why don't I narrate to him? (Student: he has a *baby* like intellect.) It is because He knew that this Brahma certainly has a *baby* like intellect. Shivbaba calls Brahma '*baby*'. What does a *baby* mean? He had a beard [and] moustache, then how is he a *baby*? It means his intellect... he heard and learnt by heart only what was narrated in the murlis. Just like, there are young children in the *primary school*. They will keep saying what you tell them or teach them. As for the rest, they can't know what its deep meaning is. Similarly, Brahma's soul was also the one who played the *part* of [the one with] a *baby* like intellect. This is why it will be said: [the one with] a *baby* like intellect can't understand the depth of the great sentences of the murli. He didn't even have it in his intellect: the person who showed me the way in the beginning of the *yagya*, he alone is the *hero* actor who plays the *part* of *supremacy*, he himself should be my guru in a corporeal form. That concept also went out of his intellect. Baba, Shivbaba had to remind even that in the murli... what? In the year 1965-66. 'Brahmakumari Ishwariya Vishwa Vidyalaya that you write is *wrong*.' Who said this? The Father Shiva said it. It didn't strike Brahma's intellect; he kept narrating the murlis since the year 1947. It didn't strike his intellect: this word 'Prajapita' should also be [added in the name of] the Vidyalaya. And you children should write 'Prajapita Brahmakumar-kumari'. [Writing] 'Brahmakumar-kumari' is *wrong*. Had it struck his intellect, what would he have named the Vidyalaya earlier itself? (Student: Prajapita Brahmakumari.) Prajapita Brahmakumari Vidyalaya. However, what did he have written? (Students: Brahmakumari...) He had 'Brahmakumari Ishwariya Vidyalaya' written. It is because he considered himself to be everything. He didn't even have it in his intellect: the words mentioned in the scriptures are meaningful. Names have been given as per the tasks performed. He has been named 'Brahma' – '*brahm*' means senior and '*ma*' means mother. The soul who plays the *part* in the form of the most senior mother in this world, he is named Brahma. So, the word 'Prajapita' didn't strike his intellect either. Later on, when the Father Shiva mentioned it, it was added in these pictures – the pictures that [were prepared] later on. The pictures of Ladder and Lakshmi-Narayan were prepared later on. It is written in those old pictures; what? 'Prajapita Brahmakumari Ishwariya Vishwa Vidyalaya'. And the old pictures that were prepared before 1965-66, it is written in them, what? 'Brahmakumari Ishwariya Vishwa Vidyalaya'.

So, Brahma Baba had a *baby* like intellect. When the establishment of the world started, when the new world started, was he born in the form of a *baby* or was he present in the form of the father? (Students: in the form of a *baby*.) His beginning itself is in the form of a *baby*. This is why that soul is the one who plays the *part* of [the one with] a *baby* like intellect from the beginning till the end. Someone may say: destruction takes place through Shankar and establishment takes place through Brahma. Who will deny that... there are so many organisations spread all over the world, in such a big world; there is so much expansion - aren't they Brahmakumar-kumaris? Isn't this the establishment of the 'Brahmakumari Ishwariya Vishwa Vidyalaya'? (Student: it is.) It is. So, Brahma was certainly present. Was this 'Brahmakumari Ishwariya Vishwa Vidyalaya' established without Brahma? Brahma was certainly present. Brahma was present. It won't be said: there wasn't Brahma and the 'Brahmakumari Ishwariya Vishwa Vidyalaya' wasn't established. It is certainly spread all over the world. It has to be accepted. However, it isn't complete. What? It isn't complete. Had it been complete... Baba has said in the murli: you children should write 'Adhyatmik Ishwariya Vishwa Vidyalaya'. What? 'Adhyatmik Ishwariya Vishwa Vidyalaya'. Remove that word, what? Remove the word 'Prajapita Brahmakumari' [and] write 'Adhyatmik Ishwariya Vishwa Vidyalaya' [i.e.] '*Godly Spiritual University*'. Later on, everyone will have to write it. They will have to write 'Adhyatmik Ishwariya Vishwa Vidyalaya' [i.e.] '*Godly Spiritual University*' on all the *centres*. So, did they understand this concept? Are those Brahmins understanding this concept now? (Students: no.) They can't understand it. This is why it was said: whatever this Brahma says, listens or narrates separately, except [the time] when he narrates the murli, all those are *dirty* concepts. It is because he himself doesn't understand it with his intellect as to what the reality of this knowledge is.

Now, you are becoming flowers by listening to these great sentences. Which great sentences? Now, you become flowers by listening to **these** great sentences. By listening to which great sentences do you become flowers? (Student: the great sentences of Shivbaba.) Weren't the great sentences of Shivbaba narrated in the murlis till 18th January, 1969? They were narrated but those sentences were narrated through the form of the mother. They won't be called great sentences because no one knew its meaning at all. No one knew its actual meaning at all. So, did anyone become a flower? Did anyone become a flower till 18th January, 1969? No one became a flower at all. All of them are certainly thorns and just thorns. The forest of thorns grew bigger all the more. So look, there is a big difference between thorns and flowers! Thorns are sorrow-giving and flowers are the ones that spread fragrance, joy-giving.

Now, you children know: no human being is narrating to us. What? *Accha*, when He narrated through Brahma, didn't the listeners know it? What? When He was narrating through Brahma, didn't the assembly of listeners know that God is narrating to them? (Student: they used to consider so but he wasn't the form of God.) Yes, they did know that God is narrating it, Shiva's *Soul* has entered Brahma's body and is narrating it but God wasn't narrating through Him in reality. Why wasn't He narrating? God was certainly narrating through him! When God narrates, does it bring rise or downfall? It brings rise. So, wasn't there rise till 1969? Didn't the nature and *sanskaars* of the Brahmins change by then? Didn't they become Brahmins from Shudras? (Student: they became Brahmins but...) They did become Brahmins from Shudras but they didn't become *dvijanma* (twice born). What? What are the Brahmins called? *Dvij* – '*dvi*' means second, two and '*ja*' means birth (*janam*); they didn't become the firm Brahmins who have two births. When does someone become '*dvij*'? When they wear *yagyopavit* (the sacred thread), they are called *dvij*. Unless they wear

yagyopavit, they aren't called '*dvij*'. It means they haven't had the second birth. So, they have the first birth of a Brahmin through the mother, through Brahma but they are weak Brahmins. They won't be called firm Brahmins. Then, when that very *Supreme Soul* Shiva enters Shankar and gives the *clarification* of those *vanis* of knowledge and when the concept sits in the intellect of the children, they are called '*dvij*'. It means they have had a second birth. They became firm Brahmins. It will be said: they have become firm Brahmins but they will also be called firm Brahmins when they perform a perfect task and prove themselves. What? Rudra *yagya* is created. So, why is it named Rudra *yagya* and not Brahmin *yagya*? It is because the complete offering is given in the *yagya* by Rudra and the followers of Rudra themselves. It isn't given through the Brahmins.

Now, you children know: no human being is narrating to us. He used to narrate through Brahma as well. However, that concept didn't sit in the intellect of the listeners at all: God isn't God in the form of Brahma. He doesn't play the *part* of God. Brahma is certainly the human form. He isn't the form of a deity. God certainly comes in order to make the human beings into deities. What? They did become Brahmins from Shudras number wise according to *purushaarth* through Brahma. Nevertheless, no one became a deity, a flower. The task of creating deities is of this *second machinery*, the *double machinery*. Brahmins are made through Brahma. Then, the Brahmins are made into deities through Shankar. A *doctor* himself will make doctors. An *engineer* will make an *engineer*. It isn't possible that someone who isn't an *engineer* himself would make others into engineers. A lawyer will make lawyers. Is it possible that someone isn't a lawyer himself and he would make others into a *barrister*, a *judge*? No. So, God has to automatically take on that form in order to make the deities into deities; the body in which He enters, He makes him into Narayan from a man first. This is why it has been said in the murli: the best *purushaarth* is to remember Narayan. If this sits firmly in the intellect that he is going to become Narayan, the master of the world, what will we also become by remembering him? (Students: Narayan from a man.) If we make *purushaarth* like that, we will also become like him or we will become that number wise.

So, it is in your intellect: Shivbaba is present in this chariot. What? Who is present in this chariot? Shivbaba. Not Shiva; who is present? (Students: Shiv**baba**.) Why was it said? Is Shiva or Shiv**baba** present in him? (Students: Shivbaba.) Why Shivbaba? Well, was Shiva or Shivbaba present in Brahma's body? (Students: Shiva.) It will certainly be said: yes, Shiva was present in Brahma's body. Shivbaba wasn't present in him. And what about now? (Students: Shivbaba.) Is Shivbaba present now? How? (Student: He has entered the permanent chariot.) Yes, the one who was present in the beginning of the *yagya*, through whom the seed of knowledge was sown in the beginning of the *yagya* that very soul is born again and returns now; it has been said for him in the murli: there isn't anything present in this world forever. It is Shivbaba alone who is present in this world forever. So, who is Shivbaba? That very soul of the beginning of the *yagya*, through whom the seed of knowledge was sown, that very Prajapita who is the seed of the entire world, he himself has another birth and comes in the *yagya* again. This is why it was said: now, you have it in your intellect that Shivbaba is present in this chariot. What is Shiva? Shiva is in the form of Baba. He is also a soul. What? He is also a soul but he is called the Supreme Soul. What is the one in whom He is present called? The Supreme Soul. It means he is a supreme actor. He doesn't play a minor *part*. 'Supreme' means the biggest *part*, the greatest *part*, the supreme *part*; he is called the *hero* actor. The one who stays in the highest [stage] is the Supreme Soul. What? He stays in the highest *stage*. He doesn't stay in the low *stage*. You aren't called the Supreme Soul. What? **You** aren't called the Supreme Soul. Who is called the Supreme Soul? The

highest actor, the *hero* actor is called the Supreme Soul. Won't he be called the Supreme Father? (Student: no.) Why? Why won't he be called the Supreme Father? Isn't he the father of all the human beings? Isn't he the father of Abraham, Buddha, Christ, Guru Nanak, etc.? (Students: He is the Father of the fathers.) Yes, Prajapita is the father of all the religious fathers [like] Abraham, Buddha, Christ, [and so on]. (Student: still, the Father Shiva is the Father of Prajapita, isn't He? This is why He is the Supreme Father.) Yes. He, who is the Father of Prajapita too, will be called the Supreme Father. He is the Supreme Father but that Supreme Father is also revealed in this world when He enters the supreme actor soul. This is why 'Supreme Father' is first, then 'Supreme Soul'. What is said? The Supreme Father Supreme Soul God Shiva says. 'Supreme Father' is [said] first [and] 'Supreme Soul' is [said] later on. Just like, they say 'Shiva-Shankar'. So, Shiva is [said] first and Shankar is [said] later on. Who is elder? (Students: Shiva.) Shiva is elder. He is the Father, whereas he is still a point of light child of that Father.

So, you aren't called the Supreme Soul. He is called the Supreme Soul. Now, the impure souls say: O, Supreme Father Supreme Soul! Come. Who call Him? The impure souls call Him: O, Supreme Father Supreme Soul! Come. Don't come alone. They don't [say]: Supreme Soul, come! What? 'Supreme Father Supreme Soul! Come.' *Accha*, those who call Him in the world of Brahmins now, are they the impure souls? *Accha*, they do call him in the *basic knowledge* in the body of Dadi Gulzar [saying]: come! They consider him to be God and call him. Don't they call Him here in the *advance party*? Don't they call Him in their house, their *gitapathshala*? (Student: they call Him.) So, are they impure or pure? (Student: we are impure but we call Him for becoming pure.) You are making *purushaarth* and what about them? They are impure and they aren't making the *purushaarth* of becoming pure either. It is because they are following the opinion of the human gurus. This is the difference.

Now, the impure souls say: Supreme Father Supreme Soul! Come. Come and make us pure. What? Come and... Don't come and go away after narrating the knowledge. What should You do? Come, purify us and take us back. It means just Your arrival won't do. Narrate such knowledge after coming so that the knowledge sits in our intellect and we recognize God [and] Maya. Whose company will we take if we don't recognize Maya [and] God? We will take the company of Maya Ravan himself. It is because we don't have his recognition. So, give the recognition. Recognition means knowledge. Knowledge means information. Firstly, give us the information. Then, don't just go away after giving the information. Just like those Brahmins think; what? Baba gave us the knowledge till 18th January, 1969. And He went away after giving the knowledge. It isn't like that. Come, purify us and take us along. And He also says in the murli: I will take you children along [with Me]. I will stay together, eat together, drink together, play together, be with you at every breath and take you along [with Me]. So, it isn't that God comes, narrates the knowledge and goes away. Then, we keep creating heaven. No. God comes, purifies the impure ones, establishes the pure world and then goes. Om Shanti.