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Clarification of Murli dated 06.01.68 (Only for pbks)

Om Shanti. The morning class dated 6th January, 1968 was being narrated on Saturday; at the end of the middle part of the page the subject being discussed was: churn the ocean of thoughts and then write. Then look at the written text, which nice *points* are missing in the write-up. This is called churning the ocean of thoughts. The Father narrates the same *knowledge* that was narrated in the previous *kalpa*. The children also know that all those who come to establish religion definitely have to experience downfall. Then how will they, [those] who themselves have to experience downfall, make anyone climb up? They certainly have to come down the ladder. There is only one who never experiences downfall. He is a resident of a high country. He always stays in a high *stage* through the mind and intellect. Everyone else certainly has to come down the ladder (i.e. experience downfall). First they experience happiness and then sorrow. Who? All the religious fathers and all their *followers* are initially *satopradhan* (consisting in the quality of goodness and purity) and happy and *tamopradhan* (dominated by darkness or ignorance) and sorrowful in the end. This drama is made in a very refined way. It is really necessary to churn the ocean of thoughts in this. Those religious fathers do not come to bring true salvation (*sadgati*). What do they come for? (Someone said: to establish [their] religion.) They do establish a religion, but what is the *result*? (Many said: degradation.) They come to bring about degradation. They themselves undergo degradation too. So, it will be said that they just establish their religion. They make their own concepts of religion (*dharanain*) sit in the intellect of the others.

The Ocean of knowledge is only [the] One. Nobody else has knowledge. The game of happiness and sorrow is for everyone in the drama. Happiness is even more than sorrow. For whom? For everyone, there is more happiness than sorrow in the drama, but for you children it (happiness) is even more than for the others. The souls of the other religions experience happiness for half the time and sorrow for half the time [in the cycle] on an *average* whereas you experience happiness for three parts [of the drama] and sorrow for one part [of the drama]. When you play a part in the drama, there should definitely be some happiness. When the Father comes, He will not establish sorrow. He is certainly called the Ocean of happiness. The Father certainly gives happiness to everyone. Peace is established in the world. There cannot be peace at all in this abode of sorrow (*dukhdam*).

Second page of the *vani* dated 6th January 68. You will obtain peace again when you go back to the abode of peace (*Shantidham*) once again. So, the Father sits and explains, you should never forget that you are with the Father and the Father has come to transform you from demons to deities. The *scenery* of Kumbhakaran (a villainous character in the epic Ramayana) has been shown in the picture, hasn't it? Now everyone is a demon, a wild animal. Just as [when] the deities are in [the stage of] true salvation, all the other souls are in the Soul World (*muulvatan*). The biggest wonder in the drama is of the unlimited Father. He makes you completely *paarijaat* (one of five trees said to exist in paradise). You become a fairy (*pari*) through studies. These are topics to be understood a lot and churned in the ocean of thoughts. In the path of worship they don't have any knowledge at all. They just sit and rotate the rosaries. Some sit and worship Hanuman, some worship Ganesh and some worship someone else. Now there is no benefit at all in remembering them. The Father has explained, now all the human beings are like animals. They have then shown [them] to be riding elephants. So, nobody except the Father can explain all these things.

There are such big personalities, so they are respected so much. So many people welcome them, but who are they? They are completely *tamopradhan* with a monkey like intellect and it is the monkeys who welcome the monkeys. You will not welcome anyone like this. Will you not welcome [them]? About whom was it mentioned? It was certainly said to the children of the advance [party]: you will not sit and welcome anyone. Then what do they do in the basic [party]? (Students: they welcome.) [They play the song] welcome through speech, welcome through eyes (*vani se swagat, naynon se swagat*). [You will not welcome anyone] because you know that now this entire tree is in a dilapidated condition. Nobody is worth welcoming. All are sinful and unrighteous because all are born through poison [of lust].

Accha, all are born through poison and if someone asks you what are you born from, what will you reply? We are born through the mouth of Brahma. We are not born from unrighteous

organs. You are talking about our past birth. What? You should forget about the past birth. All the others are dirtied by the urine [of lust]. You know that things are created from urine as well. So much fertilizer is produced out of the excreta of human beings, but there, in the new world, such things do not exist. There *natural, first class*, very sweet things emerge. So, you children should develop this *feeling* that there can be no dirt in heaven. Only then the Father says, you become multimillionaires (*padmapadampati*). Sudama became a millionaire (*padampati*), didn't he? Sudama (childhood friend of Krishna) He made *purusharth* (spiritual efforts) on his own, didn't he? The Father says, you become so great through this study.

So, everyone listens to the Gita and they keep studying it and this one also used to study it. Who? Brahma; but when the Father sat and narrated it, this one also wondered. The Gita of the Father brought about true salvation. What have these human beings prepared? What? The bookish Gita, the Sanskrit Gita that the human beings have prepared, what is it that they have prepared? They say that *Allah Miyaan* said this, but they do not understand anything. If *Allah Miyaan* said it, then in which form did He say it? There will certainly be a mouth, [won't there?] If you ask them, they will not tell you anything. Did [any] sound come from above? Who is *Allah*? Even the people belonging to the Deity religion don't know God. So, how can the people belonging to other religions, who have come later on, know [God]?

Everything is initially *satopradhan* and then it becomes *rajo* (dominated by the quality of activity or passion) and *tamo*. So, when do people have good knowledge? They have good knowledge in the *satopradhan* stage. So, the deities, who were present first of all in the beginning of the world, who were *satopradhan*...; when they themselves did not know [God], they didn't know anything about God at all, then how can the religions that come later on know the truth? The mother of all the scriptures, i.e. the Gita itself has been made *wrong*. The Gita is considered to be the highest gem among all the scriptures and the name of the corporeal Krishna has been inserted in it. Well, Krishna is just a child. The name of the Father itself has been removed. So, when the Gita itself has been brought to such a condition, what will be the condition of the other scriptures?

The Father has indeed narrated [the knowledge] to you children. The truth that He narrated has almost disappeared. It has almost disappeared? It means that some of it remains. Where does it exist? There is some truth in the scriptures themselves. Now you are becoming deities after listening and studying from the Father. The Father comes and narrates whatever truth, whatever essence is contained in the scriptures.

Everyone certainly has to clear the karmic accounts of the old world. Then the soul becomes *paaras* (a mythical stone which is said to convert iron into gold). If this one also has some karmic accounts, it will be cleared. We too go first of all and then come [back] first of all. All the souls which exist; if they do not study the knowledge completely, they all will suffer punishments and clear their karmic accounts, but we should not think much about these things. About which things? About who will suffer punishments and to what extent. First of all, make them develop the faith that the Giver of true salvation to everyone (*sadgati daataa*), the Father, the Teacher, the Guru is only one and that one, who is the *sadgati daataa* of all is not corporeal. He never binds Himself in the corporeal bondage. He does not develop *attachment* in any corporeal one; that is why He is the Giver of true salvation to all and what about the remaining? All the others are the ones who bring about degradation (*durgati daataa*). Why?

However big personalities they may be, whether they are Abraham, Buddha, Christ, Guru Nanak, Vivekanand, all of them are bound by the bondage of the corporeal (medium), they are coloured by the company. He is the One who is not coloured by anybody's company. Is He just not coloured by the company or does He also do something more? He Himself is not coloured by the company and He departs after applying the colour of His company to everyone. All the souls achieve the incorporeal stage to some extent or the other. So, He is bodiless (*ashareeri*) and all the other souls take on a body; they are born through a womb.

Now look, your soul has so much knowledge and the One who is the Ocean of knowledge, the Ocean of happiness, the Ocean of peace is praised so much and He is just a soul. What? The One who is praised is also a soul, but He is a unique (*turiya*) soul; He is not like all the others. The soul itself comes and enters the body. Just as other souls are capable of entering [into others' bodies], that Supreme Soul also enters [the body]. Except the Supreme Father Supreme Soul no soul will be praised. Will the other bodily beings be praised? This is the Supreme Soul.

Except the one incorporeal Father nobody else is praised without a body. Is the incorporeal Father praised without the body? No. The incorporeal point of light is praised only when it comes in a corporeal form. Then why was it said [that] except one incorporeal Father nobody else can be praised without a body? Why was it said so? (Someone said: the incorporeal stage.) Yes, He achieves an incorporeal stage even after coming in a body. Krishna cannot be praised like this at all. Why? It is because the soul of Krishna is unable to renounce the attachment of the corporeal body even in the last 84th birth. When it is unable to renounce the attachment, it takes on a subtle body, enters the bodily beings with whom it is attached and then plays the part.

So look, the soul itself contains all the *sanskars*. Even if it is the *sanskar* of attachment, it is in the soul, but the Supreme Soul does not have any *sanskar* of attachment. He has so much *sanskar* of knowledge. Even if He has a *sanskar*, which [*sanskar*] does He have? He has the *sanskar* of narrating the knowledge. He is the Ocean of love, the Ocean of peace. So, this is the glory of the soul. It is not the glory of any human being and Krishna is the *number one Prince* indeed. When he is a *Prince*, he must certainly have a father, mustn't he? The entire *knowledge* is in that Father, who comes and gives the inheritance to the children; that is why He is also praised. *Shivjayanti* (the birthday of Shiva) is celebrated in His glory. The birthday of nobody else is worth diamonds. The birthday of only the One Father is worth diamonds.

So, the Father will say, if you wish to become equal to the Father, behave properly. People keep explaining to [the others] to behave properly, but nobody can explain what good behaviour is. Why? It is because only the Father comes and tells [us about] the dynamics of *karma* (actions), *akarma* (action which doesn't result in anything) and *vikarma* (opposite actions). If one human being can teach the dynamics principles of *karma*, *akarma* and *vikarma* to another human being then there is no necessity for the Father to come in this world at all.

All the human beings have their own part. Everyone certainly has to pass through the stages of *sato*, *rajo* and *tamo* without fail, but there is only one soul which does not pass through *sato*, *rajo* and *tamo* [stages]. He is forever Shiva. What is said [about Him]? He is forever benevolent. When something becomes *tamopradhan* it causes harm. Whether it is a human being, whether it is a house, whether it is a shop, whether it is any thing; when it becomes old, when it becomes *tamopradhan*, it becomes a cause of sorrow, but He is one such unique (*turiya*) [soul], who never brings any loss, any harm to anyone. He is always truth and only truth. He neither becomes *rajo* nor *tamo*.

Third page of the *vani* dated 6th January, 1968. Some pass through the stages of *sato*, *rajo*, *tamo*, so when they reach the stage of *tamo*, they are not praised. What? When a soul reaches the *tamo* [stage], many opponents also emerge. How will the *church* of Christ be built when he reaches the *tamo* stage? When is a *church* built to praise (*charcha*) [Christ], to reflect upon [religious] matters (*vichaarnaa*)? When they (the religious fathers) are *satopradhan*, then churches (or other temples) are built as a memorial. When they (followers) are many in number, the path of devotion will begin [in that religion]. Then churches etc. will be built. A lot of money is required for this. Money is required for war too, isn't it (when many opponents emerge)?

So, the Father explains, 'Human beings have become so numerous'. This is a tree in the form of the human world. Is any tree so old, i.e. hundred thousands years old? Physical trees are not hundred thousands i.e. lakhs of years old. Which [kind of] tree is this? This is a tree in the form of human world. [All] the other trees do not have such a long life-span at all, but the Father comes and tells us the account of the tree in the form of human world. The Father explains, children you have become so foolish. Now you become wise once again.

You come already prepared, to rule. What? What is the difference between them becoming kings and you becoming kings? You come having studied the knowledge of the kingship in the past birth itself, then you rule in the new world, and what about them? When they come, those religious fathers do not establish the kingship as soon as they come. They establish a religion. When the number [of their followers] reaches hundred thousands, then, at that time they study the knowledge of the kingship, but nobody can give the kingship. Those religious fathers come alone; then, the expansion [of their religion] takes place. When I come, do I come alone? (Someone said: No.) Why? (Everyone said: with the Trimurti.) I come with three *murtis* (personalities).

So, this is a tree in the form of human world. Its *foundation* [and] trunk is the Deity religion. Then three sections emerge from it. Then the world grows from it. The small sects that emerge later on, they too obtain glory to some extent. There is the *history* of Arvind Ghosh, isn't there? He went to Pondicherry and changed his appearance. What? He ran away from Bengal and where did he reach? He reached Pondicherry in South India. What does Pondicherry mean? *Chery* of Pandavas. *Chery* means maid (*dasi*). He went to the maid of Pandavas, in whose memory the name Pondicherry was given. After going there he changed his appearance. Then he established his *ashram* there. It is understood that certainly some good *soul* has entered. His [karmic] account itself was like this. Although a good soul entered him, there was no benefit. *Arey!* Then why was the example given? Certainly there is an Arvind in the Confluence Age world of Brahmins. What does *Arvind* mean? The Lotus flower. The one who leads a Lotus like life. A Lotus flower has also been shown in the picture of the Trimurti or in the picture of Vishnu. Shankar is shown to be sitting on a Lotus seat [in the path of devotion], isn't he?

So it was said, look, lakhs of people became the followers of Arvind, but all of them descend the ladder and undergo degradation. Everyone has to definitely descend the ladder. That was about the physical Pondicherry and Arvind who mobilized a gathering there as mentioned in the *history*. Who is Arvind here, with whom he has been tallied? That one indeed continued to descend the ladder, but what about this one? This one continues to climb up the ladder. Who? Does the unlimited Arvind has to just climb upstairs or does he just have to descend? He just has to climb.

The Father says all the others have to come down the ladder (i.e. experience downfall). They will say, it has been written like this in the scriptures. But the Father explains, the Gita is the mother and the father. And if the Gita itself becomes false, all the other scriptures too will certainly become false. Then, what will they have in them! We say, they have experienced degradation while reading the Gita. So, they experience downfall by reading other scriptures as well. Whether it is the Quran, whether it is the Bible, has the *mentality* gone down or has it risen up by reading them? (Everyone said: It has gone down.) These are things to be understood through the intellect.

There is also one Gita by Arvind. People experienced downfall while reading the Gita of Arvind as well. People experience downfall while reading the Quran, etc., don't they? Nobody will rise up. They surely have to experience downfall. The people will just understand that he is a devotee, but actually do they remain *satopradhan* devotees? No. All experience downfall. All the more, they become deceivers by doing that *bhakti*. And what about the path of knowledge? In the path of knowledge, don't those who enter the path of knowledge experience downfall while following the knowledge? They do experience downfall. People experience downfall in *bhakti* as well, then? Although they experience downfall, but, do they rise up or fall down in the true *practice* of remembrance? (Everyone said: they rise up.) That *practice* of remembrance keeps increasing continuously.

So look, the religion that Baba establishes is definitely very elevated. There is so much power in the establishment of this religion by Baba. What is your greatest *dharna* (practice)? The *dharna* of remembrance becomes firm gradually. The Father is so Almighty! He gives you the entire inheritance, but the human beings have mentioned the age of the world to be hundred thousands of years. So, they do not understand anything. The Father makes you the master of the entire world. Even so the children forget such a Father again and again. He is a slippery thing (something intangible) (*tirkani vastu*), isn't He? Who? Shivbaba is a thing that slips from the intellect, isn't He? Those who remember [Shivbaba] nicely also obtain an equally nice post. You also have the *aim* and objective to transform from a man to Narayan. You children should feel very happy. However, although the Father explains so much, those with a monkey-like intellect do not change at all.

It is said that a golden utensil is required for the milk of a lioness. What does it mean? Who is the lioness here? The lion and the lioness. If there is a lion, there will be a lioness as well. So, whatever versions emerged from the mouth of Brahma is called '*Brahmam vakyam...*' in the scriptures. That is like a line drawn on the stone. But those versions will fit into the intellect of only those whose utensil like intellect is of gold. If it is not a utensil of real gold, if there is an alloy (*khaad*) of vices in it, then that knowledge will break the utensil like intellect and come out, it will disperse. Look, here there are such broken utensils of clay (*theekree ke bartan*). What kinds

[of souls] follow the path of knowledge! They suffer just a small blow of *Maya* and they break immediately. It will be said, they have an intellect like a lump of soil (*thikkar buddhi*). Then they consider God to be present in such people as well. What? They consider God to be present even in those who have a stone like intellect, who have an intellect like a lump of soil. Look, these people suffer heart failure while sitting. Towards whom was a hint given? First it is about Brahma. Then it applies to all the followers of Brahma with an intellect like a lump of soil. What? They receive a small blow of *Maya* and they scatter like a lump of earth (*mitti ka dhela*). It does not happen like this over there, in the new world. Like what? The new world that is established there... where? (Everyone said: in the Golden Age.) No, in the Golden Age, we do not suffer any blow [of Maya] at all. It is about when? (Everyone said: the Confluence Age.) Yes. When it is the Confluence Age Golden Confluence Age, the new gathering that is prepared, there will not be such ones with a doubtful intellect who scatter just by suffering a small blow [of Maya]. Over there we will leave the body only after completing the life-span and we will leave it happily. Look, here the lumps of soil (*thikkar*) break so quickly because they have become the ones with an intellect like lump of soil, haven't they? Now you are transformed to a lord (*thakur*) from a *thiikarii* (broken pieces of clay). The maker is the Father.

Even among you some are very *sensible*. What? It is not that everyone in the Advance [Party] is *sensible*, intelligent. Even among you, some are very *sensible* and some possess an intellect like a lump of soil (*thikkar-buddhi*). The intellect is unable to inculcate anything. When they do not inculcate, they scatter like a lump of soil just by receiving a small blow [of Maya].

The knowledge is so vast. It is so vast? How? Are those universities small? Their name is *university*. What? What does *universe* mean? The [institute] that teaches the entire world is called *University*. So, the *universities* that are open in the world are small and your *university*...? (Everyone said: it is big.) How? (Someone said: God the Father teaches.) No. *Arey*, whether the Father teaches or anyone else [teaches]; how is it a big *university*? All the human souls of the entire world come to this *university* and definitely study knowledge to some extent. Everyone attains true salvation. They simply write the name 'worldly university' (*vishwa vidyalay*), but are the souls of the entire world (*vishwa*) benefited? (Everyone said: no.) And is there one *university* or are there many universities? There are many *universities* but not even a single country is benefited. But they name it a *university* for name sake. Actually, it is not a *university*. The *university* which is for *vishwa* meaning the entire world is called a *university*. Only you are transformed into lords from lumps of soil.

Now you understand, we indeed had an intellect like lump of soil. The Father makes us do *purusharth* to become so great! The Father says, My task itself is to enable you to make *purusharth*. The Father's task is **to enable** us to make *purusharth* or is it to make [*purusharth* Himself]? (Everyone said: to enable us to do so.) Which Father's task is it to enable us to make *purusharth*? There are two unlimited Fathers. It is the one whom we call Shivbaba. There are many Babas in the world. All the Babas are corporeal bodily beings, but this one? This one is Shivbaba. The one whom we call Shivbaba, He Himself is the one who enables us to make *purusharth*. If we remove [the word] Shiva from it and only [the word] Baba remains, then no person who is called Baba can enable us to make *purusharth*. 'Purush' means 'soul'. 'Arth' means 'for'. It means that nobody enables us to do anything for the benefit of the soul. For what purpose does everyone enable us to perform tasks? They enable us to [make *purusharth*] for one birth to bring the benefit of the body. Even if they teach knowledge, it is for one birth. The study *connected* with the body brings benefit [for one birth].

So look the Father enables us to make such *purusharth* that we will *pass* number wise¹ (according to *purusharth*) [in the test of going] to the capital. The more we study, the more *pass marks* we will obtain. Nevertheless, He takes everyone across. It means that no person remains who would drown in this river of vices (*vishay vaitarni nadi*). Does anyone remain? Will the soul that has one birth remain in this river of vices or will it go and have a new birth? Certainly everyone obtains true salvation for at least one birth. The Father definitely feels mercy, doesn't He? He is the Spiritual Father; whose Father is He? He is the Father of the spirits. [There are some who] indulge in vices after entering the path of knowledge; then what happens? If they enter the path of knowledge and after entering the path of knowledge... 'vi' means *vipriit* (opposite), 'kaar' means *karma* [i.e.] *vikaar* (the vices)..... if they perform actions against the *Shrimat* and

¹ according to *purusharth*

enjoy pleasures, then what is the *result*? It is very difficult to achieve a high post for such people who enjoy pleasures. Those who bring the defamation of the *Sadguru*... then what does the *Sadguru* have to do? The *Sadguru* cannot give them a high place. Those gurus apply this to themselves. They too narrate: *Sadguru nindak thaur na paavey* (the one who brings the defamation of the *Sadguru* cannot find a place). Well, ask them: which place do you have? You established the *math-panth* (religious sects); is that the place? They make someone their disciple. When they die; what will the disciple become? He will become the guru. He will also do the same business. So, is this the place they give? Is it praised in the world? The place that the Father gives is praised in the world. It is praised in all the religions. What? It is chanted. What? [It is] the rosary (*mala*). The rosary is chanted in every religion and the beads of the rosary are remembered. Whose memorial is it? The beads are the memorials of those who achieve a high post numberwise (according to their *purusharth*). Some achieved the post of a bead in a higher rank and some achieved the post of a bead in a lower rank. What happened? The more someone becomes instrument in bringing the defamation of the *Sadguru*, he obtains a place in a low ranking rosary and becomes the lowest bead to that extent. There is a *Rudramala* (the rosary of *Rudra*) consisting of 500 crore (5 billion) [souls] as well. If someone experiences the maximum downfall in the rosary of 500 crore, what will it prove? [It proves] that he brought a lot of defamation. So, this topic is of this time. What? '*Sadguru nindak thaur na paave*'.

The most difficult one [to defeat] is lust, the biggest enemy. The children also tell their life story (*janmapatri*²). Baba says, tell me if you have become naked. If you tell [Him], you will become light. What? If you do not tell Him, you will become heavy [day by day]. *Sacc to bitho nacc* (if you are true, you will keep dancing). If you give your true *potamail*, you will keep dancing because of being light in your heart. As for the rest, some portion [of the sins] will remain. Half [of the sins] are pardoned by revealing it [to the Father]; and hundred times burden keeps accumulating by not revealing [it]. So, whatever little remains will be cut (destroyed) by the power of *yoga*. The main thing is indeed the power of remembrance through which the sins will be destroyed. What will happen while practicing remembrance? This body also will be forgotten. How will the body be forgotten while practicing remembrance? Will the body be forgotten by remembering the incorporeal One or by remembering the corporeal one? (Everyone said: by remembering the incorporeal.) Then? It has been said to remember the incorporeal One within the corporeal one. (Someone said something.) The corporeal one.....When the corporeal one is also with [the incorporeal One], we will become corporeal, won't we? (A mother said: No.) Why? The corporeal one, in whom He comes, that corporeal one also achieves the incorporeal stage first of all and he imbibes it in *practical*. What? In *practical*. That point of light lives in the Supreme Abode for 5000 years but will He be called incorporeal in *practical*? It is said to be *practical* only with the body. This is an old body. What will you do with this old body now? All have become *tamopradhan*.

Did you ever hear of such a long age of any tree? They mention it to be lakhs of years, but the intellect of the human beings has become such that they keep saying 'yes, yes' for everything. The age of the world was mentioned to be thousands and lakhs of years for such a long time in the scriptures and what did the listeners say? They said, *Satt vachan maharaj* (What you say is true, sir). Did anyone say that it is not possible? (Someone said: they didn't say.) Look, those narrators have become an *authority* of the scriptures. They feel so intoxicated! What? They are [just] the authorities of the scriptures and not an *authority* of Divine knowledge, yet they feel so intoxicated and what about you? Are you an *authority* of the *limited* or an *authority* of the *unlimited*? (Everyone said: the unlimited.) The scriptures are books. Do they contain limited knowledge or *unlimited* knowledge? That is limited knowledge. The people well-versed in the scriptures (*shaastrakaar*), *pundits*, religious teachers (*dharmacharyas*) will narrate only what is written in the scriptures. Whatever they have heard, they will narrate to the others later on. They will not say anything new, whereas here the Father narrates *unlimited* knowledge.

This knowledge cannot be bound in books. That is why there is the praise, if you make the entire ocean into ink and if you convert the entire jungle into pens and if you start writing with all those pens; yet this knowledge is not going to exhaust. You can go on expanding it to any extent. You may ask any number of questions, you get the solution to all the questions in this Divine knowledge. Do you get the solution to all the questions from the knowledge of those people well-versed in the scriptures (*shaastrakaar*)? You do not get it. They do not allow you to raise

² actually horoscope, here Baba is talking about life story

questions at all. They do not give permission to anyone to ask questions in the gathering at all. Why don't they permit it? Because there is a fear within, "what if I am not able to give a reply to any question?" [They think,] so we should become an *authority* by reading the scriptures so that nobody can suppress us. So, look, they have so much intoxication, and what about you? (A mother said: the unlimited intoxication.) Where is the unlimited intoxication? It rises today and drains down tomorrow. Actually, it is you who should have the unlimited intoxication, but it is they who have it.

Baba says, these people who call themselves God, are big *Hiranyakashyap* (a king who wanted himself to be called God). What? What does *Hiranyakashyap* mean? The power of truth that is contained within the true, gold like souls, they drink that very power. It means that they are the ones who end the *purity*. It was said about the *Sanyasis*, 'when *Sanyasis* eat food, they lick out [the servings of] the entire *thali* [i.e.] (plate). What? What was the name given to it? *Tha li*. *Tha* means *thaa*h (depth). A river is deep, an ocean is deep, so its depth is measured. Similarly they lick out the entire plate (consume the servings of the entire plate completely) (*thali*). They clean it up.

They call themselves God and make [people] worship them. What? They do not say that someone else is God. On one side they say, he is *akarta* (the One who is beyond the effect of actions), *abhokta* (the One who does not enjoy any pleasure), *niranjan* (the One who is stainless), *niraakaar* (incorporeal) and on the other side they call themselves *Shivoham* (I am Shiva). (A mother asked: what does *thaali* mean in an unlimited sense here?) In an unlimited sense? If they are licking out a plate in an unlimited sense, they must be experiencing downfall, in a limited sense as well as in an unlimited sense. Earlier they did not use to say this. What? *Shivoham* (I am Shiva). Earlier they used to say, we do not know that Creator and His creation. They used to say, *neti, neti*; we do not know its beginning, middle and end. What do they say now? 'We ourselves are Shiva. *Brahmasmi* [meaning] we ourselves are Brahma'.

If they say, God incarnates in every age... what is written in the Gita? *Sambhavaami yuge-yuge*... even if that were the case, there are four ages, aren't there? So, how many incarnations should there be in four ages? There should be four incarnations. How many have they shown? They have shown 24 incarnations and then they say, He is present in stones, lumps of soil, walls and every molecule. So, how many incarnations does it make in total? It is uncountable. They have forgotten the fifth *Purushottam* Age even in the Gita. How many ages are mentioned in the Gita? Four ages; and then it is written, *Sambhavaami yuge yuge*. 'I come in every age'. It is also written in the scriptures that Ram incarnates in every *Tretayug* (the Silver Age).

Fourth page of the *vani* dated 6th January, [19]68. Those poor ones do not know at all. Sometimes they say that God incarnates in every age. In that case, there should be four incarnations. Then they have shown 24 incarnations. Then they have shown [Him] in every molecule, lumps of soil and walls [thus having] uncountable incarnations. When they cannot explain completely, they say, we ourselves are God. For example, there are small children; if you ask them, who is your father? Then they will tell you. Then [if you ask] who is your father's father? If the children are clever, they will tell you even that. Then ask them who is his (grandfather's) father and who is his (i.e. great grandfather's) father; just go on asking. Then they will say, I [am his father]😊. That is why it is shown for those *Hiranyakashyap* who speak lies, that *Narsingh* (an incarnation of Vishnu, half man and half lion, who is depicted to have killed the demon king *Hiranyakashyap*) emerged from the pillar (*thamb*). What? *Thamb* means pillar (*khambha*), the pillar on which the entire house is supported. Call it a house like world, call it a tree like world; who is the one on whom the entire tree is based? Who is the pillar that has gone straight (upwards) from the beginning to the end [in the picture of the tree]? The origin, the seed of the Ancient Deity Religion (*Devi Devta Sanatan dharm*).

So, they say, *Narsingh* emerged from the pillar. Who emerged from that pillar? A lion in the form of a man emerged from it. They show such a picture, don't they? Then what did the lion do? It tore apart the stomach of such *Hiranyakashyap*. They do not have the answers for any questions. Here the facts are true and all their facts are proved to be false. They are unable to give any reply. So, their stomach like intellect tears apart. What happened in the basic knowledge? What happened to the stomach like intellect of Brahma also in the basic knowledge? The stomach like intellect became useless. Can the yogis suffer from *heart* failure? It cannot be possible.

OK, then [it is said] the disciples of the gurus who are blind (in the dark) are ruined (*guru jinke andhle chela satyaanaash*). Who was his greatest disciple, who was considered to be very clever in knowledge? (Someone said: Vishwakishore.) Vishwakishore was not sharp in knowledge. For him also, it has been said in the *Murli*, “his disciple was not intelligent; so the seat (*gaddi*) was given to him (another one)”. Who was given the seat of knowledge? Jagdish *bhai*. What happened to him? What happened to the brain, within the skull? A *tumour* developed. So, it is shown, who emerged from the pillar like body of the man? Who was revealed? *Narsingh* appeared. They show such a picture, don’t they? The pictures are memorials of what? Some act has been performed; its memorial is the picture.

The Father explains: Now you transform from demons to deities. What? You were demons and you transform from demons to deities, but now it is the kingdom of Ravan. Until it is the kingdom of Ravan, you cannot become deities. As the king, so are the subjects. There is the kingdom of Ravan in the entire world. So, what will all of them be? Who will exist in the kingdom of Ravan? There will be only the ones belonging to the community of Ravan. The kingdom of Ram exists only in the Golden Age. It will not be said to be the kingdom of Ravan there. The kingdom of many heads who give many directions does not exist there. The opinion of One is followed there, the opinion of many can’t work [there].

The Golden Age and the Silver Age were a *vice less* world. There was no vice there. Then, when did the *vicious* world begin? How did it happen like this? (Someone said: ‘*do pur*’, (two abodes).) Yes, how did it become ‘two abodes’? (Someone said: Ravan came.) No. Even the deities who used to experience happiness, what kind of happiness did they experience? They certainly were soul conscious, but did they experience happiness only through the soul or through the body? Even the deities experienced downfall while enjoying happiness through the body. They lost the soul conscious stage and became body conscious. So, nobody knows when this *vicious* world started. For half of the time [in a cycle] there is a world of soul consciousness and for [the remaining] half of the time there is a world of body consciousness. So look, they all have become those with a completely worthless intellect.

Now you have come to know about the beginning, the middle and the end after obtaining the *knowledge*. The Father is called knowledgeable. It is said, *God* is knowledgeable, but they do not know at all, what *knowledge* is contained in *God*. You are receiving that *knowledge* now. The fortunate chariot is certainly required; for what? For that Ocean of knowledge Father to give you *knowledge*, to bring your true salvation, what is required? A chariot is certainly required. The name of the chariot that is required is the fortunate chariot. It means that the chariot which God takes is the fortunate chariot. Then, should the chariot of Brahma be called the fortunate chariot or not? (Everyone said: No.) Why shouldn’t it be called so? The fortunate chariot is the one who plays the very part of being a fortunate one from the beginning to the end. He doesn’t play the part of an unfortunate one.

The Father says, I come in an ordinary body. I do come in the fortunate chariot, but I come in an ordinary body. Then this one becomes fortunate. *Arey!* Does the ordinary body become fortunate because of His [Shiva’s] entrance? When I came in an extraordinary beautiful body, did it not become a fortunate one? (Someone said: No.) Why? It is because the Father is a friend of the poor ones (*garib-niwaaz*). He comes and gives the emperorship of the world to the poor ones only. It means... was the one who is called a fortunate chariot, fortunate or unfortunate earlier? What will the poor ones be called? The poor ones will be called unfortunate. *Arey!* Fortune is based on what factors? If the body is beautiful, if the relatives of the body also are from a high class, if he possesses a lot of wealth, if he possesses all kinds of comforts; then such a person is called fortunate.

So, is the fortunate chariot fortunate ever since his birth or is he unfortunate ever since his birth, ever since his *lokik* birth? What is that chariot initially? Initially it is unfortunate, it becomes an ordinary body and then later on it transforms from an unfortunate one to a fortunate one. So the Father says, this one becomes a fortunate one. Otherwise he **was** unfortunate earlier. Among all the four pictures, in which picture has he been shown to be unfortunate? In the picture of the ladder, the picture of the unfortunate one lying on a bed of thorns has been shown. He is lying on a bed of thorns. What? What does everyone do to him? They keep pricking him with thorns. Nobody accepts his versions at all. Actually everyone is unfortunate in the *tamopradhan* world. As a matter of fact nobody is fortunate. (Continued in vcd no. 765)