

ADHYATMIK ISHWAYIA VISHWA VIDYALAYA

<http://www.pbks.info> email - alspiritual@sify.com
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Omshanti. Today is the morning class dated 14th July, 1967. The record played is - our pilgrimages are unique (*hamaarey teerth nyaarey hain*). What does 'teerth' mean? 'Teer' means shore/bank. 'Th' means place. It means that the place which takes one across/ashore, i.e. the place which takes us to our destination (*thikana*). For example, there is a *Gitapathshala*; if any stranger, a worldly soul comes in contact with the *Gitapathshala* and if it gets the introduction to the Godly knowledge from there, then the soul becomes overwhelmed with joy (*gadgad*) that - what I could not attain since many births, I have attained it now. [I] have found the destination (*thikana*), [I] have found the shore/bank (*kinara*). Otherwise, call it the world like river, call it the world like sea, in that, where - where we used to wander [surge/flow]. We used to not find shelter/destination anywhere. Now we have found the destination. When someone finds the destination, then one visits the destination daily until one finds the destination of the final guru who shows the destination, the one who is called *Sadguru*. And when one reaches the final destination of the *Sadguru*, when one finds the house of the *Sadguru*, then the intellect becomes constant there [fixes there] and the journey of the intellect begins. So, that became our pilgrimage centre *teerath*. Children heard this song. In order to check the children's points of knowledge, what is its extent and how they interpret it- one should then select such songs and ask every one to interpret because these songs are also corrected. The Father himself sits and explains their meanings. These also prove useful in teaching the children. The nice records (i.e. songs) should be kept in the centers and then they should be got interpreted. So, Baba has explained - there are many such songs that if you are sitting in tension/grief (*fikraat*) anytime, then those songs bring joy to you. They would help a lot. This is a very useful thing. One would immediately be reminded [of the Father] at once on listening to the song. One would become joyful. You children know that - certainly we are the lucky stars of this land. Those stars are [the stars] of the sky, but they are non living/inert and they radiate physical light and you are the living stars of this Earth. You radiate the light of knowledge and you are very fortunate; that is why it is said - lucky stars. Our pilgrimage centers are completely unique for those following the path of worship/devotion. You are the army of the Pandavas [*Pandav Sena*]. You are the children of Father, the guide. You are the ones who follow the Father. There is a different guide for every group. Those guides are the ones who take [on pilgrimage]. For example, guides sit at the pilgrimage centers in the path of devotion. They recognize their respective groups. Now, here it is a matter in unlimited sense. All the religious fathers learn the way/path from the Supreme Father. They learn the path as per their intellect and they show the path to their followers. Some show the proper path; some are number wise. Those who learn the noble path, take also their followers on a noble path. The shortcut path remains in their intellect and also the easy path (remains in their intellect). They quickly recognized the Father, the guide, who is the Supreme Father. So, they cause their followers also to reach the destination soon. Some do not find destination themselves, they keep wandering and recognize (the Father) after having wandered. So, they keep causing their followers also to wander. All these are the matters of the Confluence Age. Here, every Brahmin is a guide (*panda*). Every Brahmin is a star. They (people) think that there is a world in those stars. Actually, there is no world in those non living stars. It is these living stars (*chaitanya sitaarey*), who will show the path to their respective groups, and will set up (or establish) their own world. So they are the ones who take. Those guides (*pandey*) have a register, a diary. They ask - to which clan do you belong? Of which time is it a memorial? This is also a memorial of the Confluence Age. Even here, nine clans of Brahmins are there. Nine clans on the basis of nine religions. Nine races (*kuriyaan*). So it is asked, it is understood, it is explained - you are a Brahmin belonging to which race? The races are highest on high. There are number wise races of Brahmins; everyone would accept persons belonging to their clans only. They

would not accept the persons belonging to other clans. It is a matter of matching the *sanskars*. So many guides take [the pilgrims along]. They are physical guides (*jismaani pandey*). They show the path to physical pilgrimage centers. And you are spiritual guides. You show the path to the house of the spiritual father. Who are the spiritual guides who show the path to the house of the spiritual Father? Only those who have themselves become constant in the stage of spirituality would recognize the spiritual father and would show the path to the house of the spiritual Father. If they themselves are in body consciousness, then they themselves would get stuck up and they would also cause others to get stuck up, and wander. Your name itself is *Pandav Sena* i.e. Pandav's army. Whose army? The Army of Father, the guide. Whose sons were the Pandavas? They were the sons of Pandu. The name Pandu comes from the *Panda* Father, i.e. the guide. He is the only Supreme Guide. You are the followers, the children of the Supreme Guide Father. Those who follow other guides are their children. The children follow the one, whose children they are. That is why, what has been said? One follows the religion to which one belongs. However much you may explain, he would not accept. Pandavas have no capital. Guides are called Pandavas. The Father is also the unlimited guide. Guide would also be called a *Panda*. So, the guides take to pilgrimage centers. The priests (*pujaari*) know that - these guides take [the pilgrims] on pilgrimages. Here, you become guides in the path of knowledge but in this case, there is no question of taking anywhere. You can show the path even while sitting at home. Then, if you show the path to anyone, he becomes a guide. Now you have to certainly show the path to each other. *Manmanaabhav* (merge your mind, i.e. thoughts into mine.) There may be many among you, who have gone on pilgrimages in this birth. The guides (*pandey*) know how to go to Badrinath, Amarnath, don't they? You are spiritual guides. They take on physical journeys. So, you do not forget this matter, that – (?) you are spiritual guides and you belong to the elevated Confluence Age (*Purushottam Sangamyug*). They are Iron-aged guides. There is only one thing in the intellect of you Brahmins that we are the guides who take to the Abode of liberation (*muktidhaam*). It is not like this, that the guides (souls) to heaven are different and the guides who take (souls) to the abode of liberation are different. No. The same guides who take (souls) to the heaven take to the abode of liberation. Yes, there are stages even in the Abode of liberation. Those guides, who remain in the firm spiritual stage, those who are going to become [*pakka*] complete souls, those who are going to play an all-round part, those who possess a [*pakka*] complete seed-like stage take also their followers in a firm high stage. You have the faith that – we would go to the Abode of liberation and then come into the new world. You are number wise guides according to your efforts. The guides are also of many kinds. Some also show the path to the brothel (*veshyaalay*). Then that journey is also there. They take them to the pilgrimage centers of deities and there itself they then show the path to the brothels. There they take [them] on the journey of hell (*jahannum*). Now you are not the one who would take on the journey of hell. What does *Jahannum* mean? *Jannat* and *Jahannum*. Heaven and hell. You're first class guides. You take on a first class journey of heaven. You show the path of purity to everyone.

All of you have to remain pure. The vision of those who remain pure changes. You have taken a pledge (*pratigya*) that - we would not remember anyone except one Father. Those who take up such a pledge, also make their followers take the same pledge. One Father and none else. They would say - Baba we would remember you alone. We would not perform any such deed, we would not get colored by such company that we would be reminded of others. Our ship would sail across (i.e. we would reach our destination) by becoming yours. If we become of others, then the ship would sink (i.e. we would get ruined). There is just happiness in future. You have firm faith in your intellect that nobody can be as happy as we become. Your soul resides in the high stage of the abode of peace (*shaantidhaam*) as well. The higher the stage one reaches in the abode of liberation (*muktidhaam*), the higher the happiness one experiences in the abode of happiness (*sukhdhaam*). The Father takes us into a relationship of happiness. Those Gurus take into relationship of sorrow. Relationship i.e. *sambandh* is there, isn't it? 'Sam' means 'sampoorna', i.e. complete/perfect. 'Bandh' means 'bandhan' (i.e. bond). *Sampoorna bandhan* (complete bondage). Which kind of complete bondage? The complete bondage of spirituality. The intellect remains connected with one Father in spite of possessing a body, in spite of

possessing the bodily organs, in spite of performing actions. So, you get immeasurable happiness (*athaah sukh*). You are the ones, who connect the intellect with one. Here, in this world there is just sorrow. Because in the world, the worldly people have a licentious/an adulterated intellect (*vyabhichaari buddhi*) and yours is an unadulterated intellect. The happiness of this world is like the excretion of a crow (*kaagvishtaa samaan*) [of no essence]. You study only for the new world. You do not study for the attainment of this world. In this world, the attainment are for this chariot (*rath*). You are not selfish (*swaarthi*) to die [to toil] for the chariot (*rath*) of self (*swa*). You are *parmaarathi* (devoted to universal good). Those who are *parmaarathi* do not care about the well being of the chariot (*rath*). They care for the well being of the soul. They would cause the welfare of own soul as well as the souls of others. The matter of enjoying the pleasures of the body, enjoying the pleasures of organs would not strike the intellect. You know - what is spiritual pleasure. The praise is just yours. If you wish to ask about the super sensuous joy, then ask the *Gop-Gopis*. You study just for the new world. Your study is not for this birth in this world.

You know that those who would return to the Supreme Abode (*Paramdham*) [they] would remain there itself and we would come back to the abode of [liberation in life] (*jeevanmuktidhaam*). Why? Why do we return to the *jeevanmuktidhaam* [the abode of liberation in life]? Why do they lie in the Abode of liberation (*muktidhaam*)? There must be some reason. As much body conscious one becomes, and enjoys the pleasures of the body after obtaining knowledge here in the Confluence Age, that much punishments one has to suffer at the hands of Dharmaraj. By suffering the punishments at the hands of Dharmaraj, one's post gets degraded. One cannot achieve the high stage of the Supreme Abode. So, those who cannot reach the high stage in the *muktidhaam*, they cannot come first of all in the high stages of *Sukhdhaam* (abode of prosperity) as well. So you go, but return immediately. They suffer the punishments of Dharmaraj. The more punishments one suffers, the longer one would have to remain in the *muktidhaam*. The souls there are like non-living things and you are living souls. You are the children of the father who is *sat-chit-anand* (true-living-blissful). He is called *Sachhidanand*. As the Father so the children. You would certainly go home. You have to come here via the abode of peace and now this is an abode of sorrows.

This is a journey of power of remembrance. You have to remember one. A point is not called 'one'. A point does not have any identity (*pehchaan*). He is said to be 'one' only when that Supreme Soul 26.45 point of light assumes a corporeal form and assumes a permanent form. He gets revealed in the world by entering one. One must also remember the abode of peace (*shaantidhaam*). It is not like this that - one should remember only the Father who lives in the abode of peace. The chariot which the Supreme Soul Father enters is also an abode of peace; that is why *ling* is worshipped. A point of light is shown in the *ling*. In the temple of Somnath, the memorial (*yaadgaar*) of the *ling*, a phallus-shaped red stone was present and in that, a diamond was embedded as a memorial of that point of light. The diamond that is a memorial of the Supreme Soul point of light, a memorial of that incorporeal. The incorporeal point of light and the corporeal *ling*. So, the combination of the incorporeal and the corporeal is called Baba. Otherwise, the Father of the point-like souls is only a Father, not Baba. The point-like souls have no other relationship with the Supreme Soul. He is the Father, we are the sons (*bachhey*); not even daughters (*bachhiyaan*). When He enters the chosen chariot (*mukarrar rath*), and when we recognize Him, He is our Baba. Baba means grandfather. After that, other relationships also get established. That is on the basis of our emotions (*bhaavnaa*). So you children have to remember the Father; and honesty with the Father is also required. He is a teacher, a Guru, a Father and He is our beloved (*saajan*) also. So, these four relationships are the main. On the basis of those four relationships, four virtues are also required in us. Obedient (*aagyaakaari*), loyal (*vafaadaar*), obedient/subservient (*firmanbardaar*), honest (*eemaandaar*) are required. If these virtues get imbibed, then we should think that we are becoming constant in a firm spiritual stage. The Father says - it is not like this that I know your inside. No. On the basis of the acts you perform, it is understood - how truthful you are from inside, how deceitful you are, how loyal you are, how disloyal you are. How obedient (*aagyaakaari*) you are, how disobedient (*avagyakari*) you are. How subservient (*firmaanbardaar*) you are and how defiant (*nafirmaanbardaar*) you are. The Father, Teacher, Sadguru

issue orders, don't they? They give orders, don't they? I am not a thought reader (*antaryaami*) to know the inside of each one of you, but know by observing the acts of everyone. I observe the acts, I observe the speech as well, I observe the behaviour (*chalan*), don't I? Baba explains on the acts that you perform. He enables you to make efforts. As for the rest, if you imbibe any vice or sin, then you are asked – have you committed any sin? You are given a chance to reform. If you have committed a sin, then you should speak the truth. If someone narrates half and hides the other half, then instead of being pardoned, the sin would keep increasing further. The Father has explained – these eyes deceive a lot. So the eyes must be kept under control. Instead of keeping them under control, giving even more freedom to the eyes, finding some or the other way and behaving in an opposite manner – this would increase the sin further.

It should be reported – Baba, today the eyes deceived me a lot. One must tell clearly – today I did not consider a particular woman to be my sister. I did not see her as a mother. Over here, there is a fear. When I go home, my intellect fluctuates (*chalaaymaan*). They say – Baba this is my big mistake. Pardon me. Baba says – there is no question of pardon (*kshama*) in it. This world itself is like this. Those who live in this world definitely get influenced by the company they keep. You have been taught – You remain with the Father through your intellect. Through the intellect - remember the abode of liberation (*muktidhaam*), remember your abode of prosperity/happiness (*sukhdhaam*). Then you would not accrue any sin. It becomes sin or virtuous deed (*paap-punya*) when the intellect becomes involved/attached while committing the sin or a virtuous deed. If the mind and intellect does not get involved then no sin is committed. If someone slaps, slapped and then said – excuse/pardon me. Then he would continue to slap and continue to pardon. Everything would be over. It does not take time to seek pardon like this. Do a wrong deed and then say easily – 'I am sorry.' It cannot continue like that. There is a very deep dynamics (*guhya gati*) of actions; that is why the accountabilities are explained. It would be forgiven once, it would be forgiven the second time, it would not be forgiven the third time. That too would be forgiven only when everything would be reported truthfully and clearly [step by step]. Some matters were hidden, some matters were reported, then it cannot be forgiven completely. Here everything gets accumulated. If you commit any wrong or right actions (*ultra-sultra kaam*), then the wrong act gets accumulated as well as the right one. Here every pie is accountable, for which the good and bad fruits (results) are received in the next birth. There is no question of pardon in it. Whatever action one performs, one attains accordingly. Second page of the Vani dated 14th July, 1967. So Baba explains again and again. One thing He tells is that – Sex-lust is the biggest enemy. It is this [sex-lust] that gives sorrows to you in the beginning, middle and in the end. It causes pains in the beginning also. When is the beginning? (Someone said – the Golden Age) Is the beginning of the Golden Age the beginning? Is there sex-lust there? (Someone said – in the Copper Age) It is present in the Copper Age, it is present in the middle (of the cycle) and not in the beginning? This biggest enemy, i.e. sex-lust gives sorrows in the beginning, middle and the end. (Someone said something) Yes, it begins from the Confluence Age. The foundation is laid in the Confluence Age itself. As is the foundation, so is the middle and the end. For example children are born crying in the world. So even the birth takes place with cries, the whole life is passed in crying and even in the end, a person leaves the body (*hilkorey khaatey huay*) gasping. Why does it happen like that? It is because the beginning itself was bad. When the beginning is ruined, then the end also gets ruined. Now this is the Confluence Age. Is it the beginning, or the middle or the end? This is the beginning so the end. As the foundation we lay, so is the attainments that we would get for many births. It is not said that anger is the biggest enemy. The father is called *patit-paavan* (purifier of the sinful ones). An angry person (*krodhi*) is not called sinful one. A lustful person (*kaami*) is called sinful one. So, the Father who purifies the sinful ones has come. Those who indulge in sex-lust (*vikaar*) are called sinful ones. *Vi* means *vipreet* (opposite). *Kaar* means *kaarya* (task or action). Those who perform such tasks which have been described by God to be opposite/against are called *vikaari* (vicious). God Father tells what is *karma* (action), what is *akarma* (an action without any positive or negative result) and what is *vikarma* (sinful actions)? He explains the dynamics (*gati*) of *karma*, *akarma*, *vikarma*, doesn't He? So, those who indulge in sex-lust, those who act against the direction of the Father... the Father keeps explaining.

When they go out from here, they cannot take so much precaution. If they cannot practice abstinence (*parhez*), then they can't achieve a high post as well. Baba keeps narrating all the news and He also keeps listening to the news of the children. Here they perform very good actions, and when they go out, the practice (*dhaarnaa*) does not persist. What is the reason for that? Why do they lose the practice after going out? Some lose their *dhaarnaa* and some do not. They are number wise, aren't they? The colour of the company affects, but there are also some flaws of one's past births.

Those who have been with highest effort-makers in the previous births, for many births, would set an example of highest efforts even here. Those who have had undergone conversion in the unrighteous religions, perform unrighteous actions even here and get converted to unrighteous religions. They are unable to inculcate anything. Baba even asks - where do your parents sleep and where do you sleep? It was observed in Bombay that the parents are also sleeping in the same small room and the children are also sleeping there. Well, in the vicious world, the parents would certainly indulge in sex; so, it would also have a lot of effect on the children. In the Golden Age, such things don't happen. This is the condition of India now. There in the Golden Age (deities) live in big palaces. There is abundant happiness. So, Baba asks the children about everything. Children should come in front of Baba and give all the news. Some speak lies (*jhooth*). One must think that - in front of whom are we speaking lies? One should never speak lies with this one. With whom? Hinted at 'this one'. One must not at all speak lies in front of Brahma. Baba is the one who makes us truthful. As for the rest, whatever you listen to in the world, all of them speak lies. There in the new world, there would not be any falsehood at all and here in this false world there is no name or trace of truth (*sach*). There is a difference, isn't there?

The Father says - this is a jungle of thorns (*kaanton ka jungle*). But those who live in a jungle of thorns do not consider themselves to be thorns. The Father says - to use the dagger of sex-lust (*kaam kataari*) - this is the biggest thorn. This is also called a slaughter-house (*kos-khana*). In every birth people have been hurting each other [with the dagger of sex lust] and making vicious. Only then do they call the Father. Nobody calls in the world of virtuous souls (*punyatma*). The Father explains - now, when I have come to take you along; I take you to the abode of happiness, don't I? So one should become pure, shouldn't one? So become pure, won't you? They invoke God - Shivbaba we get a lot of happiness from you, don't we? In the path of worship (*bhaktimarg*) everyone calls Him. The children know that certainly Baba had given us happiness and gone away. That is an abode of happiness (*sukhdhaam*). There is no kind of disease, etc. in the abode of happiness. Look, here new diseases keep emerging everyday. The hospitals keep on increasing, the doctors keep on increasing, the diseases keep on increasing, and the medicines keep on increasing. The jails also keep on increasing. There would be neither jails nor hospitals there. There is no name or trace of any kind of sorrow in the Golden Age. Why? It is because everything is true there. The very name is - '*sachkhand*' [the land of truth] and over here, everything is false. False means? False means adulterated (*vyabhichaari*). True means unadulterated (*avyabhichaari*). Two celestial degrees get reduced in the Silver Age. So, the happiness will be less. Even then, it is called heaven there. The Father says - You children must remain in limitless super sensuous joy (*athaah ateendriy sukhh*). What? The happiness of Golden Age is higher than the happiness of the Silver Age and where is the happiness higher than the Golden Age? There is limitless happiness in the Golden Confluence Age (*swarnim sangamyug*). Why? Why is happiness of Golden Age higher than the happiness of Silver Age and why is the happiness of Confluence Age higher than the happiness of the golden Age? There is limitless super sensuous joy because [He] takes you beyond the pleasures of the bodily organs. You go beyond the body consciousness completely.

You should also remember the one who teaches. God is our teacher. All the children remember the teacher. So here, it is very easy for the children who remain face to face with the father. For whom does it become difficult? For those who come here and then go away. They come for 4-6 days and then go to the outside world. Coming again and again and then going again and again; so, after going to the outside world they get influenced by the company of the outside world. That is why it becomes

difficult. One gets colored by bad company (*kusang*); that is why it has been said – Here, for the children, who live with the Father it is very easy. And when it is easy, then what is the result? If it becomes easy, the remembrance will become constant. There are no bondages over here. On going into the outside world, there are many kinds of bondages (*bandhan*). Here you children are completely free of bondages (*nirbandhan*). In the beginning, when the *bhatti* was established, then also [you] had become free. Now the fervor or keenness is only regarding service. How should the service be increased? Baba keeps explaining a lot on this. When children come to Baba, they remain very enthusiastic for a month or a month and a half. Then it is observed that slowly the enthusiasm cools down. They become cold, then they do not come to the center at all. Achha [well], then what should be done? You can write to them and ask. Arey, oh! You used to come regularly, then why did you not come? What is the matter? We feel that perhaps Maya attacked you or you might have got influenced by someone's company or you might have committed a sin. You have fallen down. So, they should be uplifted. They must make efforts once again. If you feel it in your heart - you can write letters to them. Many then feel shy. Then they do not come at all. They vanish. When they go having visited this place; then the news comes that that they stayed back at home. When they are asked, they say – I lost interest. Some even write a letter that your knowledge is very nice, but we cannot remain pure. We cannot remain pure that is why we have left. They accept that they do not possess that much power. Oh! The Father, who gives the power has come, hasn't He? It is also famous – *nirbal kay balraam* (The strength of a weak person is Ram). They then write clearly. So, look, how the vice (sex-lust) causes someone to fall. Here they even raise their hands that we would get transformed to *Suryavanshi* Narayan from a *nar* (man). We will not become *Chandravanshi*. There is no question at all of becoming the one of Islam dynasty, Buddhist dynasty, etc. What is this knowledge about? For becoming Narayan from a man. It is the knowledge for becoming Lakshmi from a woman. Baba says – *gur jaaney gu kee gothri jaaney* (only the jaggery/molasses and the bag containing the jaggery/molasses knows...) What? Nobody else can know who all are going to get transformed from a *Suryavanshi* Narayan from man. This corporeal is Baba's bag. Bag? *Thaila* (bag). This corporeal chariot is Baba's bag. This one asks nicely; all the news comes to this one. So, all that gets filled in this bag. What? He is not a thought reader (*antaryaami*). He knows through external means. That Baba, Shvibaba says that I come to teach. Those who read and write (i.e. study) would become Nawabs (kings). So, the Father says - you have to change your vision (*drishti*) a lot. If the vision changes, then the vibrations (*vritti*) would also change. Then there any defect would not (*khaami*) remain. Vigilance (*khabardaari*) is required at every step. You know that until you are on pilgrimage (*yatra* or journey), you remain pure. What? In those days, when the journey of remembrance is nice, the inculcation of purity also remains good. Third page of the Vani dated 14th July, 1967. Some such passionate (*shaukeen*) people also go on pilgrimage that they even carry wine/liquor (*sharaab*) with them. An example of the path of worship has been given. To which religion might they belong? That is wine/liquor in limited sense and here is the wine/liquor in unlimited sense. What kind of a journey is here? It is no doubt a spiritual journey of remembrance, but even here, there are such drunkards that even after knowing and realizing the Father, they cannot live without drinking wine/ liquor. They keep it hidden, but it does not remain hidden. The Father is a very big *aarsi* (mirror). Father's house, i.e. Madhuban is also a mirror, a glass. What is Madhuban called? A glass-house (*sheeshmahal*). So, tell - if they do such actions in the pilgrimage centers, then, of what use would the pilgrimage center be? Those who fight wars also drink a lot. They drink wine/liquor and go and fall along with the aeroplane (like a suicide bomber). The wine/liquor proves very useful in war. Those who drink become (i.e. feel) like an Emperor after taking a drink. On the one side they become bankrupt and on the other side they drink and become very intoxicated. They become so intoxicated that they forget their bankruptcy (*diwalapan*). Now you get the nectar of knowledge (*gyaanamrit*). As for the rest, the main thing is remembrance through which you become ever healthy, ever wealthy for 21 births. Baba had said that – “you write (on the board) this as well – ‘come and understand how you can become ever healthy, ever wealthy for 21 births.’” The [residents of Bharat] Indians know that certainly India/Bharat was long-lived. What must have been the (average) age? Is it an age of India/Bharat, the non-living

land? What was the age? The age of [the residents of India] Indians was 150 years. Nobody ever becomes sick in heaven. There the (average) age of deities is 150 years and they are perfect in 16 celestial degrees. People say – how can this be possible? Tell them – here five vices are existent, that is why the age gets reduced because the people waste a lot of their energy . And there, the five vices do not exist at all. So, there is no question of the power getting decreased at all. If these vices were to exist even there, then what would be called the kingdom of Ram? Then it would become the same licentious/adulterated kingdom of Ravan (*vyabhichaari Ravan Rajya*). When the deities start following the leftist path...(of sex-lust); you have seen those pictures of deities going into/following the leftist path (*vaam-maarg*). Where have you seen? (Someone said – in the temple) In which temple? (Someone said – The Sun Temple) In the Sun Temple (*Surya Mandir*) of Konark, the pictures of deities [going into] having followed the leftist path have been depicted/made. Those pictures are very obscene. Then Baba says that – I narrate whatever I have seen. Which Baba says? This corporeal Baba says – I narrate whatever I have seen. Shivbaba says, I just give knowledge. I have not seen anything. I have the knowledge of all the three aspects of time. As for the rest, this one narrates whatever he has seen. He narrates the matters of knowledge and this one narrates the matters of experience. Who? Shivbaba narrates the matters of knowledge and this one, means Brahma narrates the matters of his experience. There are two, aren't they? This one also keeps narrating about himself. Everyone knows about his/her life. You know that you have been committing sins since half a *cycle*. Then, there one would not commit any sin and here, nobody is pure because although the sanyasis lead a pure life, but how does the birth (*paidaish*) take place? The birth takes place through sex-lust (*vikaar*). So, whatever is in the beginning is in the middle and in the end. And they keep committing even more sins. They become Gurus and say – God is omnipresent (*sarvavyaapi*). They narrate such matters and divert everyone [from God]. Which *Sanyasis* (monks) are being talked about here? It is not just the matter of the *Sanyasis* of the outside world. Even the *Sanyasis* inside, those of the unlimited world, those of the world of Brahmins also prove the same thing that God is omnipresent. They perform such actions. They hide the *ekvyaapi* (the God who is present in 'one'); when they hide the *ekvyaapi*, then what would be the result? They would prove God to be omnipresent (*sarvavyaapi*). They get very large posters printed and prove God to be omnipresent. They divert everyone [from God]. What a big sin that is! That is why what is the name assigned to them? They are named Hiranyakashyap. What? *Hiranya*; *hiranya* means 'like gold' *kashya* means 'having the shine' ' *Pa*' means '*peeneyvala*', i.e. the one who drinks. They use the nice souls, their goodness for the comforts and pleasures of their life and they make them unrighteous (*bhrasht*). They cause benefit to themselves and cause harm to others. All these matters pertain to the present time. Of which time? It is a matter of the Confluence-aged world of Brahmins. It is not that it is a matter of [the world of] basic knowledge. What? These matters are the same in the (world of) advance knowledge also. Omshanti.