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Clarification of Murli dated 21.08.08 (for pbks).

Om Shanti. Today's morning class is of the 21st August 1968. The unlimited Father explains to the unlimited children. The Father who explains is unlimited as well as the children who understand are unlimited. They are not the ones with a limited intellect. No *lokik* (worldly) father will say this to his children. He will have five-seven children at the most. Here all the souls are *brothers* amongst each other. It is about becoming constant in the soul conscious stage. So certainly, there will also be the Father of those who stay in such soul conscious stage. [People] also say, "We all are brothers". In fact, they say it for everyone, they will say to whoever comes, "We are all brothers". Even among them, the ones who will have studied the scriptures and so on understand, "We are all brothers".

Well, all are bound in the *drama*. No one knows about this; and this [state of] not knowing is also fixed in the drama. Only the Father comes and narrates this. When they sit and narrate tales and so on they say, '*Parampita Parmaatmaay namah*' (I bow to Thee, the Supreme Father Supreme Soul), but they don't know at all who He is. They say, *Brahma devtaay namah, Vishnu devtaay namah, Shankar devtaa...*¹ but their saying is not sensible. Actually, Brahma won't be called a deity at all because Brahma is not worshipped at all. There are no temples of his and no one makes his idols either. Yes, **Vishnu** is called a deity. Brahma is shown with beard and moustache. The vicious human beings are shown with beard and moustache. They won't show Vishnu with beard and moustache. They say, Brahma *so* Vishnu, a deity [but], they don't say Vishnu *so* Brahma. It is about this time. In the Confluence Age, when the *purusharth* (spiritual effort) is completed, Brahma also becomes a deity. The rosary of victory (*Vijayamala*) is of Vishnu. Brahma will not be called a deity. Yes, Brahma too will be called just a Brahmin, [but] not a deity. So look, no one knows about Brahma at all. Saying 'deity Vishnu' is right. Shankar does not have any *part* at all. He is shown sitting lost in meditation. Well, is sitting idle a role? A *part* is played by making movements through the *karmendriya* (parts of the body used to perform actions). At least movements of the eyes should be seen, that is not seen either. It is as if he is inert. So it will be said that Shankar has no *part*. A *part* is played on a stage.

Then it will be said that, there is no *biography* of him either. Whose? (Someone said: Of Shankar.) And what about Shivraba? Is there the *biography* of Shivraba or not? *Lo* (look)! All are silent! *Arey!* Who plays the entire role? It is indeed Shivraba who performs the entire role. So, will it not be said that the *biography* is of the One who plays the *part*? What is it, [that makes you] wait for so long? *Arey*, you explain, don't you? Are Shiva and Shankar one or are they two [souls]? (Students are saying something.) The souls are the actors, aren't they? So, are there two souls who perform the role or is there one soul? They are two. One [soul] does not play any role; to stay in remembrance, to be lost in meditation, is

¹ I bow to the deity Brahma, I bow to the deity Vishnu, [I bow to] the deity Shankar.

it a role? A *part* is performed through *karmendriya*. Thus, Shivbaba plays the *part*. There is His *biography*. Shankar does not have any *biography*.

He indeed comes to make the sinful ones pure. Who? Shivbaba. This will not be said for Shankar. What? That, he is the purifier of the sinful ones. Are all the human beings, the ones who purify the sinful ones or are they the ones who themselves become sinful? They themselves become sinful. How can the ones who themselves become sinful make others pure? So, we cannot call Shankar the purifier of the sinful ones either. Yes, it is Shivbaba, who makes the sinful ones pure.

He comes to establish the new world. It is indeed called *Shantidham* (the Abode of Peace); later it becomes *ashantidham* (the abode of chaos). When it becomes the abode of chaos, everyone's body will definitely be destroyed, won't they? Or will they remain intact? Everyone's old and *tamopradhaan* body in the old world will be destroyed, won't they? [And] yes, only you will remain in the new world. You alone know [about] all the main religions. He can't take the names of all [the religions]. The names of the main [religions] are mentioned. It is because branches and sub-branches appear in large number. Many sects develop. At first, there is the *Deitism*, [i.e.] the deities (*devi-devtaayen*). Then? Then, who are after them? After the deities, there are ... (Someone said: The *Kshatriyas*².) Are they not deities? They too are [deities, but they are] semi-deities. (Somebody said: The people belonging to Islam.) Yes, it is *Islamism* (the Islam religion). Apart from you children, no one has these ideas in their intellect. Who is No.1? The deities, the Ancient Deity Religion then the No.2 is *Islamism*.

The Ancient Deity Religion that existed has become nearly extinct now; this is why the example of the *Banyan tree* is given. From when? From when did He start to give the example of the *Banyan tree*? (Someone said something.) Is it from the beginning of the Copper Age? Arey, does the Ancient Deity Religion disappear in the beginning of the Copper Age itself or does it become nearly extinct? It doesn't become nearly extinct then. So, when the time for it to become nearly extinct comes, it is then that this example is set, according to the *drama plan*. Which [example]? The *Banyan tree*. The entire tree is upright, but there is no *foundation*. The *foundation* becomes nearly extinct. (Someone said: At the end of the Iron Age.) Indeed, at the end of the Iron Age. Even at the beginning of the Iron Age, is there *satopradhaantaa*³ or is there *tamopradhaantaa*⁴? *Satopradhaantaa* exists there too. The longest lifespan is of the *Banyan tree*. So, in this, meaning the *Banyan tree*, the longest age will be said to be of the Ancient Deity Religion, whose *foundation* becomes nearly extinct. 'Nearly' means it becomes mostly extinct, but if someone digs for it, they may still find it somewhere for sure. It is a matter of doing *research* (searching).

Why does He give the example of the *Banyan tree* alone? Why doesn't He give the example of other trees? The holy fig-tree (*Pipal*) is also old, isn't it? It is because there is a

² The ones who belong to the warrior class.

³ The *satopradhaan* stage; *satopradhaan*: consisting the qualities of goodness and purity.

⁴ The *tamopradhaan* stage; *tamopradhaan*: dominated by darkness and ignorance.

specialty of the *Banyan tree*: its roots will be found up to the area where there is moisture. If there is water, the roots will survive. If there is no water, the roots rot. That is why, when they used to dig wells etc. in the olden days, they made the round *foundation* wall at the bottom of the well with the milk yielding trees; the wood of the tree that possessed milk. The green (raw) wood that possesses milk went down to the *foundation* where there is just water. Then, does that wood rot or does it remain intact? It remains intact. This *foundation* of the Ancient Deity Religion too is such that the water of knowledge is not in abundance in it but it won't be said that it became extinct either. The knowledge in the form of truth certainly remains to some extent. So, it will be said that it becomes nearly extinct. When it becomes nearly extinct, only then the Father establishes **one** religion and enables the destruction of many religions.

Therefore, the Trimurti (the three personalities) are praised. There are only two things, the establishment and the destruction; so there must be only two *murtis* (personalities), then, why is there a third *murti*? The establishment takes place; and the establishment is revealed when *tamopradhaantaa* is totally destroyed. And to maintain the remaining *satopradhaantaa*, to keep up the harmony of man and woman, male and female in the world, the third *murti*, Vishnu is required too. It will indeed be said that, at the beginning of the world, there is complete harmony of nature and *sanskaars* between man and woman. Then, birth after birth, that *power* of *unity* keeps decreasing. Why? Why does it keep decreasing? It is because the *purity* keeps reducing. Still, it won't be said that the *purity* of all the religions reduces completely. Will that be said? This won't be said. Yet, **there are** souls of the Ancient Deity Religion somewhere, their *purity* does become nearly extinct but that *purity* can be seen somewhere or other. For this it was said... what does he become from Brahma? Vishnu. How long does it take? [Just] a *second*; although the Confluence Age is of hundred years. So, to become Vishnu from Brahma, to harmonize the *sanskaars* of a man and a woman 100%, how long does it take? A *second*. And how long [does it take] to become Brahma from Vishnu? It takes the complete 5000 years. Is that Confluence Age of hundred years also added in the 5000 years or not? That too is added.

So, it will be said that all the three *murtis* (personalities) are required. Brahma is required as well as Shankar is required and Vishnu is required too. So, Shankar is definitely present, it won't be said that Shankar is not present. That is why it is said in the murlis, 'children, don't cut (eliminate) Shankar'; what? 'If you cut Shankar, he will cut you off.' Shankar's existence cannot be finished. He does exist but he does not play any role through the *karmendriya* in practice. It is the Father Shiva who plays the role; and He makes Brahma into Vishnu. What kind of Vishnu does He make him? His name itself is *Vish* (poison) - *no* [meaning] where there is no name and trace of the poison of vices at all. There is no defect (*vikriti*) of any kind, of even the vision between man and woman, that would lead to a fall in celestial degrees. Otherwise, the first Narayan of the Golden Age, [i.e.] Radha-Krishna, even for them it is shown that their [celestial degrees] decline at least through the vision to some extent. That *generation* is not the *generation* created by the Supreme Father Supreme Soul Shiva. Is it [His creation]? It is not. [Then] it is [the generation] created by whom? (Someone

said: Their parents.) It is created by their parents but their parents are the creation of the Supreme Father Supreme Soul Shiva. What type of creation are they? [They are such a creation] where there is no vicious attraction between any man and woman even in the vision. It means, there is no name and trace of body consciousness at all. The eyes are also a part of the body, aren't they? They are also a part of the body.

If any such intoxication comes even in the eyes, will it be called body consciousness or not? There is certainly body consciousness. So, where there is body consciousness, there is certainly poison to some extent. So, the Supreme Father Supreme Soul comes and creates such a pure creation, where there isn't any vice even in the vision. That is why two generations have been shown in the picture of Lakshmi-Narayan. One [generation is of the] Lakshmi-Narayan who are standing above [in the picture]; they are standing in the world of the light of knowledge. What do they show in the path of *bhakti* as well? What do they show as an indication of the world of the light of knowledge? The very name that they have given him is Narayan. Which type of '*ayan*' (house) is it? Which type of house is it? The knowledge itself is his house; there is no other house for him. Where is his mind and intellect like soul constantly delighted in? [It is delighted] in the house of knowledge. So, that same thing is depicted in the picture. The aura of the light of knowledge is [shown] all around; it means that their very world is the world of knowledge. And in that world of knowledge, the relationship between the man and the woman i.e. between Lakshmi and Narayan... is a relationship of the body visible? It is not visible at all. Narayan is in his own joy (*masti*), he is looking ahead, [and] Narayani is in her own joy, she is looking ahead. It is as if they don't have any connection with each other at all. But if they don't have any connection with each other at all, will the work of creation carry on? It will not. [Actually] the [work of] creation does carry on but there is no name and trace of body consciousness in it. Their powers are harmonized through vibrations.

The example of the papaya [tree] is given for it. For example, the male [papaya] tree and the female [papaya] tree are standing miles away [from each other], if you search, you will neither find any male [papaya tree] nor will you find a female [papaya tree] in between; still the [female] tree pulls its (the male tree's) *vibration* from such a distance. Why did He give only the example of the Papaya [tree]? Why didn't He give the example of other fruits? It is because the Papaya is such a fruit... It is fruitful to nourish which part of the body? (Someone said: For the stomach.) The stomach. That is about the physical papaya and the physical stomach. In the unlimited creation of the Brahmin world, the papaya is subtle and it is very beneficial for the stomach like intellect. What? It purifies the intellect totally. Does the female tree bear the fruit, the papaya or does the male tree bear it? The female [tree] bears it. The male tree doesn't bear the papaya, then does it possess the seed or not? There is certainly the seed but it does not bear the fruit. In the Confluence Age world of Brahmins, [the seed] that transforms this world or [the seed] that brings progress (*parivardhan*) in the world [for which it is said:] "*Aham biiḥ pradāḥ pītā*", [meaning] I am the Father who sows the seed... which seed is it? *Arey!* It is the seed of knowledge. So, the Father who sows the seed of knowledge, the one who comes as the Father on this world... does He come in a

corporeal form or in an incorporeal form? He comes in the corporeal form; He sows the seed of knowledge in a corporeal form, whether it is the basic knowledge or the advance knowledge. Therefore, is he the male papaya tree or a female one? He is the male tree but is he fruitful? Eat (drink) it a lot... what? Drink the water of knowledge that comes out of him daily, then will your intellect be purified? Will it be purified? *Arey!* [You] all have become quiet! (Someone said something.) Will your intellect be purified? Your intellect cannot become pure. When the female papaya tree accepts the same seed, for which Baba has said, “Whom should you invoke?” Your intellect will not become pure without invoking the *Vijayamala* (the rosary of victory).

Anyway, it is said the **earth** like intellect, isn't it? What is the intellect called? It is the earth like intellect. Thus, the earth as well as the seed is required. So, the fruit that comes out of the earth, does it make the world of Vishnu or not? The world of Vishnu means ‘*no vish* (poison) *at all*’. The poison of vices is completely destroyed. Therefore, the third *murti* (personality) is also required. The first *murti* Brahma is also required. In addition, the most subtle **seed** which is pulled only through *vibration*... What? It is so subtle that there is no name and trace of body consciousness in it; that too is required. So, it was said that the *Trimurti* is praised, but they do not understand the meaning of ‘*Trimurti*’. It is praised and they don't understand the meaning? What is meaningless? When they don't understand the meaning, is it meaningless or is it meaningful? (Student: It is meaningless.) What is meaningless? (Someone said: in the basic [knowledge] they do praise the *Trimurti* but they don't understand its meaning.) Don't they understand its meaning? What **is** the meaning? (Someone said: They cut off Shankar's part.) They cut off the *part* of Shankar, they cut off the *part* of Vishnu [but] they keep the *part* of Brahma; though it is said in the murli that there was some other person who sowed the seed of knowledge in Brahma too.

Acchaa. Do people understand the meaning of the *Trimurti* in the advance [knowledge]? When they say Trimurti Shiva and His 32 virtues that are shown in the basic [knowledge], the *ling* that is shown in the basic [knowledge], a point is placed, and the 32 rays are shown in it, the 32 virtues are shown, they don't understand its real meaning [but] we do understand. What? That the *ling* which is shown is the memorial of the corporeal one and the point, the point of light which is shown is the memorial of the *Supreme Soul* and when that *Supreme Soul*, the Point of light enters the corporeal one, He shows those virtues. Can the virtues or bad traits be observed even without the corporeal [form]? No. When He is corporeal, we can call Him *sagun* (virtuous) and if He is not corporeal at all, should we call Him [the one with] 32 virtues or should we call Him *nirgun* (without virtues)? Then, He will be called the one without virtues.

So, Shiva is revealed through the corporeal one. He is revealed in the virtuous form. It is then that He is called the Giver of *mukti* (liberation) and *jiivanmukti* (liberation in life). While staying in the Supreme Abode, can the Point prove to be the Giver of liberation and liberation in life through inspiration? It cannot. The corporeal one is certainly required. So, in order to depict the picture of the corporeal one, it is definitely shown in the form of the *ling*;

it is shown in the basic knowledge as well as in the path of *bhakti*. It has been shown in the Somanath temple too; and in the centre of it (the *ling*), the *star*, the diamond, the memorial of the Father Shiva is also shown. But no one understands its meaning. So, what is the meaning of Trimurti Shiva? (Someone said: All the three *murtis* are present in practice.) In the path of *bhakti*, they have placed the picture of Brahma and they call it Trimurti Brahma; He alone is Shiva. The three *murtis* of Brahma that are shown, what have they called them? The Trimurti Shiva. Just as they made a mistake in the path of *bhakti*, they made a mistake in the basic [knowledge] too. What mistake did they make? In the picture of the Trimurti, they have shown the face of Brahma Baba in all the three [*murtis*]. They called it Trimurti Shiva, but it is not like that. Brahma is certainly incomplete; he is finished in the world of death (*mrityulok*). When he is finished, how can we call him Shiva? Is Shiva always *Shiva* (benevolent) or is He that sometimes and sometimes not? He is always Shiva. So actually, the three *murtis* of Brahma that are placed in the path of *bhakti* or in the basic [knowledge], they will not be called Trimurti Shiva. It is not the complete form among the three personalities. Then talk about Vishnu. Can we call Vishnu, Trimurti Shiva or not? If we call Vishnu, the form of Vishnu, Trimurti Shiva... its meaning itself is '*no vish* (poison) *at all*'; there is no poison of vices at all. This is the form of God. If that one itself is the form of God, then does God come in the sinful one or does He come in the pure one? (Someone said: the sinful one.) And what about Vishnu? Vishnu is indeed pure. So, he can't be the actual form of God either. The actual form of God is represented through the *murti* of Shankar. Therefore, among all the idols (*murti*) that have been found in the world, the idols of the corporeal form that have been found, which idols have been found the most in number? The sculptures, the idols of Shankar have been found. It proves that just as the incorporeal *ling* is universal, in the same way Trimurti Shiva Shankar *Bholenath* (the Lord of the innocent ones) is also universal. He has been accepted worldwide. Certainly, there was such a *time*, when not only in Bharat (India) but in the whole world, in order to venerate him... it may be a human being belonging to any religion, the belief is set in his intellect. So, which is the form of Trimurti Shiva among the three *murtis*? It is certainly the form of Shankar. So, they don't understand the meaning, they just make the [picture of] Trimurti Shiva.

You children indeed know: will there be one highest on high God or will there be three [of them]? (Everyone said: It will be one.) They say Trimurti Shiva, does it mean that all the three *murtis* are the highest? No. They also say, *Dev Dev Mahaadev*. Deity Brahma, deity Vishnu and the highest among all of them is *Mahaadev* (the greatest deity). So, the one whom they call *Mahaadev* is the highest **deity** among the deities. He is not God. Why? He is not God? Isn't God a deity? (Someone said: He is.) (Baba is saying ironically:) He **is**! *Arey*, God too gives [something]. (Someone said: God is not a deity.) Isn't God a deity? *Arey*! Does God give something or not? (Someone said: He gives.) What does He give? (Someone said: Knowledge.) So, you have received the knowledge, go and sit at home. *Arey*, even after obtaining the knowledge, do you need an example or not? We certainly need an example, [so that,] by observing it the whole *generation* moves ahead. If the whole *generation* hasn't moved ahead, it proves that the knowledge is certainly present but the example is not visible to anyone. There is Jagadamba, she is the *shakti* (power) of *Jagatpita* (the world father). She

steps ahead [to surrender] first, so, after seeing her many others get ready, don't they? Why didn't they get ready well before? When there is an example, others also get ready following the example. So, in the same way, the Father Shiva does not give anything to anyone and He doesn't take anything from anyone [either]. Does He have any account of giving and taking with any human soul or not? He doesn't. God doesn't offer sins to anyone, God doesn't offer merits to anyone either. He neither offers virtues nor does He offer bad traits. He is **called** the **Giver** of liberation and liberation in life but the one who is called God meaningfully, is He incorporeal or corporeal?

God is indeed incorporeal and as long as He is incorporeal, He is not proved to be the Giver of liberation and liberation in life. So, the highest deity among the deities, the one who is called *Mahaadev*, the one who is the highest among the souls, who is he? (Someone said: *Mahaadev*.) The highest among the souls...is it *Mahaadev*? [The highest] among the **souls**? [It is] Shiva. Will that highest on high Shiva enter the support (supporting soul) of Abraham, who is the No.2 support? Will the highest on high Father come in the highest one or will He enter someone low? He will come in the highest on high. So, the highest actor, the *hero* actor of the human world... because Shiva does not become the *hero*, He **enters** him (the hero) and after entering him He declares him as the first deity (*devataa*). So, why was he named *devataa*? He is *dev taa* (the one who gives), when that *murti* is revealed in his complete form before the world, he won't have any name and trace of [the *sanskaar* of] 'taking' in him even to the slightest extent. He will be the one who **gives**, [but] regarding [the desire] to take from someone... [He will be] '*Ichhaa maatram avidyaa*'⁵. That is why, he is called *Mahaadev*.

So, **you** children know that the highest on high God is certainly incorporeal but which support does that highest on high take? Does He take the support of some [child who is] low (degraded) one to some degree (*numberwar*) or does He take the support of the highest on high? He takes the support of the highest on high. The highest on high is the *Supreme Soul* Shiva. After Him, it will be said Brahma, Vishnu and Shankar. Then, when we come in the corporeal world, there isn't any other religion apart from the Deity Religion, which we may call the highest on the high [religion]. And in the world too, who is first? They are the deities (*devi-devtaayen*). Why? Can't we call the Brahmins the highest? (Someone said: The Brahmins fluctuate a lot.) The Brahmins fluctuate now and when they attain their complete *stage* at the end, they will not be called Brahmins. Then, they will be called Brahmin *so* Deity. So, no other religion is the highest apart from the Ancient Deity Religion. This is something to be understood, isn't it? The path of *bhakti* is also ordained in the *drama*. What? These are indeed topics to be understood, they are indeed topics to understand through the intellect, but then... the path of *bhakti*, which is called the path of ignorance, the path of *bhakti* where they don't *apply* [their] intellect - they keep following [their path] with blind veneration and faith, they don't judge what is *right* or *wrong* with their intellect - that path of *bhakti* too is preordained in the *drama*. There too, they worship Shiva in the very beginning. In the path of *bhakti* also there are many religions. In all the religions, the path of *bhakti* is

⁵ Without any trace of the knowledge of desire.

prevalent; blind faith is practiced, but in the defected form of the Ancient Deity Religion - which starts from the Copper Age first of all, among all the religions - who is worshipped in that [religion]? At first, Shiva is worshipped.

He is worshipped? Is the corporeal one worshipped or is the incorporeal one worshipped? The incorporeal one can be remembered but the incorporeal one cannot be worshipped. What do they do in the path of *bhakti*? The poor worshippers do not know at all that the *Shivling* they worship is the one who **attains** the incorporeal *stage*. That *ling* is not incorporeal **forever**. That is why, they have shown four stages of the *ling* too. The golden *ling*, the silver *ling*, the copper *ling* [and] the iron *ling*, the *ling* made of stone. So, the corporeal one is worshipped. The incorporeal One is remembered. Moreover, the remembrance is not real in the path of *bhakti* at all. Where does the actual remembrance take place? Actual remembrance takes place in the path of knowledge. Why? It is because, the one whom they call God and remember in the path of *bhakti*, the one whom they consider [to be] Allah or *God the Father* [and] remember, whom they call Ram or Krishna and remember, they don't know His form with a faithful intellect at all. So, at the very beginning in the path of *bhakti* too, they do worship the *Shivling*, although they don't know Him. Whom do they worship after him? They worship the deities.

So, all this is about *bhakti* itself, to do worship etc. To practice any *karmakaand*⁶ is indeed *bhakti*, [isn't it?] The others understand when their religion, their sect was established. The people of the other religions do understand it. What? [They know] when their religion or sect was established [and] who established it. The people belonging to the Ancient Deity Religion, who become devotees from the Copper Age, aren't able to understand [these things]. There is only the Deity Religion in the Golden Age, and it doesn't have any other name there. Where? There isn't any other name [for it] in the Golden Age. For example, the Aryans say, "We are Aryans, we are very old". Actually, the Ancient Deity Religion, which is called the divine capital, is the oldest.

When you children explain about the [Kalpa] Tree, you yourself also understand that our religion will come at this time. When do you understand [this]? When you explain about the [Kalpa] Tree to others, it is then that you understand. You too develop firm faith in your intellect, what? [About] when our Ancient Deity Religion was established, otherwise what did you use to understand? *Arey*, before explaining the picture of the [Kalpa] Tree to others, when you didn't understand yourself, what did you think? [You thought that] it is the Hindu religion. And you didn't know anything about when the Hindu religion was established, who established it. If at all anyone says [something about it] then, some say, it is Ram, some say, Krishna, some take someone's name and some will take the name of someone else. No one knows it exactly.

Now **you** have to play the eternal, imperishable *part* that you have received. What? What type of *part* have you received? [The part which is] eternal, the *part* that does not have

⁶ Ceremonial acts and sacrificial rites or rituals.

a beginning at all. Why? (Someone said: Something that has a beginning will also have an end.) Isn't there a beginning of the *part*? Doesn't your *part* have a beginning at all? Do the souls of other religions have a beginning [of their part] or not? They do have a beginning, but will it be called eternal then? It won't be called eternal. It will certainly be said to have a beginning but it won't be said that the [part of those of] other religions is eternal but what about yours? Your [part] has a beginning as well as your *part*...? It has a beginning and it is eternal too. It means you pass through the complete cycle of 84 [births].

No one is blamed or said to have made a mistake in playing this *part*. What? The poor ones who came in the middle or those who will come at the very end, they will have one birth like insects and spiders and be destroyed according to their *part*, so will it be said to be their fault? It won't be said to be their fault either. The souls have received this eternal, imperishable *part*; it is not anybody's fault. This is just explained. What? What is explained? People blame, don't they? When they blame, they say, "You are a sinful soul, this one is a very noble soul". So, they called someone a virtuous one and they saw someone's bad traits. So, is it a right thing? Should we call someone a sinful soul and someone a noble soul? No. Blaming someone by calling him a sinful soul is also a subject of ignorance or is it a subject of knowledge? This is also a subject of ignorance. You cannot blame anyone.

The human beings will say: we are the children of the unlimited Father; we are *brothers* [amongst each other]. When we are the children of the unlimited Father, when we are *brothers* [amongst each other]; when the Hindus, Muslims, Sikhs and Christians are all brothers amongst each other, then why don't we come at the beginning of the Golden Age? Will the people (of different religions) fight [like this] or not? Won't they fight? The people of other religions will fight [saying], "Why don't we come at the beginning?" But... what will be said? (Someone said: *Purushaarth*...) In the *drama*... it is not about *purushaarth*. They don't have [such] a *part* in the *drama* at all. That is why there is no question of their coming at the beginning at all. This eternal *drama* is made; so, keep faith on this very *drama*. Don't say anything else. The wheel is also shown, how this world wheel rotates. How does it rotate? The world too is *satopradhaan* at first, then it becomes *rajopradhaan*⁷ and then *tamopradhaan*. The entire world passes through the four ages, and everything is within the world. Therefore, whatever there is in the world also passes through the four stages for sure. So you can explain in the [World Drama] Wheel, how this wheel rotates. Om Shanti.

⁷ dominated by the quality of activity and passion.