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Clarification of Murli dated 5.1.67 (for new bks)

A murli dated 5th January 1967 was going on. In the middle of the second page the subject being discussed was that Indians (*Bharatwasis*) do not even know about the birth of Krishna. All this knowledge is contained in your intellect. And the knowledge is source of income. There is no knowledge in the Vedas, scriptures etc. There is always an aim and object in the school. You become so prosperous through this knowledge. You become prosperous for many births. The more gems of knowledge you imbibe here, the more prosperous you become there for many births possessing gross gems. The gems of knowledge here will become the gross gems there. Knowledge causes true salvation (*sadgati*). And ignorance (*agyaan*) causes degradation (*durgati*). Knowledge comes from one father, who is called Supreme Soul Shiv. And ignorance comes from human gurus because all the human souls are bound in the cycle of birth and death. They do not possess the knowledge of past or future; they do not possess the knowledge of future births and past births and Supreme Soul Shiv is beyond the cycle of birth and death. The one who does not take birth and die, does not come in the cycle (*chakkar*) also. Souls come in this cycle of 84 births. The Supreme Soul Father does not come in the cycle of 84 births. The one, who comes in the cycle, will have to come in the counting (*ginati*, i.e. calculations or numbers) also. He does not come in the cycle also; so, because of not coming in the cycle of 84 births, He does not come in the counting of any kind of rosary also. Whether it is a *Rudramala* (rosary of Rudra) consisting of 500, 700 crores, whether it is a *Rudramala* of 108 or whether it is the rosary of 8. He is the highest (*shreshtha tay shreshtha*). He will be said to be elevated (*shreshtha*) when He comes in this corporeal world and plays a role in corporeal form. That is why *Shri Shri* 108 is prefixed to His name. He is greater than the deities also. *Shri* is prefixed to the name of the deities once. And double '*Shri*' is prefixed to His name. Why is He elevated? Why do other souls become degraded (*bhrashta*)? It is because He is *abhokta* (one, who does not experience the pleasures in spite of performing actions). Souls are *bhogi* (ones, who experience the pleasures) and that too numberwise. Numberwise souls become numberwise elevated (*oonch*) and degraded (*neech*) because souls are a kind of batteries. Batteries are small and big. Some possess less power and some possess more power. There are 500, 700 crore human soul-like batteries. Numberwise power is contained in them. When do they acquire power? When the generator comes in this world. He is the Supreme Soul. Supreme Soul enters into the corporeal medium and influences the soul-like batteries through his company. The influence of company takes place through thoughts (*vritti*) also, which is called *yaad* (remembrance). The company is through vision (*drishti*) also, because He comes in a corporeal form. He comes in a corporeal form and applies the influence of company of vision. These are highest organs. Eyes are the highest organs among the sense organs (*gyaan indriyaan*). The world gets reformed (*sudharti*) through the vision (*drishti*) and the world also becomes degraded (*bigadti*) through dirty (i.e. vicious) vision. The vision of highest father makes the world heaven and becomes 16 *kalaa sampoorna* (perfectly soul conscious like a full moon). It not only becomes 16 *kalaa sampoorna* but also becomes *kalaateet* (i.e. beyond any celestial degrees). He creates such a world, which cannot even be bound in celestial degrees. For e.g. in the lower portion of the picture of Lakshmi-Naryan Radha and Krishna are looking at each other with love through eyes. The world of their children will be born

through their vision of love. That is a cooperation of righteous (*shreshthachari*) organs. But how are Radha and Krishna, who are the children of the first birth of Satyug (Golden Age) born? Their birth is not even through vision. Much more subtle than vision are vibrations, thoughts (*vritti*). Lakshmi & Narayan are (shown) standing above the picture of Radha & Krishna. They are the parents who give birth to them. Radha and Krishna look at each other with a vision of love. This is their affection through vision. Even then that is gross to some extent. But their parents who are standing above them in the picture are giving love to each other through thoughts only. They are getting love from each other. That is a very subtle stage, which Father comes and teaches. He is teaching all of us children - Children, remember me. The more body consciousness one has, the lesser he would be able to remain constant in the subtle vibration (*sookshma vritti*) of remembrance. And the more soul consciousness is contained in someone since many births (*janma-janmaantar*), the faster they will be able to imbibe that subtle vibration. Then it is also dependent on the elevated acts (*shreshtha karma*) and degraded acts (*bhrashtha karma*) also. Whenever whichever soul has performed elevated actions, when the reel of those elevated actions rotates in the confluence age, then the vibrations get reformed. Those souls are automatically reminded of that. And in whichever birth one has performed degraded acts, acts of causing sorrows, when that reel rotates in the confluence age, then the remembrance (of Father) in body conscious form also occurs with a great difficulty. Remembrance is also *satvik* (pure) - *satopradhan* (pure), *satosaamana* (generally pure), *rajo* (semi-pure) and *tamo* (impure). In the *taamsi* (impure) remembrance there is a lot of *vyabhichaar* (prostitution or licentiousness). Just now someone will remember 'One', and just now he/she will be reminded of some other person. The more *saatvik* (pure) the remembrance, the more subtle it is. And the more *taamsi* (impure) the remembrance, the more gross it will be. Both will have an effect. There will be the influence of the company of both. The influence of the company through highest organs (*shreshtha karmendriyan*) also comes to the mind & intellect and the influence of the company of the impure organs (*bhrashtha karmendriyan*) also comes to the mind. But it is a matter of practice (*abhyaas*). Practice is such a thing, which is achieved by doing. If we are careless then it cannot be achieved. For that practice detachment (*vairaagya*) from this world is very important. The more we get detached from this world, the more we get detached from the body, bodily relationships, and things related to the body, the more powerful (*teekhi*) and unadulterated (*avyabhichari*) will be our remembrance. What does *Avyabhichari* mean? One father and none else. Other things which come to our mind, whether things come to our mind, whether materials come to our mind, whether persons come to our mind, whether any bird or animal comes to our mind, all of them had charged their batteries in the confluence age 5000 years back also. Everybody's battery had got charged numberwise. The battery keeps getting charged as well as discharged in the confluence age. It comes under the influence of the soul-like battery. When it comes in the company of elevated souls it gets charged and when it comes under the influence of the unrighteous souls, it gets discharged. Nobody remains great at the end of the Iron Age (*Kaliyug*). Yes, some effort-makers are there. Some sharp effort-makers (*teekhey-teekhey purushartha*), effortmakers of many births are such that they have not caused pains (*dukh*) to anyone since many births or have caused less sorrows. They have caused more pleasure (*sukhh*). So when such souls come in connection or contact in the Confluence Age, then one experiences pleasures in the influence of their company. The stage (*avastha*) becomes good. But even then they are souls. Souls cannot rise forever. They sometimes

witness downfall and sometimes they rise The stage keeps rising and falling. Nobody can have uniform stage (*ekras avastha*) from the beginning to the end of the Confluence Age. Even the souls of Ram and Krishna also do not attain that stage. Maya does not leave anyone. So it is not proper to take the support (*aadhaar* or basis) of souls. One experiences this. It has also been said in the *murli* that - one should be in the company of those, whose company increases one's joy. One should leave the company of those, in whose company the joy does not increase, sorrows are created. For whom has it been said? Has it been said for the powerful souls or the weak souls? (Someone said - for the powerful souls) Has it been said for the powerful souls? Even when the powerful souls come in the company of weak souls, they make them rise high. They will not be the ones to get influenced by them. The weak souls, who have been under the influence of many souls for many births get influenced very soon; there are 84 births, isn't it? Among those births one comes more under the influence of the company in the last 63 births. And the influence is adulterated. So the more the souls have indulged in adulteration, the more a soul has become attached through mind and intellect, the more it becomes weak. And that weakness keeps influencing them here. Those who get influenced repeatedly keep becoming subjects (*praja*) again and again. 'Getting influenced' means 'subjects' (*praja*). And the one, who does not get influenced by anyone in this effort-making life, can become a king for many births. Shivbaba does not get influenced. The souls, in whose body Shivbaba enters, i.e. He enters the bodies of the souls of Ram and Krishna or He enters numberwise into the 108 beads of the rosary of Rudra (*Rudramala*); so, those numberwise souls get influence. They cannot get influenced in the same way, because they are anyways numberwise. No two souls can attain the same number at all. Narayan's role is 16 *kala* *sampoorna*; even in that two Narayans become numberwise. Until 1976 it was in everybody's intellect, in the intellect of Brahmins that the soul of Brahma would only become Narayan. There cannot be anyone who makes higher efforts than him. And in 1976 as soon as the knowledge of advance party emerged, then the matter changed. Everybody's intellect started accepting, whosoever listened that there is such a bead (*manaka*) also which becomes "plus" in the efforts of getting transformed from man to Narayan. So the earlier effort-maker lagged behind and the one who came in 'plus' went ahead. The one who went ahead became the creator (*rachayita*). The one who lagged behind became the creation (*rachana*). Creation means the first leaf - Radha-Krishna. And creator means the seed, which gives birth to the first leaf of the world tree. He is the seed of the human world. He is not the seed of the souls. He cannot come and give knowledge to the souls. The one, who gives knowledge to the souls, is Supreme Soul alone. That Supreme Soul is *Turiya* (divine). He cannot be compared with the souls. A comparison cannot be made. That is why he is always in the form of a detached spectator (*saakshi drishta*). There is not even a second in the 5000 years period, when He does not remain a detached spectator. Whereas other souls, they may be the souls of Ram and Krishna, they may be the mother and father of the world; their matter is different. So it has been mentioned that there are numberwise effort maker (*purushartha*) souls. The effort of one does not match the other. That is why the feature of one does not match with the other. There are 500, 700 crore human souls and they take (up to) 84 births; some take less and some take more. But in any birth, nobody's feature will match with anyone else. Even though souls take birth as twins (*judvaa bachhey*), even then there is a difference in their weight. There may be a difference in the width of their face. There may be a difference in their colour. There is certainly a difference in some percentage. And there is a lot of difference in the nature and resolves. So it is a pre-determined (*banaa-banaaya*)

wonderful drama. The percentage of fullness of individual batteries of each soul is already fixed (*noondhi hui hai*). In spite of being already fixed, it cannot be said that – when it is already fixed, then why should we make efforts at all? Whatever stage is already fixed is not known to anyone that in what percentage the power is filled in us.....

.....They (i.e. the souls) come to know (about their power), when the time for the final *aahuti* (literally it means the final offerings made in a sacrificial fire, i.e. yagya, but here it refers to the final efforts) arrives, whose numbers are declared. They recognize their form (*swaroop*), the power of their individual batteries. And after recognizing that power, they get set on their individual seats. When they come to know of their seat, then they get the power automatically. Those who have faith on father will become victorious (*nishchaybuddhi vijayatey*). And until one does not have faith that - which is my seat, until then they are in the numberwise stage of faithlessness as per their efforts. And until they are in a stage of faithlessness, the efforts do not pick up speed. A declaration had been made 10 years before 1976 - the old world will get destroyed and the new world would be established. The aim of the life - getting transformed from a man to Narayan and from a woman to Lakshmi; those parts would get revealed. So the part of the first number battery got declared. Even in that it is like the lots drawn for lotteries. Someone may win a very big lottery of say ten, twenty, fifty crores and if he were given the entire lottery amount immediately, then he would go mad. So this is also a tact (*yukti*) of drama that even though the part gets declared on the basis of knowledge, one has to make efforts (*purushaarth*) for achievements (*praapti*). Until the efforts reach the stage that - every soul accepts that - the efforts that this bead above me has made cannot be made by me, the lower bead. One develops this faith. For e.g. there are high ranking officers also in the military, there are low ranking officers also. There are numberwise low ranking soldiers also. A low ranked soldier cannot look straight into the eyes of the higher officer. Such a vast difference is visible. Similarly, when the beads of the rosary get revealed, then everyone will become set on their seats. Law and order. Godly law and order, which cannot be violated by anyone. Such a form will be get ready. What happens now? Now if anyone is told - your number is low, mine is high - then he will get angry. He will not accept. But it will not happen like that in the last. Everyone will become fixed, satisfied with their individual roles, with their individual seats. Nobody would be dissatisfied. They will understand; it will strongly fit into their intellect that - *arey, itnaa badaa kahaavana, ati dukh paavana*. I do not want this role. They will consider their role only to be the highest. It would be to the extent that the last bead of the world consisting of 500 crores, the human world consisting of 700 crores, would also be satisfied with himself. How would he become satisfied? Arey, it is better to sit above (in the soul world) for 5000 years than coming in the cycle of this hellish world (*naarkeey duniya*), the dirty world. And they will be pleased with that only. So everyone possesses a different power of recording. Some would be happy in very little. Some would become happy in getting the maximum. But those souls would be said to be children of the ocean of pleasure, who experience maximum pleasures, maximum peace on this world drama stage. If He is the heavenly God Father, if He is the creator of heaven, then we should experience heaven only for many births, isn't it? Why should we experience sorrows? If we experience sorrows, then it means that we have not yet become the children of Father. For e.g. if someone is a child of a Billionaire (*Arabpati*) father and if he feels dependant on him in getting every paisa, then what would it be called? Would it be said that he has

a complete connection with the Billionaire father? Is it there? (people said - no). Had there been a connection then he would also certainly be entitled to the property of father also. Certainly, the connection has been established with others, who have become father's enemies. Even here, in this world on the one side is Father and on the other side is Ravan. Ravan means the one who gives many kinds of opinions. And Ram means the one who gives one kind of opinion. He gives one opinion. So those who follow the 'one' opinion will remain in a uniform stage. And those who follow the opinions of many keep rising and falling. We can experience in the Brahmin life. If we look, if we check our efforts deeply – when do we become sorrowful? When we get influenced by many, then we become sorrowful. And when we remain influenced by 'one', who is the highest one, then we experience pleasures. This Narayan, how did he become Narayan? Why does the Narayan, who is the Emperor of the world in the first birth, become sorrowful in the last 84th birth? *Nahin daridra sam paatak punja*.Poverty causes a lot of sorrows. Father says – If you wish, do not take kingship, but at least become prosperous persons for many births. The more knowledge we imbibe here and the more knowledge we inculcate in our life, the more we can become prosperous persons (*saahookaar*) for many births, even if we do (physical) service or not. Even the vibrations of knowledgeable souls (*gyaani aatma*) will keep performing the task of service. Their *drishti* (vision) itself will keep doing service. Their vibrations of knowledge only will keep doing service. There have been such kings also, in whose kingdom the controlling power was almost negligible. Nobody gives them any respect or position. The subjects are also out of their control. Even their servants and maidservants do not remain in their control. They keep laughing at them. And there are such prosperous persons also in whose houses there are a lot of servants and maidservants. They have a good position in their kingdom. The king also holds them in high esteem. For e.g. an example is given that – the King at the end of the Golden Age, the last Narayan, will face an acute shortage of wealth and property. Why? It is because that Narayan who becomes an Arya Samaji, made such efforts that when it was a time to think and churn the gems of knowledge, he used to roam around in the planes without any purpose. It has been said in the murlis that roaming around without any purpose is like the job of a ghost. So he did not make efforts. He kept running from here to there in the hunger of respect and position. So he did not get any achievement. He becomes the last number Narayan and he becomes very much indebted. Now, because it was the end of Golden Age. It is certainly heaven. It is also a stage of 14 celestial degrees perfection. That is why he does not experience any sorrow. But the prosperous person, who gives loan to Narayan, achieves a higher post. The entire kingship will have to be handed over to that prosperous person. And he starts his dynasty. The name it gets is kingdom of Ram (Ramrajya). It is praised as – *Ram Raja, Ram Praja, Ram Saahookaar. Jiye nagari basey daata, dharma ka upkaar*. Now there is no question of religiousness-irreligiousness there. It is a matter of confluence age. Such a shooting takes place in the confluence age. It means that Baba wishes to say that – if we do not make efforts to obtain kingship, then at least we can make efforts to become a first class prosperous person (*saahookaar*). There are prosperous persons also among the subject (*praja*). A first-class subject (*praja*) means prosperous persons. Prosperous subjects. There is a second-class subject also. It does not remain under anyone except the king. That is a matter of the Golden Age, where there is only one king. They are royal officers (*Rajya Adhikaari*). All the royal officers would remain under one Narayan. They would remain under one's control. Nobody else would control them like one officer upon another, a second officer above that officer and a third

officer above him – it will not be so. The reins of everyone will be in the hands of one. True Father comes and establishes such a golden-aged world, which continues for 1250 years. There in the Golden Age, there will be only one king, who is called Maharaja. There will be a rule of one and in the Copper Age this routine (*sarani*) changes. Many kings emerge and there are much more prince-princesses. By the end of the Silver Age the number of prince princesses reaches 16000, who remain only as prince-princess. They will not be able to become kings. Only 108 souls possess the quality of becoming kings, among whom 8 souls become Maharajas also.

.....In the Golden Age there are Emperors (Maharajas) and in the Silver Age there are numberwise Kings (Rajaas). Then in the Copper Age there are Emperors as well as Kings. And in the Iron Age, there are Kings. Maharaja is a title only for namesake. Practically nobody can be the Emperor of the entire world. Hitler, Napoleon made a lot of efforts, but they could not become the King of the entire world. Now father comes and tells – children, if you follow my direction (*mat* or opinion), then I will make you king of kings. You can obtain kingship not just for one birth, but also for many births. This is such a post, which cannot be granted by anyone except me. Such knowledge of kingship, such a controlling power cannot be granted by anyone else. Nor can anyone teach such knowledge. When I come, I make you king of kings. When other religious fathers come, they do not make you a king, they do not make you independent. Is a King subordinate to anyone? King is not subordinate to anyone. A queen has to remain in subordination. Whose subordination? She has to remain under the subordination of the King. So Father comes and grants the fortune (*praapti*) of Kingship (*raajai*). Call someone a Maharaja, or Raja. Both are kings. They are kings in their own kingdoms. Then, if all the kings collectively accept someone as a Maharaja, then it is a different matter. But in his own kingdom he is a Raja (a King), is he not? So the one who is a king, is not subordinate to anyone. The queens are subordinate. Those who become prince-princesses are also subordinates. Where do they make efforts? Where do they study? They study in the confluence age. Father comes and teaches knowledge. Does he beat anyone with a stick? Does he beat with a gross stick? No. It is a stick of words. For that it has been said – the devi, who can understand the language of kicks, cannot understand the language of words (*laaton ki devi baaton say nahee maanti hai*). So, until it is a period of study (*padhaai*), He teaches knowledge peacefully. When He observes that now the study is over and everyone has studied as much knowledge as they had to study and the first gathering (*sangathan*) gets declared, and after that the war (*ladaai*) commences. Whatever *dharana* (inculcation) one has done, it stops at that level and then the struggle begins. Amid that struggle one becomes successful only to the extent one has studied. Whatever efforts one has made to stabilize one's soul, he/she will remain stable (*sthir*) to that extent only. Otherwise he/she will shake. He will shake himself and the kingdom will also shake. He will lose faith to some extent or the other. If he/she loses faith, then the bead of the rosary will slide downwards. That is why it has been said – *anishchay buddhi vinashyatey* (the one who loses faith will get destroyed). *Vinashyatey* does not mean that the soul will get destroyed. The body will not get destroyed, but the post will get degraded. So, the part of effort making by souls, that is going on now, is not a matter of basic knowledge. In the basic knowledge also it is a matter of only those souls, which achieve the posts of queens. Why? They get the post of queens only because they have followed Brahma Baba. What? They have not known, recognized Father and have neither followed Him. They will get the post of queens, the

numberwise queens also only when they recognize Father. They will recognize Father in the end. So in the last, however much fast efforts one may make, the rosary of Rudra that was to be prepared, has already been prepared. The rosary of Rudra gets prepared. Although the beads of Rosary of Rudra do not get added to the Rosary of Victory, but the kingship has been declared, isn't it? The kings possess the power to face (*saamna karney ki shakti*) more. And the queens do not possess the power to face. The queens tolerate. At the time when the custom of *Jauhar* (an ancient custom among the Rajput warrior clan, where the queens used to plunge into fire to avoid being touched by the enemies, after their husbands had been killed in wars) was existent in India (Hindustan), if the kings of that time were to be told – you jump into *Jauhar*, fire. So would they have jumped? Hm? Would they have become ready to tolerate the heat of fire? They would not have become ready. And what did the queens do? They took the decision immediately. They decided collectively and became ready to tolerate the heat of the fire. So, they have more quality of tolerance. And the kings do not possess that much tolerance. They have more power to face situations. And they (i.e. the queens) possess more power of toleration. So because of possessing more power of toleration, they achieve the secondary post. What? When the destruction takes place, half of the surviving souls would be sinful ones and half of the surviving souls would be noble ones. Who will be included in the list of noble souls and who would be included in the list of sinful souls? Rudramala consists of the kings who become sinful for many births. They have followed Father, isn't it? Have they followed anyone else? Have they followed any bodily beings? So they must have some position, isn't it? Is it any less? *Ekei saadhey sab sadhei, sab saadhey sab jaaye* (by pursuing one thing, one can get everything. By pursuing everything, one loses everything) Is it good to worship 'one', or is it better to lick the boots (*khutteybardaari*, i.e. flattery) of many people? One should do the flattery (*chamchagiri*, i.e. buttering up someone) of one, isn't it? Where is the necessity to do butter up many? One should pursue 'one' only. If we pursue the opinion of only 'one' then one would become great. And who is that 'one'? The highest among all. There are no numberwise degraded ones that if we follow the opinion of one Abraham, or we will follow the opinion of one Christ. No. If we follow the Father of these Abraham, Buddha, and Christ; if we follow the one who is the father of those fathers, then we will become entitled to the kingship. And for that we don't have to make any effort, which involves bloodshed. All the kingships, which have been achieved from the Copper Age to the Iron Age, have been achieved through bloodshed. So much violence has taken place. So much sorrow has increased. And here Father enables us to make easy efforts and grants kingship. It is an easy Rajyog. There is no difficulty of any kind in it. If someone is feeling it to be difficult, then they should peep inside their mind that is the Shrimat getting mixed with the opinion of the mind (*manmat*) or the opinion of the human beings (*manushya mat*)? If the *manmat* or *manushya ki mat* is getting mixed then certainly they will not be able to experience that which they should experience. One cannot experience easy Rajyoga. It will be felt to be difficult. Why? When is it felt difficult? And when is it felt easy? If someone starts loving someone; there is a story that Fariyad started loving Shiri. That Fariyad, was a beggar begging in every lane, and Shiri was a princess. So the King assigned to him a task, he laid a condition, if you cut this mountain and if you make way for a river, then I will get you married (with my daughter). And you have to do this alone. You don't have to do this with anyone's help. And he showed the courage. He cut the mountain (*pahaad*); he dug a tunnel (*surang*), and enabled the river of knowledge to flow. The people of the world write that story; they

even narrate it, but the real sense is lacking. What? They thought it was a matter of a gross mountain. They thought that it must have been a matter of a gross river. Now if anyone says – cut the Himalaya mountain and bring the water of the Mansarovar lake, then we will allow this to happen. So such a thing is not possible. Here Father comes and does not perform any miracle, any magic. Whatever he enables is possible. Confluence Age is an age of transforming the impossible into possible. If children show the courage then father is ready to help (*himmatey bachhey madadey baap*). Those who show courage are entitled to obtain the full help of Father. But in a knowledgeable manner. It is not a matter of ignorance. Ignorance comes from Ravan. Ignorance means *bhakti*. Blindfaith. (*Andhashraddha, andhvishwaas*). Father does not teach that. Father is not a magician that he comes and teaches magic that if you open your closed hand (*mutthi*) you will get a mango. No. Whatever knowledge father gives is given by analysing the reason and function.....

.....There is no (√) anywhere in the knowledge, there is no flaw. If one finds any flaw then it is the weakness of our intellect only. Arey, God Father has come. So, nobody's knowledge can be more accurate than His knowledge at all. He establishes an accurate world and then departs. He is a true Father. And He is such a truth, which causes only welfare (*kalyaan*). There is no name or trace of falsehood. There is no name or trace of harm (*akalyan*). And where there is truth, and if that truth causes welfare, then there is nothing more beautiful than it. If a truth is bitter and if it causes harm, then it cannot be beautiful. The face of a person who performs such actions gets spoilt. For e.g. if someone is working as a butcher and if he runs after a cow (*gaai*) with his sword (*khaanda*) and if the cow takes a turn towards some path and runs away and if that butcher asks a person, "Where did that cow go?" and if he tells that the cow has gone this way; if he tells the truth, then is it called a truth or a lie? What will it be termed? Is it beneficial or harmful? (Someone said - It is beneficial) If speaks the truth that the cow has gone this way. Hm? He said the truth, but he caused the cow to be beheaded. Cow is such an innocent being. He caused harm to it, isn't it? So that truth is not a truth. That truth is harmful. That is why the one, who accepts such a truth and the one who narrates such a truth – both are included in the list of sinful ones. The face of one who beheads the cow will certainly get spoilt for many births, but the face of one, who shows him the way, the harmful way, will get spoilt much more. He cannot attain a beautiful face. You might have observed. What? That how are the faces of those performing wicked acts in this world? Their face becomes horrible. And the more good actions one performs, his/her face will also appear to be pleasant (*khushnuma* or joyful). So, wherever there is truth (*satya*), there is welfare (*kalyaan*). And wherever there is truth and welfare, there will certainly be beauty (*sundartaa*). In today's world, because it is an Iron-aged world, isn't it; that is why sometimes an opposite situation is witnessed. Some beautiful faces are seen. To the eyes he/she may appear very beautiful. But when you talk, when you deal with him/her, then it appears as if there is nobody possessing a bigger pot of poison (i.e. more poisonous) than him/her. Why is such an anomaly visible in this world? If truth is beautiful (*sundar*), if it is beneficial (*kalyaankaari*), then why does it appear to be beautiful? The observer does not have the eye (i.e.vision) to properly view the inside and the outside. One must view the inside also. There is an inner beauty and an external beauty also. The inner beauty is more valuable than the outer beauty. The outer beauty can be momentary (*kshanbhangur*), it can be temporary and the external beauty which is temporary can cause sorrows. And the inner beauty is

permanent So, should the inside and outside be one, or should it be different? (Someone said – it should be different) Should it be different? (Someone said – it should be same) It should be the same. If the beauty is external as well as from within, then it is the real beauty and that beauty is true (*satya*). And that, which is true, such a beauty is only beneficial (*kalyaankaari*). That is why a name has been given – *Satyam Shivam Sundaram* (True, benefactor and beautiful). The one who is true is only Shiv (benefactor). The one who is Shiv, i.e. benefactor is only *Sundar* (beautiful). Nobody can be more beautiful than Shiv in this world. Yes, He will be called Shivbaba. He is not a *bindi*, i.e. incorporeal Baba. A point is not called Baba. When that point enters into a corporeal (chariot-like human being), only then is it called Baba. (Incorporeal) point is Father. Whose Father is He? He is a father of point-like souls. Neither souls are visible, nor is the (incorporeal) Father of the point-like souls visible through these eyes. Beauty is something to be seen through these eyes also. That, which is to be seen through these eyes, is to be judged through the intellect also. It is judged internally, but seen through the external eyes. That is why (intellect) is said to be – the third eye (*teesra netra*). What? Every human soul possesses three eyes. Those three eyes are called – Brahma, Vishnu and Shankar. Brahma's eye, Vishnu's eye and Shankar's eye - the Shiv Netra. Right eye, left eye and the upper eye. In the form of Shankar, the eye shown above is a standing (i.e. vertically positioned) eye. And among the two lower eyes, one is the right eye and one is the left eye. Both eyes are shown lying (i.e. in a horizontal position). So which is more elevated (*shreshtha*)? Which is more elevated? Is it the right eye, the left eye, or the vertical eye, which is shown standing? Does Father Shiv require standing (alert) in *purusharth* (effort making)? Father Shiv does not require doing so, but the one in whom He enters, the one, whom He makes equal to Himself, his third eye has been depicted. This third eye is called Shiv *netra*. It is not called Shankar *netra*. Shiv means *kalyaankaari*, i.e. benefactor. One was the preceptor of deities. What was his name? Brihaspati. Not a mediocre *pati*, i.e. husband/Lord. What kind of a *pati*? *Brihasta* (great) *pati*. And one was Shukracharya. He was the Lord of demons, preceptor of demons. He did lack one eye. He was unable to see through that eye. He used to see through one eye. So did he used to see through the right eye or through the left eye? (Someone said – the right eye) Hm? Shukracharya. (Someone said – the left eye) He used to see through the left eye. It means that he used to see through the left eye, the eye on the left side. It means that he used to see the vices (*avagun*); he used not to see the virtues (*gun*). (Someone said – what does *avagun*, i.e. vices mean?) Do those who belong to the demoniac community, see the virtues or the vices? (Someone said – vices) They see the vices. And the souls belonging to the side of deities or their Lord, the Brihaspati, their preceptor, does he see through the right eye or does he see through the left eye also? What? He observes the virtues as well as vices. And these are also weighed through the third eye. So the third eye, weighs the virtues and vices and then gives the decision that who are in the list of sinful ones, who are in the list of demons and who are in the list of deities because those who are deity souls, get influenced by the company after the commencement of Copper Age and because of getting influenced by the company, they become sinful. The number of souls which experience downfall from the Golden and Silver Age, the number of souls which enter into dualism (*dwaitwaad*) is very less. And the number of those souls, which descend from above, the demoniac souls, is more. So because of getting more influenced by the company those few souls are unable to control themselves. There are numberwise among them also. Some take complete 84 births; some are the deities, the immature deities (*kachhey devataaen*), who take lesser number of births. So

those who are immature deities, easily come under the influence of the demoniac souls. To which dynasty do those souls belong? To the Islam dynasty, the Buddhist dynasty, the Sun dynasty or the moon dynasty? Hm? To which dynasty would they belong? (Someone said – to the moon dynasty) The souls belonging to the moon dynasty (*chandravanshi*) or the souls, which come under the influence of the chandravanshis, or the souls of the demoniac dynasty (*daityavanshi*) who cast their influence will only get converted. Those who belong to the Sun Dynasty will never get converted as long as they are alive. So which dynasty has Father come to establish? (Someone said – the Sun dynasty). He has come to establish the Sun Dynasty (*Suryavansh*). Those who have to become *Suryavanshi* (the one belonging to the Sun Dynasty) will recognize *Surya* (Sun) very easily. What? They will not take time to recognize. The indication (*nishaani*) has been told – if he/she belongs to your race, then even if you give a little knowledge he/she will get attracted to the knowledge immediately. You will not have to work very hard on them. Those who do not belong to your clan then however much you may keep explaining to them, he will still tell – when Didi, Dadi accept, then I will accept your version. Although truth is on your side, although God has come there, even then I will not accept. Omshanti
(Concluded)