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**Dated 17.04.06, at Ahmednagar (Maharashtra).**  
**Clarification of Murli dated 09.10.66 (for bks)**

Om Shanti. Yesterday the vani of the 13th February 1967 was being narrated. The topic being discussed on the third *page* was: The Traveller of a far off land has come from the Incorporeal Land. He comes in the Iron Age world [and] a dark body and then makes him fair. Why was it called the world of the Iron Age? *Satyug* is called the *Golden Age*, the golden world; *Treta* is called the world of silver. *Dwapar* is called the *Copper Age*, and why is *Kaliyug* called the Iron Age? (Someone said something.) Yes. It is because the black colour is the sign of the *tamopradhaan* stage. He comes in the Iron Age world and in the darkest body. In the Dilwara temple, there are fair idols in the temple on top, on top means it is said about the original Dilwara temple, which has fair idols in it. In it there are fair idols on the ceiling and the idol that has been placed in the middle is also fair. But the Dark deity (*Kaalaa dev*) is sitting below in a *corner*. And there is one more temple on top where all the idols are dark. So, the dark body is the symbol of the degraded (*taamsi*) world. The *purushaarth* (spiritual effort) also becomes degraded in the degraded world. Just as it was said here that a new soul who comes in knowledge is in a pure (*saatvik*) *stage*, it makes *saatvik purushaarth*. Then, after taking the knowledge, it gradually passes through the *satopradhaan*, *satosamaanya*, *rajo* [stages] and finally the stage becomes *tamo*. No matter how hard someone works or uses his strength, the *purushaarth* that he has done in the beginning remains just a memory, the stage doesn't become that strong. Why does it happen so? The same thing happens in the *shooting period* as well as in the *broad drama*. What is the reason for that? By being coloured by the company of many souls and by enjoying pleasures, blackness comes in the *indriyaan*<sup>1</sup> because the soul itself becomes dark. So the Father comes and makes such *Iron Age* world and dark bodies, fair.

Now the Father says: You have to become *satopradhaan* again. For this remember Me, then your wrong actions will be destroyed and you will become the masters of *Vishnupuri* (the abode of Vishnu). You will become the masters of which abode? Why was the example of Vishnu given? Why is the Iron Age not called the *Vishnupuri*? Why is the Golden Age called *Vishnupuri*? In the Iron Age, there is not even a single couple whose mind, speech and actions don't clash with each other, then how will they be called Vishnu? In [the picture of] Vishnu, a single body is shown with four arms. Arms mean helpers. The *combination* of the nature and *sanskaars* of four helper souls has been shown. It isn't that it is the *combination* of only two souls. It is the *combination* of four souls. What? The mother, the father as well as their children. It is not that only the *sanskaars* of the mother and the father have combined and become one. Along with the mother and the father the *sanskaars* of the children also combine and become one. That is why in the Dilwara temple, the 108 temples that are built around, four idols are shown in each of them. Two [idols] are shown in the form of the mother and the father and two [idols] are shown in the form of children.

These topics of knowledge are to be understood. Baba is *ruup*<sup>2</sup> and Baba is *basant*<sup>3</sup> as well. How? The spirituality that appears on the face in the high *stage* of remembrance is called *ruup*. And the one who has the fragrance of divine virtues is called *basant*. So, when Baba is one, then how do both the qualities come in Him? He is *ruup* as well as He is *basant*, how? He

<sup>1</sup> Parts of the body that perform actions and the sense organs

<sup>2</sup> *Ruup* means beauty which Baba describes as the embodiment of yoga

<sup>3</sup> *Basant* means spring which Baba describes as the embodiment of virtues

is *ruup* because the soul of Ram is sharp in remembrance, so the face becomes *ruupvaan* (beautiful). And He is *basant* because the *soul* of Krishna, who is a store of divine virtues, enters Him. That's why He is *basant*. In the spring season, flowers blossom all around [so] fragrance and only fragrance spreads everywhere. So look, he is *ruup* because he is in the form of an extremely bright point. What? That form of the point reflects that incorporeal *stage*. They (*unme*) have knowledge as well; who? 'They' means that there is not just one [soul], there are both the souls. The souls of Ram and Krishna, who are revealed in the form of *ruup* and *basant* through only one personality as God in the world, have knowledge and they are not beyond name and form. It's not that they are points, [that] they have knowledge but are beyond name and form, no. They have a name as well as a form.

The world doesn't know what their original name and form is. The Father sits and explains to you: I am also called a soul, am I not? The only thing is that I am the *Supreme Soul*. There is no *supremacy* in you, the souls. And I am called *Supreme*. The *supreme* soul becomes *Paramaatmaa* (Supreme Soul), what? When the *Supreme Soul* enters a real body and the one whom He enters in the permanent way becomes *parmaatmaa* (supreme soul), how does he become supreme soul? All the actor souls... the *Supreme Soul* is not among actors. He is *akartaa*<sup>4</sup>, *abhoktaa*<sup>5</sup>, *asoctaa*<sup>6</sup>, all the other human souls think and ponder. They need to churn. The *Supreme Soul* doesn't need to churn. He doesn't need to perform actions either. He is *akartaa*. If He performs good or bad actions, He will also have to experience its fruit. He neither does good [actions] nor does He do bad [actions]. But the souls perform good or bad actions. If they perform good or bad actions, they also have to experience [the fruits of] it.

So, the supreme actor among all the souls, the one who is called the *hero* actor... the *Supreme Soul* Shiva enters that *hero* actor soul, meaning the soul of Ram. And what does He make that dark bodied one, a dark soul after entering him? He makes him a fair soul. How does He make him that? When He enters, he is coloured by the company. Other souls are also coloured by the company. That supreme actor is also coloured by the company. But what is the difference? To the extent the other souls remember [Him], they will be coloured by [His] company to that extent and their sinful deeds will be burnt to ashes. And the one in whom the *Supreme Soul* enters in a permanent way, although he is coloured by the company of many souls, it (the colour of the company) is washed away soon because of the entrance of the *Supreme Soul*. That means he is not coloured by bad company, the colour of the company of many for a long time. So, the supreme soul becomes *Paramaatmaa*.

Now the Father sits and explains: This one is also the father. Which father sits and explains, 'this one is also the father'? (Student: Prajapita.) Does he explain? (Student: Shivbaba explains.) The Father Shiva sits and explains: This one is also the father. Whom did He indicate by saying 'this one'? This one is the father as well as the *teacher* and the *sadguru* too. Prajapita, the soul of Ram is the father as well as the *teacher*. That means he doesn't have any father. There is no one in a corporeal form in the world who would sow the seed of knowledge in him. And he doesn't have any *teacher* either. There is no *teacher* in a corporeal form in the world who would explain to him.

It is also said: *Knowledge full* meaning the one who knows everyone's heart. If the Supreme Soul is omnipresent, everyone should become *knowledge full*, everyone should

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<sup>4</sup> the One who does not perform actions

<sup>5</sup> the One who does not seek pleasure

<sup>6</sup> the One who does not need to think

become the ocean of knowledge. But not everyone has the same amount of knowledge at all. Many oceans are shown but are all the oceans alike? Some are small and some are big. Some are small ponds, some are big ponds, some are big lakes, some are small lakes, some are small rivers and some are big rivers. Some have less water of knowledge and some have plenty of the water of knowledge. So, not everyone can be *knowledge full*. It means the Supreme Soul cannot be present in everyone. He is present only in one [being]. It means, He plays a *part* in one [being] in a permanent way. And the one in whom He plays the *part* in a permanent way, what is the *proof* of this [presence]? (Someone said: Through knowledge.) Yes. Just as it was said: How is it known that God the Father is in this one? When He gives knowledge, it is known that there is God the Father in him. But many human beings give knowledge in the world.

He gives such knowledge that the murli, which was narrated through the mouth of Brahma, the *Ved vaani* that came out of the mouth of Brahma, no one is able to understand the mystery of that *Ved vaani*. And that one soul grasps that *vani* in depth, for which it is shown in the scriptures that the Ganges came and where did she merge? She didn't merge in the intellect of everyone. She merged in the hair locks of Shankar. Why did she merge in the hair locks of [this] one? It is because only one is called *dev-dev* Mahadev (the great deity). 33 crore (330 million) deities are not called Mahadev. There is only one soul who plays the *part* of the supreme soul in practice. That is why it was asked: Why do you call this one *knowledge full*?

Look, what a worthless intellect the human beings have! They don't understand the topics of knowledge at all. In fact, the Father sits and narrates the *contrast* [between] knowledge and *bhakti* (devotion). Knowledge is the subject of the intellect and *bhakti* is the subject of the emotion and belief, the subject of the heart. The heart and the intellect. God is called the Intellect of the intelligent ones. And the devotees do not use their intellect. They will worship [God], adore [Him] and organise a *kiirtan*<sup>7</sup>. They worship, adore, organize [His] *kiirtan*, and perform *aarti*<sup>8</sup> without knowing His *biography*. That means they do it with blind faith. They don't think with their intellect: why do we worship these ones? So that is blind faith. *Bhakti* is influenced by blind faith and knowledge is something to be understood. You have to grasp each and every topic after judging it through the intellect, [you have to decide] what is *right* and what is *wrong*. After analyzing between *right* and *wrong*, you have to grasp what is *right* and not grasp what is wrong. Something [accepted] without *proof* and evidence cannot be called knowledge. Someone may say: God has come. [The listener will ask:] Where has He come? [The person will say:] He has come in this particular person. If he (the listener) is a devotee, he will accept it [saying:] Yes, He has come. If he (the listener) is a knowledgeable person, [he will ask:] If He has come, how has He come? What is the *proof*? What is the evidence? Until he finds the *proof* and evidence, he will not accept it. So the worldly human beings do not understand the topics of knowledge at all.

First the Golden and Silver Ages are called knowledge, the day. [When] God the Father comes, He makes [us] obtain the attainments of two ages, He makes [us] obtain the attainment of the happiness for 21 births; that happiness of the 21 births is in the Golden and Silver Ages. This is the world established by God. [You] attain this world through knowledge and those who do not use their intellect, those who do not grasp the topics of knowledge, for them the world of the Copper and Iron Ages, the world of dualism is created. [They] believe in whatever someone says. So, first of all there is the day of knowledge; the Golden and Silver Ages, then

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<sup>7</sup> Singing of hymns in groups

<sup>8</sup> Worship of God with lighted lamps.

is the Copper and Iron Ages, the night. This game of day and night keeps going on. The Golden and Silver Ages are the day and the Copper and Iron Ages are the night. Why is there night in the Copper and Iron Ages? Why is there day in the Golden Age? It is because there is one truth (*satya*) and [here] there are many false [things] (*jhuuth*). You have to speak a second lie after a first lie and a third, fourth, fifth lie after the second lie for sure. It is said: Falsity does not have legs. So, falsity means the night, the world of the Iron Age, the Copper Age, the world of dualism. There are two opinions, two kingdoms, two religions; such a world is called the world of the night.

In that night, people keep suffering misfortune in darkness; they don't find God at all. They bow their head in so many temples and places, some [bow their head] in mosques, some in churches, and some in *gurudwara*<sup>9</sup>; they keep bowing their head, but even then they don't find God. So, degradation takes place through *bhakti*. What is the *result* of *bhakti*? They have been doing *bhakti* for thousands of years in temples, mosques [and] churches; they have been acting according to what the gurus said. Have they been following the opinion of one guru? They followed the opinions of many gurus. This is called the age of dualism, where these opinions keep emerging: four out of two, eight out of the four. So, degradation takes place through such *bhakti*. There is no knowledge in degradation.

No one knows about knowledge and *bhakti* at all. This is the knowledge of Raja yoga. No hatha yogi can explain this knowledge of Raja yoga. Why was it said hatha yogi? It is because they become obstinate (*hath pakarnaa*) [and say:] Only we are true. Even if you speak the truth in front of them, they won't accept it. Those who do not consider the household to be elevated are called hatha yogi. They think that the householders (*grihasti*) are degraded personalities (*giri hasti*). In a way, even the householders cannot explain this. What? Neither the householders nor the hatha yogi, the Sanyasis can explain the knowledge. Why can't they explain it? It is because both are impure. The birth of both of them takes place through excrements, through impurity. You, the Brahmins are born through the mouth. Through the mouth of Brahma, you... the body of Brahma that God enters to narrate the vani; by listening to that *Ved vaani* you make your life [good] and reform others' life [as well]. This is why you are *mukhvanshaavali*<sup>10</sup>. You are the children [born through] the elevated *indriyaan*. The rest, the hatha yogis and all the householders are the progeny [born through] the corrupt *indriyaan*. This is why all are impure. Since they are impure, they cannot explain this knowledge. Among you too, those who imbibe impurity after taking the knowledge, this entire knowledge vanishes from their intellect. This is something to experience. The days when impurity, Maya overpowers you, you become impure, then the entire knowledge vanishes from the intellect. And the days when there is a *balance* of purity, the *points* of thinking and churning the knowledge go on in the intellect.

So, now tell [Me]: Who will teach this Raja yoga? Human beings cannot teach it [because] everyone is a householder. Everyone is the progeny [born through] impurity. Even the hatha yogi cannot teach it. Although they, the Sanyasis remain pure, how were they born? They too were born through impurity, weren't they? They [were born] through excrements, weren't they? [So,] they can't teach [Raja yoga] either. Then, who will teach [it]? Everyone is impure in this impure world. Who will purify these impure ones? He, who never becomes impure even after coming in this world, will make [them pure]. His memorial has been made.

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<sup>9</sup> Holy place of the Sikhs

<sup>10</sup> Progeny born from the mouth, meaning the knowledge

What memorial has been made? [In] the temple of Shiva, that *jalaadhaarii*<sup>11</sup> is a symbol of the female form and He is sitting in the form of a *ling* in it, there is so much colour of the company, even then He is worshipped. Is the pure one worshipped or is the impure one worshipped? Definitely, He is the One who remains pure even in such a *stage*. He does not become impure. He does not lose vigour through the body He enters. He does not lose vigour through the mind either. And when He doesn't lose vigour through the body and the mind, He cannot waste money either.

So, the One who teaches Raja yoga Himself says now: Remember Me alone. What? Remember Me alone. So what do the so called Brahmakumar-kumaris think? What do they make out of, 'remember Me alone'? [They understand:] remember Me, the Point alone. *Arey!* Everyone is a point soul. Isn't the point soul present in insects, spiders, animals, birds, everything? So how will you come to know if you remembered the one Point or which is the point you remembered? How will you come to know [this]? How will it be said that we remembered only the one Point and not another point? When ... All point souls are alike. There is no difference among them, whether it is the *Supreme Soul*, whether it is the *hero* actor, whether it is a soul who plays an insignificant *part* or the soul of insects; everyone is a point. About this it is said in the Gita "*ano aniaansam anusmaret yah*", the soul is like an atom. It is very subtle. So how will we come to know which point we remembered? We can come to know that only when we recognise through the vision of knowledge that bodily being whom that *Supreme Soul* enters and [through whom He] performs that action. There is only one bodily being like that, whose name is Shiva Shankar Bholenath<sup>12</sup>.

There are 33 crore deities. Among the 33 crore deities, there is not even a single deity whose name is combined with that of Shiva, whether he is Vishnu or Brahma. Among the *tridev*<sup>13</sup>, even the two deities were not combined [with Him]. *Tridev* are considered to be the highest among the 33 crore deities. Whose name was combined? The name of Shankar is combined with that of Shiva. So, definitely that *Supreme Soul* enters that supreme actor, meaning the *hero* actor and says through him: *Maamekam yaad karo*, Remember Me alone. It is certainly said: Trimurty Shiva. There are the three *muurtis* (personality) of Shiva. But among the three personalities, which personality becomes famous in the form of God? The personality of Shankar alone, the personality of Mahadev. Others become deities from humans, they become like Narayan from a man. But he does not become a deity; what does he become? He becomes Mahadev, the great actor among the deities. I enter that great actor in a permanent way [and] through him, I meet all the human souls, all of My children through all relationships. This is why it is said in the path of *bhakti*: *Twamev maataa ca pitaa twamev, twamev bandhu ca sakhaa twamev, twamev sarvam mamadev deva*<sup>14</sup>. The Supreme Soul Father comes and forms all kinds of relationships with the children. He also says this: If there remains a shortcoming in experiencing a certain relationship, if they are unable to maintain that relationship with Me, [then] they will worry for that [relation] for many births, they will keep becoming sorrowful, they will long for it.

I come and teach this Raja yoga **now**. The other human beings do not have a right to teach this Raja yoga. Human gurus cannot teach Raja yoga to the human beings. What secret (*raaz*) is contained in it? The secret contained in it is that if the other human souls come in the

<sup>11</sup> A cup that holds the *lingam*

<sup>12</sup> The Lord of the innocent ones

<sup>13</sup> three deities: Brahma, Vishnu and Shankar

<sup>14</sup> You alone are my mother and my father, You alone are my family and my friend, You alone are everything for me, You alone are the greatest deity.



*connection* [of impure souls], they will certainly have *attachment* [towards them], they will have fondness, affection. They will become attached. What? The thing which is seen through the eyes, the face which is seen, and if it is seen with attachment, then is that face remembered or not? It is definitely remembered. But I teach such a yoga in which you have to attain this firm stage, [in which] you should not see even while seeing through these eyes, you should not listen even while listening through the ears. It means, whether it is the pleasure of any *indriyaan*... It is not that you have to stop performing actions through the *indriyaan*. You should certainly perform actions through the *indriyaan* but you should perform actions in such a manner that the attachment of the *indriyaan* should not be remembered later. Otherwise what will happen? It will be *ant mate so gati*<sup>15</sup>. Suppose, there is [someone in] a male body, he takes the company of a woman the entire life; so, what does he remember at the end? He remembers the female body; he remembers her body parts. So, then he has to be born as a female.

I teach such action, I teach such remembrance and I teach [you] to remember such [a being] that by remembering Him you won't be coloured by any kind of company. The world (worldly people) performs actions and the Raja yogis also perform those actions, but the connection of the mind and the intellect works in different ways in performing the actions. If you learn to perform actions in My remembrance, you will not be affected by those actions. So the One who teaches Raja yoga Himself says: Remember Me alone, then your sinful deeds, wrong deeds will be burnt to ashes. The religion of the path of renunciation (*nivritti maarg*) is one thing. What? The religion of the Sanyasis is one thing and the household path (*pravritti maarg*) that the Father teaches when He comes, [the study to become] Narayan from a man and Lakshmi from a woman, the religion of those Lakshmi-Narayan, it is different. Lakshmi-Narayan were also householders. They **were** householders but the *attachment* of their *indriyaan* with each other was not such that they would fall. This is about which Narayan? The one who becomes the Confluence Age Narayan, the one whom the Supreme Soul Father Himself makes [into Narayan] when He comes; it is about becoming that Narayan from a man and Lakshmi from a woman. So, those who belong to the path of renunciation, how will they teach the knowledge of the household path? The Sanyasis belonging to the path of renunciation isolate themselves, they renounce the household. When they are not with the household at all, how does the question to gain victory over the *indriyaan* arise? What? If there is a warrior and he says: I won't fight any war, I am a winner anyway. This is just like the case of a prisoner who lives in jail for ten years and boasts on coming out [of jail], 'I maintained the pledge of celibacy for ten years'. *Arey!* That was certainly compulsion. It's not your pledge of celibacy. It will be said [you maintained the pledge] when the pleasure (*bhog*) is present in front of you and even then you don't accept it through your mind and intellect. You should have such *practice*. So, the Father comes and teaches this *practice*, this exercise.

It is also said in the Gita, Arjun told God: O God, this mind certainly is very powerful. However much I *control* it, it becomes attached to the pleasures of the *indriyan*. So what answer did He give? [He replied:] "*Abhyaasen tu kaunteya vairaagyen ca grahayate*<sup>16</sup>", practice it, practice it again and again. It is not that you have to stop performing actions [or] that you have to become a Sanyasi; no. If there are the *karmendriyan*<sup>17</sup>, the actions should definitely be performed through them but... it is not about stopping to perform actions, but you should not attach your mind and intellect to it. You have to attach it to what? In fact, it is the work of the mind to remain attached to this or that thing. So, in what should you engage it? You should engage it in the remembrance of the One who never remains entangled in

<sup>15</sup> your final thoughts will lead you to your final destination

<sup>16</sup> It can be controlled through practice and detachment towards this Iron Age world

<sup>17</sup> Parts of the body used to perform actions

anything. When God the Father, the *Supreme Soul* Shiva comes to this world, He has a *connection* with all the souls. All the human souls come and achieve attainments through Him. But He is not attached to anyone.

So how will these Sanyasis of the path of renunciation narrate the knowledge? There is cheating and only cheating in everything; there is falsehood and only falsehood. It is also sung: *Jhuuthi Maya jhuuthi kaayaa jhuuthaa sab sansaar*<sup>18</sup>. This topic pertains to which time? When God the Father comes to this world at the end of the Iron Age, this entire world becomes false. Not even a single person remains true. Only the one whom the *Supreme Soul* Father enters proves himself to be true in the world at the end. This is why the story of that one is narrated. What is the story? The story of *Satyanarayan* (the true Narayan), it is not even the story of *Satyalakshmi* (the true Lakshmi). What? That Lakshmi is also along with *Satyanarayan*, but even her story is not narrated. The story of only one [being] is narrated. This means He comes as *ekvyaapi*<sup>19</sup>. He does not come as *anekvyaapi*<sup>20</sup>.

It is praised now itself: *God is one, God is truth*. What? There is one God the Father and the **one** God the Father Himself is true and everyone else is false. And this topic will be proved to be true at the end. What? All the relationships will become false. Maternal grandfather, father's younger brother, father's elder brother, sister, brother, husband, wife, father, son, all the relationships will deceive [you]. And the One Father will not be the one who deceives [you]. He will maintain [the relationship] with everyone. This is why there is the praise of one [being] in the form of the true Narayan; many are not praised [like this]. '*God is truth*' this saying pertains to this time. [This] saying pertains to the present time. In the Golden Age, no one will say: *God is truth*. Why? It is because God the Father doesn't exist there at all. As soon as the Golden Age is established, the *Supreme Soul* goes back to the Supreme Abode. All the things that are said in the path of *bhakti* will not be said in the Golden Age.

Here everyone says: God the Father *is truth*. The Father alone is the One who narrates the truth. The soul has gained the awareness of the Father. This is why we remember the Father [saying:] Come and narrate the true story [to us]. This is the story to become Narayan from a man. They do narrate the stories; the pandits, they go to every house and relate the true story [saying:] This is the true story of *Satyanarayan*. But when they open the book and narrate the story, whose story do they narrate? They narrate the story of Leelavati, Kalavati and *Lakarhaaraa* (wood-cutter)<sup>21</sup>. [But] they don't narrate what the true story of *Satyanarayan* is at all. This means they don't have the true story of *Satyanarayan*. God Himself comes and narrates that true story of *Satyanarayan*. He narrates it through the body of the one who becomes *Satyanarayan*. And He does not narrate the story of his [only] one birth, of how many births does He narrate the story? He narrates the story of 84 births, how in 84 births, the Bharat in whom God comes becomes the crown (*sartaaj*) of the world and [how] he himself becomes the poorest (*mohtaaj*) in the entire world at the end of the Iron Age. He has to gaze at everyone's face. Just as it is said - isn't it? - : 'What can we do, we are under compulsion<sup>22</sup>, we can't say anything to anyone'. So, **I** narrate this story of *Satyanarayan* to you. [He is] rich in the morning and beggar in the evening. Earlier, you used to listen to all these false stories. **Now** you listen to the true story. And by listening to the false stories no one has been able to become Narayan till today. How will someone become Narayan, if he listened to the false

<sup>18</sup> Maya is false, body is false and the entire world is false.

<sup>19</sup> Present in one being only.

<sup>20</sup> Present in many.

<sup>21</sup> Characters in the story of *Satyanarayan* who do *bhakti* and are liberated from their sorrow.

<sup>22</sup> *Ungli dabnaa*-lit. finger to be pressed

stories? He can become Narayan only when he gets to listen to the true story. Then how can it be the story of *Satyanarayan* [when he doesn't become Narayan through it]? It is certainly [a] false [story].

A human being cannot make anyone Narayan from a man. What? Human beings can make [someone] a *doctor*, a teacher, a lawyer, an *engineer*, the greatest scientist, but no one can make a man, a human being into a deity, a man into Narayan. God the Father Himself comes and opens this *college*, this *university*. What kind of [a university]? [The university] where the human beings are taught the knowledge to become a deity. The Father Himself comes and makes [us] the masters of heaven. The knowledge which is taught by human beings, the schools and colleges that they open, what do they make in it? God certainly comes, teaches Raja yoga and makes [us] kings. He makes [us] the king of even the deities. And what do the human beings make? Whether they become an *engineer*, a *doctor*, a teacher, what will they be called? Will they be called servants or kings? What are all of them? They all are servants. They teach [us] to become servants and maids. And I come and [make] you the king of kings and that too, not [just] for one birth. In *history* there have been so many kings for birth after births, there have been small kings, great kings; who taught them the quality of kingship? When were they taught? From where did they learn to rule? From where did they take this *training*? Someone tell us. The Father says: No one knows [this]. It is just praised in the Gita. What? O man, Arjun, perform such actions so that you become Narayan from a man and O woman, Draupadi, perform such actions so that you become Narayani from a woman. That Gita too is written by human beings. And 2500 years have passed by reading that Gita, [but] no one became Narayan from a man and Lakshmi from a woman at all.

Now I come and narrate the true knowledge of the Gita to you. All the religious fathers who came... neither did they narrate the Bible, the Quran Sharif or the Guru Granth Sahib<sup>23</sup> nor did they write it when they came. What? In fact, the *granth* (scriptures) are written after 200-300-400 years, when the number [of their followers] increases a lot. In the same way when I too come to this world and establish the Ancient Religion, then the knowledge of the Gita that I narrate, I narrate it orally through the mouth. I don't narrate what is written, I don't make any *granth*. I narrate it directly through the mouth. And those who listen [to what is said] directly through the mouth sitting face to face, only they become deities like Narayan from a man. No one else can become a deity like Narayan from a man. It is not that I narrate [the vani] and later on it is typed on a *type writer* or *computer*, and if someone sits and listens to it, he will become a deity. No. The knowledge that is [taught] through Me, those who listen to it directly sitting face to face, only they will become like Narayan from a man.

So, the Father comes and makes [us] the masters of heaven. The Father comes in Bharat itself. What is this? This is certainly *partiality*. What? The foreigners will say: Why doesn't He come to our country? Why does He come only in Bharat? (Student: It is an ancient country.) It is an ancient country, so what? And should we dig and bury the new [countries] in a ditch? ☺ He comes in Bharat because purity is given a lot of importance in Bharat. The virgins are not safeguarded in any other country in the world, in any other religion as much as they are safeguarded here. Here, there is a lot of importance [given to] purity. They worship the virgins. When the *Navdurga puja*<sup>24</sup> is held, whom do even the Sanyasis worship during those days? Everyone worships the feet of the Sanyasis and what about the Sanyasis? They worship the virgins. What is the specialty in them (virgins)? [The virgins are worshipped]

<sup>23</sup> religious book of the Sikhs

<sup>24</sup> A ceremony when nine forms of *devi* Durga are worshipped.



because they are full of the strength of purity. Even the Sanyasis bow before that strength of purity.

So, I come in Bharat, but no one knows when I come; No one understands when I come. They have said: He came in the Golden Age too, to kill Hiranyakashyap<sup>25</sup> as the incarnation of Narsingh<sup>26</sup>. He came in the form of Ram to kill Ravan in the Silver Age. He came in the form of Krishna to kill Kansa and Jarasindh<sup>27</sup> in the Copper Age. He incarnated in the form of *Kalankidhar*<sup>28</sup> in the Iron Age. *Arey!* Not just four but they have shown 24 incarnations [of God]. *Arey!* Do I have to come again and again? There are the fathers in the world, when they make a house for their children, do they make it again and again? *Arey*, they make a new house when the house becomes old. When the old house is of no use, they build [a new one]. I also come when this house like world becomes completely old. What is the sign of oldness? All the human beings experience sorrow. There is not even a single human being who experiences himself to be happy through the body, mind and wealth forever.

Some say, there is no such world where there is happiness and only happiness forever and where all are happy. *Arey*, when it is possible that there is day and only day in the afternoon, then isn't it possible that there is darkness and only darkness [everywhere]? There is night as well as day. So in this world, there was also such a world where happiness and only happiness prevailed, there wasn't any name and trace of sorrow. And God the Father comes and establishes that world; this is why the entire world remembers God. Those belonging to the other religions also remember God. They don't consider Christ, Abraham and Muhammad as God. Even so, they remember God separately. Why? It is because they too have [this] belief. The Muslims believe in *jannat* (heaven), [they say:] God (*Khuda*) created *jannat*. The Christians believe in *paradise* and among the Jains they believe that there are six ages in the world and among those [ages] they consider the first three ages to be like heaven. That means in every religion, there is the belief of that world of happiness, which God establishes when He comes.

Human beings cannot establish that world of happiness, such a world of happiness, where happiness and only happiness prevails, [where] there is no name and trace of sorrow and [that too] for 2500 years. In this world, there is happiness for half of the time and there is sorrow for half of the time. Who creates happiness and who creates sorrow? The Father, the Giver of Happiness comes and establishes the world of happiness and what do *nar*, meaning human beings, do? *Narak* (hell): *nar* means human being, *ka* means the one who does; what do human beings do? They create hell. Today, such big buildings, such great plans, such big projects are being made, so are they not meant to create heaven? (Student: No.) Why? (Student: It is going to be destroyed.) No. Why do they make it? They make it so that the happiness of the human beings increases and all of us become happy. They go on making it, but sorrow increases even more.

So many hospitals are built, so many [people] become doctors, so many medicines are made and so many companies to make those medicines come up, but the dangerous diseases increase even more. That means no one has the right cure. So, God the Father comes and teaches that the right cure is 'Consider yourself as a soul. Don't consider yourself as a body.'

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<sup>25</sup> A demon who tried many times to kill his own son, Prahalad because of his immense dedication to Vishnu.

<sup>26</sup> A half-lion and half man incarnation of Vishnu.

<sup>27</sup> Villainous characters in the epic Mahabharat

<sup>28</sup> The one who bears disgrace

These hospitals etc. will cure the **bodily** diseases temporarily, but no one cures the disease that is in the soul. Which is the disease of the soul? (Students: The five vices.) Lust, anger, greed, attachment and ego, every human soul has these five vices. There is not even a single human being in this world, who can say this being sure: I don't have lust, anger, greed, attachment and ego to the slightest extent. Even the greatest Sanyasi cannot say this.

So, the entire world is vicious. The entire world is sorrowful because of the vices. So, to make such vicious ones happy, to make them *nirvikaari* (vice less) deities... [just] as it is praised for the deities... what? Complete with all virtues, complete with 16 celestial degrees, completely non-violent, *maryaadaa purushottam*<sup>29</sup> and completely vice less. It is not that the vices will remain to a certain extent [in them]. No. I come and make them completely vice less. How do I make them [like that]? I just tell [them]: Consider yourself to be a soul, [think] that you are a soul, the point of light and your Father Shiva, the Point of light, the Supreme Soul has come in a permanent chariot in a permanent way in this world and is teaching the study of Raja yoga. He is making you like Narayan from a man and like Lakshmi from a woman. If this much sits in the intellect firmly, then what will be its *result*? The one with a faithful intellect gains victory, you will gain victory over the vices and will become the beads of the *Vijaymaalaa*<sup>30</sup>.

Is there any religion in the world, except Atheism, in which [people] don't rotate the rosary? They don't turn the rosary? Why is there so much praise of this rosary in every religion? The beads of the rosary are the memorial of the souls. Those souls have made such *purusharth* staying in front of God the Father, that they have become like Narayan from man number wise (with different degrees of spiritual effort). Such elevated souls have become worthy to have [people] bow [to them], worthy of being worshipped in front of the world. Just as God the Father is worshipped, those beads are also worshipped. So, in every religion, those beads are remembered, chanted. It is not that only the Hindus remember the rosary. The Muslims as well as the Buddhists and the Christians too remember the rosary. The Sikhs too remember the rosary.

So, who makes such elevated beads of the rosary? Human beings don't make them. They simply keep false titles for themselves. What? *Shri-Shri 108 swami saccidaanandji maharaj*, they keep titles but they are false titles. They say, *Jagatguru*. Does the entire world (*jagat*) accept them to be the guru? *Arey*, even in Hindustan, not everyone accept them as gurus. One community will accept them and the other will not. So, why do they keep false titles? It is actually the *title* of God. What? *Shri-Shri 108 Jagatguru*. That Supreme Father Supreme Soul Himself comes and becomes the Guru of the entire world through one permanent chariot. He is called the *Sadguru*. **He** is called '*Sadguru nirakaar ek onkaar*<sup>31</sup>'. No other human being is called this. Om Shanti.

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<sup>29</sup> Best among all the souls in following the code of conduct

<sup>30</sup> The rosary of victory

<sup>31</sup> The one incorporeal God is the Sadguru