

PICTURE NO. 6  
चित्र नं. 6

## GOD IS NOT OMNIPRESENT

परमात्मा सर्वव्यापी नहीं



## 6. The Supreme Father Supreme Soul is not omnipresent:-

Here it has been mentioned that when God comes to the world, He will certainly narrate some or other new point of knowledge about something that the whole world is in confusion. He will definitely narrate such new point, which the entire world wasn't aware of, in other words, the world knows something just opposite to it. That point is: when people searched for God everywhere in the world and did not find Him anywhere, they started saying: 'God is omnipresent (*sarvavyaapi*). He is present in every particle. He is present in every atom. Wherever you see, there is God.' In fact, a *shloka* (verse) from the Gita alone is enough [to prove] this point [wrong]: '*tad dhaama paramam mama*' (please refer to the *shloka* 6 of ch.15 in the Gita). It means, I am a resident of that *Paramdhaam* (the Supreme Abode). The most elevated *granth* (book) of the world is the Gita, there are maximum [number of] commentaries on it; one of its *shloka* has proved this point. A word '*vibhu*' has been mentioned in the same Gita. People exaggerated the

meaning of this word to such an extent, that the very idea of 'God is omnipresent', has spread everywhere in the world. Actually, [the word] '*vibhu*' means... '*bhu*' means He makes place for Himself in the form of remembrance in the intellect of every human soul in a special way. They gave a wrong meaning to that [word and] called the Supreme Father Supreme Soul omnipresent.

Here it has been explained that in reality, the Supreme Father Supreme Soul is not omnipresent in the world. [The scriptures] Gita and Ramayana are also evidences for this. It is written in the Gita and the Ramayana: "I come whenever there is the dominance of irreligiousness in this world." The very words 'I come' prove that He was not present earlier; so, He has come. Otherwise, what was the need for Him to come? Secondly, the Gita *shloka* that was mentioned to you just now, definitely proves that **the abode, name and acts** of the Supreme Father Supreme Soul **are the highest [and] there is also the praise: '*uunca teraa dhaam, uunca teraa naam, uunca teraa kaam*'<sup>1</sup>**. When the abode, name and acts, all the three are the highest, will He sit at a higher place or at a lower place? Even the king of this world sits on a high throne then, why did we place the Supreme Father Supreme Soul in every particle? Here, it has been depicted in the picture that when the sages, saints, sanyasis are carried away by emotions (*bhaav vibhor*), they play the *khartaal* (a kind of music instrument) and say: 'O God! Give us a glimpse'. However, when they preach, they say, 'God is omnipresent. The soul is equal to the Supreme

<sup>1</sup> Highest is Your abode, highest is Your name and highest is Your work

Soul. *Shivoham* (I am Shiva); we are the forms of the Supreme Soul, we ourselves are God.’ So this is not logical. They should be firm in one point. What is this! When they start praising, [they say,] ‘O God (*Prabhuji*)! Give us a glimpse’. Well, how will God give a glimpse [to you] when He Himself is sitting in you? When you yourself are the form of God? Here, it is shown that when the listeners listen to the preaching of the Guruji Maharaj, they are carried away by emotions and say, ‘Yes, God is omnipresent. You narrated very good knowledge’; [and] as soon as they reach home, one brother starts killing another brother. Now, didn’t they see God inside their brother? How did this contradiction arise all of a sudden?

Actually, every soul has different *sanskaars*. The Supreme Father Supreme Soul is totally different from all of them. In the Indian tradition, the *mythology* of Shankaracharya is different and the *mythology* of Madhavacharya is different. It is mentioned in Madhavacharya’s Gita that ‘**every soul is separate and the Supreme Soul is different from them**’; whereas in Shankaracharya’s Gita, it is mentioned, ‘*sarvam khalu idam brahma*’, which means whatever is seen in this world is the form of God. Madhavacharya said: **Each soul has different sanskaars**. When these souls enter womb and take on a body, they will definitely play different roles. The role [of one soul] cannot be similar to [that of] another soul. We have always been giving this example in the scriptures: all of us souls are [like] bubbles in the ocean. All the bubbles merge in the ocean which means that we are a part of that ocean. We said this very thing, didn’t we? But we forgot one thing, that if we are bubbles, if we are a part of the ocean then the ocean should also have the salinity just like the salinity contained in the handful of water taken from the ocean, shouldn’t it? If we mix that [handful of] water again in it (the ocean), the quality of both remains the same but why do all of us have different *sanskaars*? How did this difference arise? And this difference has been continuing for many births. Secondly, there is one more [argument for the] refutation [of this belief]: Did you ever wish that the existence of your soul should end forever? Does anyone wish this? If our soul merges with that Supreme Soul Shiva, if the handful of water is mixed with the ocean, its existence will end forever. Then, how did the saying, ‘*kalpa kalpa lagi prabhu avataaraa*<sup>2</sup>, **Ram incarnates whenever it is the Silver Age**, appear in the scriptures?

All the souls are eternal and immortal. That is indeed true, but it is a different topic. Their existence, *sanskaars* [and] everything are different but the role of many births is recorded in the *tape recorder* of that point of light in the form of soul. Whenever a soul descends on this stage like world, it will have as many births from the beginning of the Golden Age to the end of the Iron Age as it had taken in the previous cycle. If it is the soul of Ram, it will be born only as Ram in every Silver Age. If it is the soul of [the one who is called] ‘Hey Krishna, Narayan’, it will rule in the beginning of every Golden Age in the form of Narayan only. In this way, it is fixed that every soul changes its cloth like body in every birth. This repeats as it is after every 5000 years.

Every soul is not equal to the Supreme Soul. The Supreme Soul Shiva is always different. If He too starts coming in the cycle of birth and death, there will be no one to liberate us [from the cycle]. That Supreme Soul Shiva cannot be compared to us souls. A soul can play the role of a hero, a heroine, a villain or an ordinary soul but no one’s role is like that of the Supreme Soul Shiva. His role is unique. He doesn’t come to this world again and again either, as it has been written in the scriptures: ‘*Sambhavaami yuge yuge*’ meaning, I come in every age (*yug*). *Arey*, had He come in every age... when the Supreme Father Supreme Soul came in the form of Krishna at the end of the Copper Age and enabled the Mahabharata war to take place, did He come to establish the sinful Iron Age? Where is the need for Him to come in every age? Even an ordinary father constructs a [new] house for his children when the [previous] house becomes old, when the old house can no longer be used. As long as the old house is usable, he has it repaired. The condition of this house like world is also the same. The religious fathers like Abraham, Buddha, Christ, Guru Nanak and so on came and repaired the world at various places. Someone came and repaired it in the Arab countries, someone repaired it in the European countries, and someone repaired it in China and Japan. But no one constructed a new house; they definitely didn’t create a new world. How long will the repairing last? Those religions exert their influence for some time, and then it ends. At last the Supreme Soul, the Father Shiva, who is the Father of even the religious fathers, the Father of even the fathers Himself has to descend in this world. He comes and transforms this world entirely. So, He is not omnipresent. In fact, He enters the hero actor in a permanent way and plays the role in this world.

Have you heard the name of ‘**Jesus**’ or ‘**Christ**’? After all, why [is he given] two names? Christians believe that the name of the person who was not famous before was ‘**Jesus**’. Later, when he became famous, he was named ‘**Christ**’. Nobody knows the secret behind this. The Supreme Father Supreme Soul has come and is explaining this secret. He says: when a new soul descends from above, it changes the name of the person it enters. For example, earlier the name was ‘**Narendra**’, later he was named ‘**Vivekananda**’. The same thing happened with Acharya Rajnish, too. Earlier, he was an ordinary lecturer. When a soul entered him, he was named ‘**Acharya Rajnish**’. So every soul that descends from above converts the person whom it enters and pulls him

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<sup>2</sup> God incarnates in every cycle

to its religion and that root [soul] in whose body it enters belongs to the Ancient [Deity] Religion of Bharat itself. In this way, [souls] converted or transformed to other religions. Other religions have originated and flourished through the conversion of the residents of Bharat themselves.

It means that the Supreme Soul Shiva cannot be compared to us souls. In contrast to us souls, He is always unique. He neither experiences happiness nor sorrow. He is the One who always remains beyond happiness and sorrow. But yes, this is for sure that when He comes to this world and teaches Raja Yoga, He gives us such knowledge that we souls can attain such a stage to a greater or a lesser extent (*numbervaar*) according to our spiritual effort, that even while living in this world, even while living in sorrow and happiness, our condition should be such that we do not become sorrowful at the times of sorrow and we do not become very happy in the times of happiness. In the Gita that stage is given the name '*sthitpragya*'. We will not have that stage forever, but Shiva always remains in that [stage]. He is the Supreme Soul. Then, how are the soul and the Supreme Soul equal? How is the Supreme Soul omnipresent? The Supreme Soul Shiva is always different.

Shiva cannot be compared with the three deities (*Tridev*) either. As a memorial of these three deities, they do say, "*Jhandaa uuncaa rahe hamaaraa, vijayi vishwa tirangaa pyaaraa. Vishwa vijay karke dikhlaave*"<sup>3</sup>, but they do not know who are those three cloth like bodies who brought about excitement/thrill in the entire world and gained victory over the entire world. Actually, the three cloth like bodies are '**Brahma, Vishnu and Shankar**' themselves. The colours indicating them are also shown accordingly. The topmost saffron colour is that of Shankar, it is the symbol of revolution. The white cloth in the middle is the symbol of *satvaguni* (pure, virtuous) Vishnu. The green cloth below is the symbol of Brahma. Just as Gandhiji kept saying: '**the kingdom of Ram will come, the kingdom of Ram will come**', but instead of that, the kingdom of Ravan came all the more. In the same way, Brahma Baba always kept crying: '**We will bring the kingdom of Ram, swarg will come, vaikunth (heaven) will come and heaven is just about to come.**' Now, instead of heaven, the Brahma Kumari ashrams are becoming a horrible hell (*raurav narak*). This is why, idols of Brahma [are not made], temples of him [are not built] and he is not worshipped, because the so-called Brahma Kumars and Kumaris themselves could not protect the honour of Brahma. On the other side, the temples and idols of Vishnu and Shankar are made and worshipped in the entire land of Bharat today.

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<sup>3</sup> Let our flag be held high; our beloved tricolour flag will be victorious over the world, (it) will conquer the world.