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Dated 31.3.09, at Farrukhabad.
Clarification of Murli dated 19.7.68 (for bks)

Om shanti. The *vani* dated 19th July, 1968 was being discussed. The topic being discussed in the beginning of the middle part of the second page was: The Christians, the followers of Christ, the Buddhists believe in Christ and Buddha [respectively]; the followers of Nanak believe in Nanak. And they will go only to their respective court (*darbaar*). So, through this it is known to which religion they belong. And as for the Hindus, they say: these people do not have any definite religious father at all. The [name] Hindu religion has been given in relation to the name Hindustan. Well, where did the *Adi Sanatan Devi-Devta Dharma* (the Ancient Deity religion) disappear? Nobody knows this. It has almost disappeared (*praayah lop*). There are pictures for the path of *bhakti* (devotion) and many pictures have been prepared in India. They keep preparing different kinds of pictures because human beings have different kinds of opinions.

They have given many names to Shiva as well. Actually, He has only one name, Shiva. And it is not that He is reborn, so they go on chanting His name. No. Yes, human beings have different opinions; so they have given [Him] many names. Go to the Shrinath Dwara¹; it is the same Lakshmi-Narayan who are sitting there as well; then if you go to some other place, they will say: this is a temple of Lakshmi- Narayan and in the temple of Jagannath too, it is the same idol. Then why are these different names given [to them]? What is the basis of a name? A name is based on a task [performed]; and it is the soul itself which performs the task, the duty. So, they have given the name, Shrinath. The Lord (*nath*) of those who perform righteous action. Then they have given the name, Jagannath. The Lord (*nath*) of the entire world (*jagat*), i.e. of the 5-7 billion [souls]. Well, not everyone among the population of the 5-7 billion [souls] is *shri* (righteous). There are righteous as well as unrighteous souls. So, they have given the name Jagannath.

So, look, this is the path of *bhakti*. It is a memorial of your present time. And now you certainly are not in the path of *bhakti*. You indeed know: in a single body Shrinath, Jagannath and Shiva play [their] part. When you were *Suryavanshis*, you did not use to worship etc. either. At that time you ruled over the entire world. Now you understand: we were very happy in our *Adi Sanatan Devi-Devta Dharma* (Ancient Deity religion). There was our rule. We established an elevated kingdom based on *shrimat*. Brahma, Vishnu [and] Shankar will not be called the most elevated ones. They are also deities. One Shiva alone transforms human beings into deities. He alone is benevolent (*kalyaankaari*). He is the Ocean of happiness, so, He creates the Abode of Happiness (*Sukhdham*) itself. That abode is called the Abode of Happiness. Nobody else will say: the Father teaches us and transforms us from human beings to deities. Only you children will say: God the Father comes and transforms us from human beings to deities.

You children do remember that there certainly was a kingdom of deities. And the idols, the old idols of deities that there are in the temples are memorials, indications [that] there was the kingdom of those same deities. When there was the kingdom of deities, there did not even use to be any fort like gatherings etc. There was no need to build forts at all. There is complete *safety* there. Here forts etc. are built for *safety*. In the kingdom of these deities there

¹ a temple dedicated to Krishna situated in western India

were no forts etc. at all. There is no one else to lay siege at all there. So, there is no need to build forts etc. either.

Now you do understand: we are being transferred to the one Ancient Deity religion itself. After 84 births, we will go to the first Deity birth. You study this knowledge only for this. And you study the knowledge for kingship itself. The name of your study itself is *Raja Yoga*. So, you will certainly become a king in future. You will become the king of kings. The one who teaches the study of kingship is the Father. Nobody else teaches this study at all. The knowledge that others teach, they will teach it for one birth. [But] you become kings birth after birth. *Bhagwanuvach* (God says): I make you the king of kings. Now in this last 84th birth, there is no king or queen at all. The rule of the subjects over the subjects prevails in the entire world. There is stark darkness. Then look, so many fights and disputes keep taking place. Everyone knows: *Kaliyug* is the *world* of the Iron Age. The *Golden Age world* has been and gone. The *Silver Age* has also been and gone. Then, you will say: We too were in the *Iron Age*. Now we are standing in the elevated Confluence Age (*Purushottam Sangamyug*) again, where the best ones (*uttam*) among the souls (*purush*) are recognized. So, you will say: we are neither in the *Iron Age* nor in the *Golden Age*.

So, now you are standing on the elevated Confluence Age. And the Father has come to take you first. In a way, He brings benefit to all, but He brings benefit to the Indians especially and to the people of the other religions in general. You know: we are being benefited too. Moreover, **we** will be the first ones to go to the Golden Age. The souls of the other religions will not go to the Golden Age. Even if they go, they will go in the last [phase of] the Golden Age. We will go in the first [phase of] the Golden Age. As for the rest, all those who belong to the other religions will go to the Abode of Peace (*Shantidham*). You have come to know that the Buddhists, the Christians, etc. will not come to the Golden Age. They will not come to the Golden Age, so they will not come here and study the knowledge of the Golden Age either. They don't have to study the knowledge of the land of truth (*sacch khand*) at all. And you, you belong to the Deity religion.

So, you are explained the secret of the entire world cycle. Then the Father says: Now all have to become pure, whether it is someone who comes in the first religion or whether it is someone who comes in the second religion, everyone will certainly have to become pure. You are indeed the residents of the pure country. That is called the Abode of Liberation (*muktidham*), the Abode of Peace (*shantidham*), the Abode beyond speech (*nirvaandham*). The very meaning of *muktidham* is to be liberated from the world of sorrow and pain; we will remain free from the world of restlessness; we will remain beyond speech. Only souls exist there. The body made of the five elements does not exist there. If there is a body, there will certainly be speech as well. As for you, now [He] takes you beyond speech (*vani*). Nobody can ever say: we take you to the *nirvaandham*, the *shantidham*. Yes, they do say: we will merge in the *Brahm*².

You children know: now we are in the *tamopradhan* world. You do not have any taste (interest) in this *tamopradhan* world. You also know that God has to come here to establish a new world and to destroy the old world. What is the aim of [His] coming? To establish a new world and to destroy the old [world]. If God did not perform these two tasks, then He would not be called God either. It is not that He comes in the body of Brahma and then departs; the world continues to remain old. It grows even older. The people of all the religions do this

² The element Brahma.

anyway. They come, [and] the world goes on becoming old. Nobody establishes a new world at all. It is the task of the Father alone to transform the old world into a new one. And then He also has the old world destroyed. No religious father performs this task either.

So, you children know that Shiva's birthday is celebrated only in India (Bharat) because such a benevolent Father especially brings benefit after coming in India. He brings [benefit] to the Indians. So, His name is Shiva. Shiva itself means benevolent (*kalyaankaari*). What did He do after coming? He brought benefit; whose benefit did He bring? He brought the benefit of India in particular. He brings the benefit of the entire world in general. Otherwise, let someone say: what does God do in this world after coming? They certainly celebrate [His] birthday, don't they?

Third page of the *vani* dated 19th July, 1968. That God definitely comes; He comes sitting on a chariot. Then as a memorial of that chariot, they have shown a horse carriage (*ghora-gaari*). Well, it's not about those horses at all. It is not about the animal horses. It is indeed about the organs. The organs start behaving like animals. The rein of those organs in the form of horses comes in the hands of the Father. This is a rein like intellect (*buddhi rupi lagaam*). So, He makes the knowledge sit in the intellect itself. The Father sits and tells [us] which chariot He rides.

Only the Father can come and say this. Although He narrates the *vani* in the body of Brahma, but Brahma certainly does not know, on which chariot the Father comes in the form of a father. This is why He says: I Myself come and give My introduction. Nobody except Me can give My introduction. And it is to My children that I give My introduction. Then this knowledge almost disappears.

Baba has to come at the end of the 84 births of these ones (*inke*). What was said? It wasn't said that He has to come in the 84th birth. What was said? In the end of the 84 births. He says: I come in the last birth of even the end [of the 84 births]. It will be said to be the 84th birth in 1936. In the case of Brahma it will be said 1946-47 because I come in the *vanprastha* stage³ of sixty years. It has been said '*inke*' (these ones) for both of them. It was not said '*Iske*' (this one) and it was not said [in] the beginning of the 84th birth either, [it was not said:] I come in [their] childhood. No. I come in the *vanprastha* stage. The *vanprastha* stage starts at the end of the middle [age]. And it will be said 'end' [for] the end time of the 84th birth. I come only in the body of Brahma. What is considered to be the age of Brahma? Brahma's age is hundred years. So, add 40 years to 60 years; when those 40 years are also completed, when Brahma's 100 years are completed, then it will be called the end of the 84th birth. 60 years in 1936 and hundred years in 1976. So, in the world of Brahmins, Bapdada declared the year 76 as the year of the revelation of the Father. This was the belief in the path of *bhakti* as well. There didn't use to be any holiday for *Shivjayanti* before 76 at all. *Shivjayanti* began to be declared a holiday after 76.

So, Baba has to come at the end of the 84th birth. Nobody except the Father can give the knowledge about this topic. Although the murli is certainly narrated through the body of Brahma, this topic of knowledge cannot sit in anyone's intellect. So, the Father says: whatever I narrate is the nectar of the knowledge of the Gita (*Gita gyanamrit*). All the other scriptures are of the path of *bhakti*. Knowledge is day; there is light during the day. You understand everything. You can see [everything] in *practical*. It will not be said there is light

³ Stage of retirement.

in the dark. So, *bhakti* is night; even if those scriptures are the *Vedvani*, if you cannot understand the verses of the *Vedvani*, if their meaning, their beginning and end do not sit in the intellect, then will it be called the path of knowledge or the path of *bhakti*? Knowledge itself means wisdom. So, it will be said that the *Vedas* are also the scriptures of the path of *bhakti*. So, there is no question of [considering] the other scriptures at all. Then, it is also believed in the path of *bhakti* that the *Vedas* emerged from the mouth of Brahma.

Now we do know that the knowledge of the Gita, which is called *murli*, emerges from the mouth of Brahma. But its meaning was not understood. So, until the topic sits in the intellect, how can it be brought in the *practical act*? [Until then] the new gathering of the new world cannot become ready; the old world cannot be destroyed either. So, there is downfall in the night of *bhakti*. They keep falling down. Yes, there is a lot of noise in *bhakti*. They organize so many exhibitions! So many fairs of *Kumbha*⁴ are organized! Only rivers will come together in the fair of *Kumbha*, the Father, the Ocean of knowledge is certainly not present. Nobody says this in that fair of *Kumbha*: now you have to become pure and go to the new world. Nobody except the Father can say this. Baba alone says this. While living in this body [and] while studying this knowledge of *Raja Yoga* you have to leave the old world and go to the new world.

Now it is only the Confluence Age. It is not even a new world now. As for the rest, you have left the banks of the old world through your intellect. You receive the knowledge which you received a *kalpa* (cycle) ago as well, to transform from a human being into a deity. There is also the praise: '*maanush se devata kiye karat na laagi vaar*' (it doesn't take time to change from human being to deity). Definitely the Father alone will make us [deities]. The Maker is the Creator Father Himself. Whom does the Father create first? Does He create the sons [first], does He create the daughters [first] or does He create the mother [first]? First He creates the mother. So, the senior mother in the form of Brahma should have the introduction of himself first of all. It is praised only for him that he changes from a human being to a deity in a second. He transforms from Brahma to Vishnu. Definitely, it is only the Father who will make [him] this. You know: earlier we belonged to the impure household religion; now Baba comes and makes us the ones who belong to the pure household path once again. You achieve a high post in that pure household path.

So, look, the highest Father, the *ever pure* Father makes you so high! The Father gives only *shrimat*, i.e. the most elevated direction. Now we become so elevated. The *sanyasis* do not know the meaning of *shrimat* at all. They just consider *Shri Krishna* as the elevated one. Even in the world of Brahmins the shooting of such *sanyasis* is taking place. Whose [opinion] do they consider as *shrimat*? They think that *shrimat* is of *Shri Krishna* alias Brahma. But Brahma is not the most elevated one. Had Brahma been the most elevated one, then, in the picture of the three worlds, why was Brahma shown in the lowest section among the three [sections of the] subtle world? The Father does not come in the body of Brahma. Yes, the part of the mother is played [by him]. [As regards] the Father, who is the most elevated one, it is praised for him, *Dev-Dev-Mahadev* (the greatest one among the deities) among the three deities. He is the most elevated actor. It is the Father who comes and plays a part in him.

It is not that Shankar drank the poison, that Shankar is *Dev-Dev Mahadev*. No. That too is the Father's task. Shivbaba alone makes [us] elevated. It is Shivbaba who makes even

⁴ The fair held every 12th January-February at Allahbad, Haridvar and other centres (so called because the sun is then in Aquarius).

Shankar elevated. Shivbaba is the one who makes [him] *Mahadev*. Otherwise, in whose remembrance is Shankar sitting? Why is he sitting in remembrance? The sins are burnt to ashes through remembrance. A sinful person (*patit*) is called a sinner (*paapi*). It is God the Father alone who purifies the sinful ones. This is why, His very title is 'Shri-Shri' (elevated). But then those *sanyasis* call themselves the elevated ones (*shreshth*). They call themselves elevated as well as they prove themselves to be so in front of their *followers*. [They say:] We are Shiva (*Shivoham*). Follow our directions. There are such Brahmins in the world of the Brahmins too, who consider *Didis*, *Dadis* [and] *Dadas* to be elevated. In their intellect... they cannot see anyone else to be more elevated than them in the world. But there is no rosary of those *sanyasis* indeed. In fact, the rosary... it is a rosary of you who become the most elevated deities.

The rosary (*mala*) is an indication of a gathering. The rosary is rotated. There is a rosary of 108 [beads]. The Father has prepared the rosary of 108 [beads]. And those *sanyasis* have prepared a rosary of how many [beads]? They have prepared a rosary of 16,108 [beads]. Well, in those 16,108 [beads] also, the 108 [beads] are included anyway. Four couples and one Father. [There are] eight gems and the ninth one is Me. They are called the nine gems (*nav ratan*). The one who makes them like this is the Father of the point souls. You become [the ones with] such a *paras*⁵ like intellect through the Father. There is also a pond in Rangoon (capital of Burma). They say that by bathing in that pond they become fairies. Actually, you yourselves are the fairies who fly with the help of the wings of knowledge and yoga and you have this bath of knowledge through which you become deities. All the rest are just the topics of the path of *bhakti* that by bathing in the pond, by bathing in water they become fairies. The Father explains that it is not even possible that someone becomes a fairy by bathing in water. Just as butter does not emerge by churning water; similarly, nobody becomes a fairy by bathing in the pond of water. Yes, butter emerges by churning milk.

So, the Father comes and gives the nectar of knowledge. Nectar emerges from churning. The churning of this ocean of thoughts is praised in the scriptures. All the rest are just the topics of the path of *bhakti* (devotion), that the churning of the ocean took place; the tortoise was made as the base; the Mount Mandarachal was made into a churning stick (*rai*, *mathaani*) and the snake was made into a rope (*rassi*), then the tug of war took place. A tug of war (*rassa-kassi*) takes place, doesn't it? One *party* pulls from one side and the other *party* pulls from the other side. Actually, Vishnu plays the part of the tortoise; Mount Mandarachal is the part of the one who remains dull-headed (*mand-buddhi*), the one through whose body so much *Vedvani* (knowledge) emerged, but no churning took place. The intellect just remains dull. A name has been given: *Mand raha achal parvat* (the unshakeable mountain remained dull). What kind of a mountain? The one who remained dull-headed. And the snake has been made into a rope.

Who is the snake? Why is the example of a snake given? What specialty does a snake have? *Arey*, the five vices are the snakes: lust, anger, greed, attachment, ego. And these five vices in the form of snakes are shown to be rolled around whose body? They are shown around the body of Shankar. The snake of lust is around the waist, the snakes of anger and greed are around the arms; the snake of attachment is around the neck and the snake of ego is on the head. So, should we call Shankar vicious or the one without vice? What should we call him? Hum? What should we call him? (Someone said something.) Should we call him vicious? It has been said in the murli that Shankar is an angel. He is a resident of the subtle

⁵ A mythical stone which is said to convert iron into gold.

world. He is the one who delights in subtle topics through the mind and intellect. Shankar is called *Mahadev* (the greatest deity). How can he be vicious? What is meant by Shankar? Shankar means mixed. So, Shankar is not vicious. The bodily being through whom the part of three souls is played, that Prajapita is the sinful body. I come in the biggest lustful thorn and make him the biggest flower. This is why the lotus flower is a memorial. The lotus flower is known as the king of the flowers.

So, there are a lot of topics of the path of *bhakti* in the world. The Father explains: you have been undergoing downfall through these topics of the path of *bhakti*. They have made up such stories! They show that Amarnath (Shankar) narrated a story to Parvati on the Mount Kailash. Well, will a story be narrated on the Mount Kailash? What is meant by a mountain? A mountain means a high stage. When a soul attains a high stage of thinking and churning; then staying in such a stage itself, ... call it the story of immortality (*Amar katha*), call it the story of *Teejri* (the third eye), call it the story of Satyanarayana (the true Narayan), this is a *practical* story which is prepared. Then it is shown that they heard this story of immortality and went to the abode of immortality (*Amar puri*). Well, it is the deities who are immortal. Human beings are certainly devoured by death. Deities never meet an untimely death. Wishful death (*iccha mrityu*) is not called death. So, look, what they have written in the scriptures! They do not understand anything at all. Now you all are Parvatis. Do not doze off while listening to the story. ☺ Do not go into the slumber of ignorance.

Now you understand that the temple of Dilwara is our own memorial (*yaadgaar*) and the Guru Shikhar⁶ is [also] our own memorial. How is the Dilwara temple our memorial? Why isn't it the memorial of those so-called Brahmins? Don't those so-called Brahmins live in Mount Abu and do *tapasya*? Do they or don't they? Then how is it our memorial? We are not even sitting in Mount Abu now; we are sitting in the world. It has been said in the murlis: the Dilwara Temple is your true memorial. That Dilwara Temple of the path of *bhakti* is the one with non-living idols. In fact you sit there now in a living form, in *practical* (practice) in the Confluence Age. Where? In the *area* of the Dilwara Temple. Do you see the indications (*aasaar*) or not? (Someone said something.) How? Nobody is ready to give those so-called Brahmins even three feet of land. And as for you, you have bought almost the entire Dilwara in your name; you yourself will go and do *tapasya*⁷. Where? That temple is a non-living memorial and you make a living memorial. You sit and perform the *tapasya* in a living form.

So, look, the Father is completely hidden and He lives [in a] very high [stage]. You know where the Father and we souls reside. That is the Soul World (*muul vatan*). You know that the subtle world (*suukshma vatan*) is merely [seen in] visions. There is no world there in the subtle world. It will not be said for the subtle world that the *history* and *geography* of the *world* repeats there. No. The subtle world is only created for a short period, there, your thinking and churning can continue. It will not be said even for the Soul World that the *history* repeats [itself there]. As for the rest, it will be said for this world that there is only one *world*. There is nothing else. It is said that the *history* and *geography* of this *world* repeats [itself]. People say that there should be peace in the world. Even when they give lectures, they make [the audience] shout a slogan (*naaraa*) that there should be peace in the world. But what does the *history* say? Is peace established or does restlessness keep increasing? Restlessness increases even more. Well, the Father of the world alone can establish peace in the world. They do not even know what the religion of the self (*swadharma*) of soul is. What

⁶ Name of a hillock/ summit in Rajasthan (in India).

⁷ Intense meditation

is it? Peace. As for the rest there is no peace in the jungle. Peace is indeed a necklace. How? When you sit in a soul conscious stage, there is peace and when you are in a body conscious stage, the soul becomes restless.

You children certainly get everything, [including] happiness and peace. First you will go to the Abode of Peace and then come to the Abode of Happiness. Why? Why not the Abode of Happiness first? Why will you go to the Abode of Peace first? It is because happiness is of no use without peace. Peace can be included in happiness. Still, we require peace first. For example, when the body suffers from fever, the entire body feels agitated (*tilmilana*), it becomes restless; if someone finds [the sick person] to be sorrowful and brings *Rasgullas* (an Indian sweet) in front of him, then will he eat it? (Someone said: he won't eat it.) Why? *Arey*, he should eat the *Rasgullas* and become happy. He will not have the desire to eat at all. First, the soul will wish to be relieved from that pain, from that sorrow, that agitation (*tilmilahat*), that restlessness. When the fever subsides, the body becomes peaceful. Later on hunger is felt. He starts eating and drinking. So, first you should get peace and then happiness.

Many will say: we will not take the knowledge. We will come in the end. We will remain only in the Abode of Peace for the rest [of the time]. They will say: It is indeed very nice that we remain just in peace. We will remain in [the state of] liberation for a long time. We will come to this world and have one or two births at the most. We don't want more births than this. *Arey*, what is that? Just like the mosquitoes emerge and then die. In just one night, when there is a rainfall, so many moths (*patangey*) emerge. And they die the [next] morning. Is this called life? If you wish to live, you should live in the births of happiness, although you may get sorrow later on. The soul should *cross* both happiness as well as sorrow. If you do not get sorrow in life, there is no value of happiness either. Will someone who has lived only in happiness throughout his life understand the sorrow and pain of others? He will not understand it. Day as well as night is required. Sorrow as well as happiness is required.

So, we don't want a mosquito like life. So many mosquitoes emerge in the night; moths emerge, they fly and then if you look in the morning, all of them are dead. Well, even the animals and birds have such life. And if even the human beings have such birth, then what is the difference? Human beings should not have such birth. Those who have fewer births on the stage like world; such souls who have fewer births cannot become deities. What happiness will those who have just one or two births get in this world? They will get a little praise. That's all. Just like mosquitoes. This is called having one birth. The part of such soul will be said to be a useless part. It is as if it has [played] no part at all. And your part is so high! You all belong to the clan of diamonds. A diamond shines even in the night.

Nobody else in the world can experience as much happiness as you do. This is why you should make *purusharth* to have the complete 84 births. You do make *purusharth*. You made *purusharth* a *kalpa* ago as well. And you obtained fruit according to your *purusharth*. Nobody can achieve good fruit (*praarabdh*) without making *purusharth* at all. You have to definitely make *purusharth*. What do you have to do? For what sake (*arth*) is it? It was said '*purush aarth*' (effort made for the sake of *purush*, i.e. the soul); it was not said '*shariir aarth*', it was not said '*deh aarth*' (for the sake of the body); what does it mean? Whatever we do; *purush* means the soul; the soul which rests in the body like abode (*puri*). We should make effort for the soul; we should work [for the soul]. If we see, for whom should we see? Should we see for the satisfaction of the body? Should we see for the satisfaction of the

organs of the body? Even if we listen to [something], for whom should we listen? Whatever we listen to, whatever we narrate, we should listen and narrate for the benefit of the soul. Whatever we see, for whom should we see it? We should see it for the benefit of the soul. Whatever tasks we perform through our hands or whatever task we perform through any organ, for what should we perform it? [Is it] for the satisfaction of the body? [Is it] for the satisfaction of the organs of the body? For what purpose should we do it? We should do it for the benefit of the soul. So, you certainly have to make *purusharth*.

The Father says: this making *purusharth* is also fixed in the drama. Everyone has his own drama. You too make *purusharth* according to the drama *plan*. By this you should not think: “Our *purusharth* will happen automatically according to the drama *plan*. Why should we make *purusharth*? It will happen whenever it has to happen”. But you never think like this about eating food. [When you feel hungry] you will go and sit cross-legged in the *kitchen*. So, this will not do. You have to definitely make *purusharth*. Nothing happens without *purusharth*. You suffer from cough; if you don’t make *purusharth* to take medicines in order to cure the cough, will the cough be cured automatically? You will have to make *purusharth* to take medicine, tablet, etc. There are some fools like this who leave everything to the drama. [They think:] We will see whatever is to happen in the drama. You should not make such opposing knowledge sit in your intellect. This is also an obstacle created by Maya. The children leave their studies; this is called being defeated by Maya.

This is certainly a fight, isn’t it? And it is a very tough fight. This is why it is famous that Maya, the crocodile (*graah*) like Maya gobbled up the elephant (*gaj*) like *purusharthi*. Where is the elephant shown? In the water. And where is the crocodile shown? It is also shown in water. The crocodile like Maya always remains in water. Sometimes it comes out of the water for a short time. And what about the elephant? Does the elephant like *purusharthi* always remain in water? It remains in the outside world as well. And then it also plays in the water. So, the topics of here (the present time) have been shown. Well, there are many big creatures in the ocean. There are such big living creatures that they stop even big steamers (ships). They do not allow them to move ahead. There are very powerful creatures.

Now you know that these steamers etc. do not exist in the Golden Age at all. There is no need of them in the Golden Age at all. There will certainly be aeroplanes there, but they will not be the planes that crash. They will be the aeroplanes which give happiness. They cannot meet with an *accident*. There is no question of sorrow there. They are *fool-proof*. Look there is so much force of *science* at the present time! Electricity etc. has advanced so much within 100 years. This is the *pomp and show* of Maya. They may advance to any extent, but they cannot become *accident proof*. In the case of the Golden Age, it is completely a different thing. *Accha*, Om Shanti.