

VCD No.489, Audio Cassette No.975,
Dated 03.08.06, at Illuawari.
Clarification of Murli dated 09.04.67 (for GP)

The night class dated 9th April, 1967 was narrated at Dhulawari. At the end of the middle portion of the first page, the topic being discussed was, now, the destruction certainly has to take place, because the material for destruction has already been prepared. Seventy years ago, the *atomic energy* was not prepared at all and seventy years ago God did not come in this world either. It is within seventy years itself that God comes and brings out the material for the establishment as well as He has the material for the destruction prepared. The establishment [is] of the new world and the destruction [is] of the old world.

He is the Master of the house like world (*srishti ruupi makaan*), isn't He? So, He knows that now this world has become very old. When the house becomes very old, then no repairer is able to maintain the house even after making repairs. This house like world is also similar. After 2500 years, many good *repairers* came. Abraham came, Buddha came, Christ came, Guru Nanak came, Vivekanand came; they repaired [the house like world] in their own way, but for how many days will the repairing last? The house certainly has to become old. Now it has become so old that nobody [living] in this house [like world] can say, we always remain happy with our body, mind, wealth, time, contacts and relatives throughout our life. At such a time, the Master of this house like world, God, comes in the world.

When everyone has shown their miracle (*karishma*), then He comes in the end. He comes and gives three messages: I, the controller (*kartaa-dhartaa*) of this world have come in this world to purify the sinful world, to transform the Iron Age land of falsehood (*jhuuthkhand*) into the land of truth (*sackhand*). These were the two messages; one is that God has come and the other is that He has come to make a new world. And the third message is that the destruction of this world is standing ahead, because the *atomic energy* is ready. [When] bombs of 20 megawatts each were dropped over Hiroshima and Nagasaki in the year 1945, both the cities were destroyed. And now the atom bombs, *hydrogen* bombs, microbial (*kiitanu*) bombs of thousands of megawatts each are ready. The big countries, which are called the super-powers (*mahaashaktiyaan*), have full stocks, for which God has said in the Gita: O Arjun! This entire world is going to be chewed between My jaws. These jaws in the form of atom bombs are floating in the sky and they are buried inside the land in tunnels (*surang*) and in the oceans.

There are so many countries. There is a difference of opinions among all of them. The countries are different, the religions are different, the languages are different [and] the opinions are different. All are fighting against each other. Small wars also keep taking place. For example, the Iraq war broke out, the Afghanistan war broke out; so they also reached such a *stage* that the *atomic* war could take place at any time. But all this *rehearsal* is taking place. The task for which God has come, until the establishment of that new world takes place, until the new gathering of the new world becomes ready, the destruction is held up. Now God says that the destruction is standing ahead. The spark (*cingaari*) is kindling. Then this spark will spread in the entire world.

The Father says: Now come to your home through the connection of the intellect. Call it the intellect, call it the mind; this itself is called the soul. Withdraw this soul in the form of the mind and intellect from this world, only then will you be able to remember Me. For example Arjun asked God in the Gita, O God! This mind is very inconstant (*cancaal*); it doesn't come under *control*; it runs here and there; give me a solution for this. So God said, "*Asanshayam maahaabaaho mano durnigraham calam. Abhyaasen tu kauntey vairaagyen ca grahyate.*"¹ There are two methods through which the mind can be controlled. One method is to practice. If the mind runs here and there again and again; we should engage it in God's remembrance repeatedly. We should make this *practice* perfect. And the other method is: this *practice* will also become perfect when we experience detachment from this world.

For example, there is a house; the one who builds the house is the father; the father has children. When the father builds a new house, then the old house has to be demolished. The intellect of the children is engaged in the new house. Since the old house is going to be demolished, it has become old, the connection of the intellect of the children becomes detached from it. Similarly, the intelligent (*samajhdaar*) children of God should withdraw the connection of their intellect from this house like world, which has become old. If the connection of the intellect is detached, it will be engaged in God. If it is not detached, then the intellect will remain engaged in the body and the bodily relations, the things related to the body, the mills made by big *multimillionaires*, the multi-storied buildings. All this is the *pomp* of Maya. When the world is about to end, then within the last hundred years, this *pomp* of Maya becomes ready. Tall buildings are built, pleasant (*suhavane*) cities are built. People think that now the world of happiness has arrived. But if we observe, that world of happiness becomes ready for few. The majority of the *public* is just poor. And the condition of the most ancient *Bharatwasi*² children of God becomes very miserable.

So He says, you should have detachment for this dirty world, the old world, because now the kingship of you *Bharatwasis* is going to be established. You also say that Bharat was the crown (*sartaaj*) of everyone, don't you? Now it has become a beggar (*mohtaaj*) [who begs] from all the countries. Now God the Father has come to make it the crown of all the countries once again. The other religious fathers also come; they establish religions like the Islam, Buddhism, Christianity, etc. All of them come within 2500 years. The *history* of all of them is available. But when God came and created this new world, when He established the Ancient [Deity] Religion..., nobody knows about it. This is something that happened thousands of years ago.

Only a hint has been given in the Gita, that the Mahabharata war took place 5000 years ago. God came and taught Raja Yoga after teaching the knowledge of the Gita; but even in that, the human gurus created confusion (*ghotala*). That Mahabharata war has been shown at the end of the Copper Age, God Krishna came at the end of the Copper Age and waged the Mahabharata war and after waging the war, the entire eighteen *akshoni* army³, which is equal to the population of today's world, was destroyed. Five Pandavas survived. So what was the use of the coming of God? At the end of the Copper Age, He waged the

¹ O *Diirghabahu* (a name of Arjun)! Undoubtedly, it is difficult to control the inconstant mind but O son of mother Kunti! It can be controlled through the practice of yoga and detachment from the old Iron Age world.

² Residents of Bharat.

³ *Akshoni*: a fixed count of the army with a specific number of infantry, cavalry etc.

Mahabharata war and established the Iron Age sinful world. So does God come to establish a sinful world?

Nobody knows anything. Even those who write these scriptures do not know when God comes. It has been written in the Gita: "*Sambhavaami yuge yuge*" [i.e.] I come in every *yug* (age). *Arey!* Suppose there is a father; he builds a house, then, does he demolish a new house? He certainly does not demolish the *satopradhan*⁴ house. He does not demolish the house even when it is in a *satosamanya*⁵ stage. When it starts to break into pieces, when it becomes *rajopradhan*⁶, when the damage (*toot-foot*) crosses the limit, when it becomes difficult to sit in it, when it becomes difficult to sleep in it, then he demolishes the *tamopradhan*⁷ house.

Everything in the world passes through four stages. Whether it is human beings, whether it is animals, whether it is a shop, whether it is a house, let it be anything of the world, whether it is living or non-living, it passes through these four stages. So, this world also passes through four stages. It is not that when the *rajopradhan* world, the Copper Age begins, there is the need for God to come, no... or that there is a need for Him to come in the Golden Age, that is anyway a *satopradhan* age... or that there is a need for Him to come in the Silver Age. There is anyway the kingdom of Ram (*Ram raajya*) there. Ram *raajya* is praised so much! Gandhiji fought so much for [the establishment of] the *Ram raajya*. Actually, it is the kingdom of Ravan in the Iron Age, the rule of the ten heads. Ten intellects work to run the religions of this world. Many religions emerge, many opinions emerge, many kingships emerge, many kings emerge and in the end, those kings also fight amongst themselves and establish the rule of the subjects (*prajaa*) over the subjects (*prajaa*).

Well, is a king intelligent, strong [and] powerful or are the subjects powerful? Who possesses more power? The king possesses more power. No religious father establishes kingship after coming in this world. They just come and establish the *dharanas* (concepts , ethics) of their religion. They establish the **religion**. Nobody teaches Raja Yoga. They do not know it at all. How will they teach it? God alone comes in this Bharat and teaches Raja Yoga to the *Bharatwasis*. Someone may say: Why does He show such *partiality*, that He teaches [Raja Yoga] to the *Bharatwasis* [and] He does not teach it to the people of other countries? He does not show *partiality*. He says: The extent to which celibacy is given importance in Bharat, the extent to which the virgins and mothers are protected in Bharat to enable them to remain pure, they are not protected in any other country to that extent. And God likes purity. When people go to the temple of God, do they go there with hands and legs dirtied by the urine (of lust) (*muutpaliiti*)? They go there after becoming clean and pure, don't they? In today's world the reproduction itself takes place by becoming dirty with the urine (of lust) (*muutpaliiti*). So God comes to *change* this *muutpaliiti* world.

There are ten *indriyaan* (parts of the body). Among the ten *indriyaan*, there are the unrighteous *indriyaan* as well, the unrighteous *indriyaan* through which children are born when the action of becoming dirty with the urine (of lust) (*muutpaliiti*) is performed. And there are the righteous *indriyaan* as well, which are called the *gyaanendriyaan* (literally,

⁴ Consisting the qualities of goodness and purity.

⁵ Stage of ordinary goodness and purity.

⁶ Dominated by the quality of activity and passion.

⁷ Dominated by the quality of darkness or ignorance.

organ of knowledge, meaning sense organs). Which *indriyaan* will attract more? Is there more attraction, more power in the *gyaanendriyaan*, or is there more attraction, more power in the *karmendriyaas*⁸? The one who possesses more power will be able to experience pleasure for a longer period and the one who possesses less power will be able to experience momentary pleasure (*kshanbhangur sukh*) and will experience it. When a human being becomes old, when he falls sick, when the *indriyaan* become weak, he cannot experience even the momentary pleasures of the world.

God comes and creates such a world, where pleasures can be experienced forever through the *gyaanendriyaan*, through the righteous *indriyaan* (*shreshtha indriyaan*). There isn't any question of tiredness there at all. Here, in this world [we] feel tired again and again. The ones who act through the righteous *gyaanendriyaan* are called righteous deities (*shreshthaacaari devataa*). We worship those righteous deities in the temples. The basis of worship is purity. God came and taught this special lesson to Arjun: O Arjun! “*Kaamesh krodhesh rajoguna samudbhava* (this lust and anger have emerged from *rajoguna*)... *Jehi yenam paap maanam*¹⁰.” This lust and anger are your greatest enemies. Gain victory over them. It has been said: The one who gains victory over the *indriyaan* of lust gains victory over the world (*kaamendriyaan jiite jagat jiit*).

Who is the greatest deity among the deities? Mahaadev (a name of Shankar). It is shown for Mahaadev that he burnt Kaamdev¹¹ into ashes. People think that there is a deity by the name 'Kaam', he was burnt into ashes. *Arey*, will God burn the deities into ashes or will He burn the demons into ashes? This ghost of desire in the form of Kaamdev is present in the human beings. Ascetic Shankar performed the *tapasyaa* (intense meditation) of Shiva and burnt that lust into ashes. That vice of lust is present in all of us. Children are born through the blow of this vice of lust. The creation (*srishti*) that takes place, the creation that begins [by it] involves sorrow in the beginning as well. The man also feels without vigour (*nistej*). The woman experiences even more difficulty. There is difficulty even when the child is born. The child is also born crying. The mother also experiences pain, great pain. And when that child grows up, when it becomes old, when the *time* of death nears, then in the end time he gasps. (Baba mimics) He gasps, doesn't he? He experiences so much difficulty in leaving the body!

The [creation] which involves sorrow in the beginning, sorrow in the middle and sorrow in the end too, the Supreme Soul comes to annihilate from the world such an unrighteous creation created through the unrighteous *indriyaan*, and He establishes the righteous world of the deities.

The one who establishes such a righteous world creates its capital. The other religious fathers neither established kingship (*raajaai*) nor did they establish any capital (*raajdhaani*). God comes and establishes the capital of the deities before going; He establishes the kingship of the world and then departs. The *followers* of the other religious fathers certainly desired to rule over the entire world. There were ambitious people like Hitler, Napoleon, Mussolini, one greater than the other; they came with the great ambition to gain victory over the entire

⁸ Parts of the body used to perform actions.

⁹ Activity and passion.

¹⁰ Definitely renounce this sinful vice of lust.

¹¹ A Hindu deity personifying desire.

world, but none of them could do so. It is only the Raja Yoga taught by God; it is through this Raja Yoga that Shankar is called Vishwanaath (Lord of the world). [It is said:] "*Har-har Mahaadev Shambho, Kaashi Vishwanaath Gange*¹²." He gained victory over the entire world through the power of *yoga*.

Now God has come again. The incorporeal One is called God. He is not born through a body; He is not born through a womb. He is said to be beyond the cycle of birth and death. We human souls enter the cycle of birth and death. We experience happiness and sorrow. He neither experiences happiness nor does He experience sorrow. He is forever a point like soul. Call it a *bindu* (point), call it a *star*; the big form of that *star* is worshipped in the form of a *Shivling*¹³ especially in Bharat. It is also called a *gyotirlingam* (a *lingam*¹⁴ of light).

He is a resident of the Supreme Abode (*Paramdhaam*). He is not a resident of this mortal world (*mrityulok*). He resides beyond the world of the Sun, the Moon and the stars. For example, it is also written in the Gita: "*Na tad bhaasayate suryo na shashaanko na paavakah. Yadgatwaa na nivartante tad dhaama paramam mam*¹⁵." When I come in this world, and when destruction takes place in this entire world, all the souls leave their body and reach My Supreme Abode, from where they do not return to this mortal world.

Now, God has come in this world again. He explains to the children very lovingly. He explains [to them] through the form of the mother by singing lullabies (*lori*): Children, now I have come. Have patience (*dhiiraj dharo*). This sorrow will last for a little while. This is your last birth. This is the last birth [of the people] of the entire world. After this, nobody will be born in this mortal world, in this Iron Age world. The new world, the Golden Age is about to arrive, the Iron Age is about to end. He explains nicely. I have come to establish your capital. Those who learn Raja Yoga, those who achieve the kingship will be safe [anyway] and those who do not learn Raja Yoga, those who do not give *value* to the knowledge given by the Supreme Soul will also be safe, they are those who just obtain the message; who do not make *purusharth* (spiritual effort), who do not study the complete knowledge. Yes, when the sound that God has come spreads in the world, they start following [the knowledge]. It means that they follow [knowledge] out of compulsion (*majbuuri*). They do not have the power to make *purusharth* like the kings.

So I establish such a small world, where, at the time of destruction, nine lakh (nine hundred thousand) stars will shine in the sky. They will shine in the sky... it is not about those non-living stars. They will shine in a high *stage*. Nobody in the world will be in a *stage* as high as them. The world will keep calling for help repeatedly (*traahi-traahi*) at the time of destruction. Mountains of sorrow will fall and they (the nine hundred thousand stars) will wander being carefree (*almast*). They are not going to experience any kind of sorrow. It has also been written in the Quran: when the destruction (*kayaamat*) takes place, the children of God will live in great joy. They will not experience any difficulty. The Muslims also believe in *jannat*, the Christians also believe in *paradise*. The Hindus also believe in *vaikunth*. So

¹² Praises in the name of Shankar.

¹³ The symbolic representation of the male organ; in the path of *bhakti* it represents the incorporeal form of Shiva.

¹⁴ Refer to footnote 12

¹⁵ Neither the Sun or the Moon or the fire lights up that supreme stage. After reaching that abode, we don't come back to this sorrowful world; that is My Supreme Abode.

certainly, the elevated souls selected from every religion obtain the *knowledge* of Raja Yoga taught by God, they grasp it; they study the complete knowledge and obtain the kingship from God.

God comes and opens the *school* of Raja Yoga. He opens the *University* of Raja Yoga. In this *University*, the goal of making [you] a king is given. Those *Universities* belong to the human beings; the knowledge for one birth is taught in them: Become a *doctor*, become an advocate, become an *engineer*. They teach this knowledge, don't they? [It is] for [just] one birth. That too, it is not certain whether we will become that or will not become that. Whereas here, God the Father gives a *guarantee*: if you keep studying this knowledge regularly and punctually, then I have come to give you the kingship for 21 births. I will go after giving you such a kingship, which no one will be able to snatch away from you. Nobody will be able to attack your kingship.

I give [you] such a kingdom, of Ram and Krishna, of the Golden and Silver Ages and then depart. In the Golden Age, there is the kingdom of Narayan. It is said, "O Krishna, Narayan, Vaasudev." In the Silver Age there is the kingdom of Ram. Who made Narayan into Narayan? The knowledge of the Gita made him such. God Shiva comes and gives the knowledge of the Gita. Krishna becomes Narayan through the knowledge that He gives and he becomes Ram in the Silver Age. He transforms him from a man to Narayan and then departs. Whom? Ram. That is why the kingdom of Ram is famous. The kingdom of Narayan is not famous because it is Ram alone who comes and establishes the kingdom of Narayan.

Those souls of Ram and Krishna, which were once deities, are ordinary human beings now. That is why it is written in the Gita: when I come, I come in an ordinary human body. Ignorant (*muudhmati*) people are not able to recognize Me, God, who has come. I come as a *Garibniwaaz* (the Friend of the poor). The poor recognize Me. The rich are unable to recognize Me. So, those who are experiencing themselves to be sorrowful in this world quickly recognize God, who has come in the form of *Garibniwaaz*. Those who experience: we are in heaven in this world itself; we do not have any sorrow in this world; we have no kind of sorrow related to the body, mind, wealth, time, contacts, relatives; they are not able to recognize God quickly. They do not give any *value* to the world created by God.

That is why the population of the new world that is established is very small. There is such a difference between the 500-700 crore (5-7 billion) human beings in today's world and just nine lakh human beings in the forthcoming new world. That is why, nine lakh stars are praised in the scriptures. The necklace worth nine lakhs (*nau lakhaa haar*) is famous. They are the non-living stars of the sky that emit the inert shine (*camak*) and these star like souls are the living stars, which spread in the entire world at the time of destruction and emit the shine of knowledge. They teach that there is no loss involved in the occupation taught by God, [of] taking and giving the knowledge of God. All the other occupations of the world are going to fail. That is why it is famous: There is loss in all the occupations except the one occupation of God. The occupation, which God teaches, will certainly be an imperishable occupation. The knowledge that God teaches will certainly be imperishable knowledge. That study is the study of Raja Yoga.

This Raja Yoga makes someone a king (*raja*). Someone can obtain kingship through the power of yoga. Hitler, Mussolini, Napoleon, these people tried to establish kingship in the entire world on the basis of violence. But it is not the *law* that someone can win the heart of

the entire world by becoming violent. It is only Raja Yoga, it is the easy knowledge and easy Raja Yoga, with which someone can win the heart of the entire world. Then it is said: *Vishwanaath Shankar kehlaate*¹⁶. He becomes the emperor of the world. His other name is Narayan, whose story is sung in every house in Bharat even today.

When the entire world becomes false at the end of the Iron Age, the *Supreme Soul* Shiva enters that Shankar and enables him to make such *purusharth*, enables him to perform such *tapasyaa* that he becomes Narayan through it. The knowledge that has been given in the Gita, how a man is transformed into Narayan and a woman into Lakshmi, that knowledge has been given in the Gita. O Arjun! Perform such actions that you are transformed from a man into Narayan and O Draupadi! Perform such actions that you are transformed from a woman into Lakshmi.

Now God has come to give that knowledge. He tells [us]: A human being gets the biggest gift (*daat*) ever since his birth. He receives it from his very birth. Which is that gift? He receives the gift of God as soon as he is born. Do you know what that gift is? The donation given by God? Don't you know it? [It is] the intellect (*buddhi*). Every human soul...; call it [an intellect] according to the accounts of the past births or call it a gift from God, every human soul receives an intellect as soon as it is born. That intellect, which is a gift of God, should be used. Every human being should use his intellect. It is a gift given by God. If you do not use the thing given by God, then what else will you use? The *lokik* mother and father give the body; but who gives the intellect? That is a gift from God.

So, we get to hear many kinds of things in the world. There are many kinds of gurus, who keep narrating their own story; they keep narrating [their own] tales, they keep narrating [their own] knowledge. There is a *history* of 2500 years of these human gurus. By continually narrating the stories of the scriptures, by continually giving human knowledge, the entire world has been ruined. The very *mentality* of the human beings has degraded. Now God says: Listen only to Me. You have been listening to the gurus; you became sinful through that. Now I have come to purify all the sinful ones. Initially, it is the intellect that becomes sinful. The mind and intellect itself is called the soul.

He tells us how He comes and makes the sinful mind and intellect pure. The method is very easy: do not consider yourself to be a body. Consider yourself to be a soul. I, the soul, am a *star*. This *star* shines in the middle of the forehead, in its memorial the *bindi* (dot) is applied on the forehead. Sages, saints and *mahaatmaas* (great souls) apply a *tilak* [or] *tiika*¹⁷. It means that it is not about applying a *tiika* to show-off or it is not about applying the *bindi* to appear beautiful. It is about being constant in the soul conscious stage. Consider yourself to be a soul and even when you look at others; see them in the form of a soul. He is also a soul, I am also a soul; then, all the differences of the world, the differences of opinion (*matbhed*) regarding high or low status, all this will vanish. Whether someone is a Hindu, a Muslim, a Brahmin, a *Bhangi* (a sweeper), a king, a pauper (*rank*), a sick person, a wrestler, what should you see? I, the soul, am a *star* and this soul is also a *star*. We do not know what it was in the past birth. It could also have been the biggest king. I don't know what I was in the past birth. Now, we become egotistic [thinking:] I am a *doctor*, I am an *engineer*, but what was I in the past birth? We know nothing [about it].

¹⁶ Shankar is said to be Vishwanaath.

¹⁷ *Tilak, tiika*: a vermilion mark.

So the first main thing that He says is: Consider yourself to be a soul. I am a *star* shining in the middle of the forehead. Consider yourself to be a soul and remember Me, the Supreme Soul Father. What should you do? You souls are also a point and I, the Father of the point like souls, the Supreme Father Supreme Soul, am also a point. How will the father of an ant be? Will he be fat and sturdy? Will he be tall and hefty? (Students: No.) The father of an ant will be an ant. The father of an elephant will be like an elephant. So how will the Father of the point like souls be? (Students: it will be a point.) The Father of the point like souls will also be a point. The big form of that Point is the *Shivling*, which is shown in the temples, in order to worship [Him].

Why is the *Shivling* shown? What is the meaning of 'Shiva'? Shiva means beneficial (*kalyaankaari*). When He comes in this world, He cannot be born through a womb (*garbh*) because He does not have any karmic bondage (*karmabandhan*) at all. He is the Ocean of knowledge. Why will the One, who is the Ocean of knowledge, create karmic bondages? Will He create [bondages]? He will not. So He does not come in the karmic bondage of happiness and sorrow; that is why He is always a point. Then how will He come and narrate the knowledge? The Muslims simply say: *Allaah Miyaan* (God, the Sir) ordered this. *Allaah Miyaan* ordered that. Well, how did *Allaah Miyaan* give orders? Does a sound come from above? The Hindus say: There was an *aakaashvaani* (a sound from the sky). Has anyone heard an *aakaashvaani* till now? No. This mouth, which is full of air... when we speak, the air comes out. This is the sky (*aakaash*). In this sky, the Supreme Soul enters and narrates the *vani*. For example it is written in the Gita: *Praveshtum* [meaning] I am capable of entering [someone].

So, He tells [us]: I am not born through a womb; but just as the ghosts and spirits (*bhuut-prait*) enter, I can certainly enter, [can't I?] Now the question arises: in whom shall I enter? Shall I enter any X, Y, Z? *Arey*, Abraham, Buddha, Christ come from above; so, after coming from above, will it... the soul which comes from the Supreme Abode, from the Abode of God, will it be born through the jail like womb (*garbhjail*)? Will it obtain sustenance for nine months in the world of excrements (*guu-muut*)? No. It has come from the pure abode; that is why, in the first birth, it enters someone or other. Just as Christ entered into [the body of] the soul of Jesus. Similarly, all the religious fathers are born. The soul comes from above and enters one or other sinful body and establishes its religion through that body.

Similarly, when the Supreme Father Supreme Soul also comes in this world, He enters one or other person. Whom will He enter? He will enter a sage, a saint or *mahaatmaa*. They have done a lot of *tapasyaa*. Why? Shouldn't God enter sages, saints or *mahaatmaas*? God comes only to purify the sinful ones. Do the sages, saints and *mahaatmaas* remain pure or are they impure? They lead a pure life. What will He do by entering them?

God comes only in a sinful world. He does not come in the Golden Age; He does not come in the Silver Age; the world is not so sinful in the Copper Age either. At the end of the Iron Age, the world becomes very sinful; it becomes *muutpaliiti*. Nothing except [the thoughts of] drinking the urine (of lust) sits in the intellect of the human being. He comes in such a world. When the human being becomes like this, then the animals and birds also become like that, because a human being is a being which can think and churn; he possesses a mind and an intellect, so he controls the atmosphere. The animals automatically follow the human beings [and] the atmosphere. There is the *proof* [of this]: do the animals living in the

jungles fall sick more frequently or do the animals living in houses, villages fall sick more frequently? (Everyone said: Those who live in the houses.) Why? It is because the human being is vicious, therefore he falls sick frequently. The animals living in his atmosphere also fall sick frequently.

So, God comes in a sinful world; He comes in a sinful body. Well, how can we know who is sinful, who is the most sinful, *tamopradhaan*¹⁸ and who is pure? This world is a *drama*. In this *drama*, [we should know] whose *part* is the highest and whose *part* can be the lowest. *Accha*; the more someone rises high, will he experience downfall to that extent or not? The one who rises high will also fall down. This is a rule. So the actors playing the role of the *hero* and *heroine* of this world...there will be someone, [won't there?] The Supreme Soul enters those actors who play the role of the *hero* and *heroine*. In the beginning of the Golden Age, he is transformed from a man to Narayan, he becomes the master of the entire world and in the end of the Iron Age, he becomes a *beggar*. God comes to transform that *beggar* into *full prince*. In whose body does He come? The name of that *beggar* is very famous. He wanders in the form of a beggar. Who is he? The deity Shankar is shown in the form of a beggar.

The Brahmakumaris say: He comes in Brahma. Had He come in Brahma, then there would have been temples of Brahma; he would have been worshipped in temples; idols would have been sculpted in the temples. Are idols of Brahma sculpted? Is he worshipped? Are temples built for him? They aren't. It means that God does not come in the form of Brahma. Brahma has a beard and a moustache. Those who have a beard and a moustache are vicious (*vikaari*). Human beings have a beard and a moustache. Demons have a beard and a moustache. Deities are *clean* shaved. That is why God comes in such a person, who is initially sinful and later becomes pure after studying the knowledge of Raja Yoga. He comes in the most sinful one and transforms him into the purest one and then departs. Will the one in whom God enters, the one whom He colours with His company, rise high or will anyone else rise high? Will the one in whom God always enters in a permanent way (*mukarrar ruup*) and [through whom He] narrates the *vani* (words of God), performs actions, rise high, or will anyone else rise high first? (Students: The one in whom He enters.) (Om Shanti.)

¹⁸ Dominated by darkness or ignorance