



“The Call of  
2500 Years...”

“When the  
Supreme Soul Came...”

# THE CALL OF 2500 YEARS WHEN THE SUPREME SOUL CAME

THE  
CALL OF  
DEVOTION

THE  
LIGHT OF  
KNOWLEDGE

From Devotion to Knowledge,  
Vairagya and the Spiritual Journey Home

The Mystery  
of the Soul,  
Supreme Soul  
and Drama

Preparing  
for the New  
World —  
From Today



Devotion



Knowledge



Vairagya



Rajyoga



Homecoming

Based on Sakar and Avyakt Murlis



**1. TITLE PAGE**  
**THE CALL OF 2500 YEARS**  
*When the Supreme Soul Came*  
**From Devotion to Knowledge, Vairagya, Rajyoga and the New World**  
**A Spiritual Journey of the Soul**  
**Swaati Vilhekar (Gaygole)**

*Inspired by the spiritual knowledge and divine teachings received through the Sakar and Avyakt  
Murlis of the Brahma Kumaris.*  
**Om Shanti**

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**2. DEDICATION**  
**DEDICATED TO THE SUPREME SOUL**

*To the Supreme Father Shiva,  
who reminds every soul of its true identity,  
its eternal home and its divine potential.*

**“I am a soul...**

**My true home is Paramdham...  
And my Supreme Father is always with me.”**

**Om Shanti** 🌸

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**3. AUTHOR'S NOTE**

**A Note to the Reader**

This book takes us through a spiritual journey—from **Bhakti to Knowledge, from Knowledge to Vairagya, from Vairagya to Rajyoga, and finally towards Homecoming and the New World.**

The purpose is not merely to read, but to **pause, reflect and experience.**  
As you turn these pages, may you find a deeper understanding of the soul, the Supreme Soul, the Drama of life and the importance of the present Confluence Age.

**Read slowly. Reflect deeply. Experience within.**

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**4. A SHORT INVITATION TO THE JOURNEY**

**Before You Begin...**

For thousands of years, humanity has searched for peace, happiness and God.  
But what if the One we have been searching for has been calling us all along?

What if the greatest journey is not a journey outward, but a journey **within**?

This book invites you to explore that journey:

**Bhakti → Knowledge → Vairagya → Rajyoga → Homecoming → New World**

**The call has been heard.**

**The journey has begun.**

**Now... let us awaken.**

**Om Shanti** 🌸

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# SUPREME FATHER OF ALL SOULS

## THE SOURCE OF ALL FAITHS



**People of all religions consider their Supreme Power as God.**

Whether we call Him by the name Shiva, Allah, God, Waheguru or by any other name in different countries and traditions, the Supreme Father is one. He is the Supreme Soul, the Supreme Teacher and the Supreme Guide of all souls. By remembering the Supreme Father Shiva, we can become free from the bondage of karmic cycles and experience true peace, happiness and liberation.





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**A Journey from Devotion to Knowledge, Vairagya, Rajyoga and the New World**

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**Now Awaken... Recognise Yourself... Connect with the Supreme Soul... And Prepare to Return Home...**

#### **Thank You**

*A message to every reader who has walked through this spiritual journey.*

#### **Feedback & Suggestions**

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**The Journey in One Line**

**BHAKTI → KNOWLEDGE → VAIRAGYA → RAJYOGA → HOMEcoming →  
NEW WORLD**

**From searching for God...**

**to recognising the Supreme Soul...**

**from attachment to Vairagya...**

**from remembrance to Rajyoga...**

**and finally, from the old world to the New Dawn.**

# **PART I**

# **BHAKTI — THE**

# **LONG SEARCH FOR**

# **GOD**



## **CHAPTER 1**

# **From the Golden Age to the Copper Age — The Soul's Complete Journey**

### **Introduction**

Today, human beings are searching for **peace, happiness, and love** in their lives. Everywhere we see stress, fear, insecurity, and restlessness. But is this really the original nature of the soul? Were we always like this?

**No.**

Spiritual knowledge tells us that the soul is originally **pure, peaceful, and full of happiness.**

There was once a time on this earth when sorrow, disease, anger, jealousy, and peacelessness had no existence.

That time was known as **Satyug — the Golden Age.**

Satyug is not merely a story; it represents the soul's original and natural state of perfection.

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### **1. The Original Nature of the Soul**

Paramatma knowledge teaches:

**“I am not this physical body; I am a conscious soul.”**

The soul is a **point of light** — subtle, eternal, and a conscious spiritual power.

Bodies continue to change, but the soul itself never perishes.

The Bhagavad Gita also expresses this eternal nature of the soul:

**“Weapons cannot cut it, nor can fire burn it.”**

#### **The Seven Original Qualities of the Soul**

The soul possesses seven fundamental qualities:

- **Peace**
- **Love**
- **Happiness**
- **Purity**
- **Knowledge**
- **Bliss**
- **Power**

In Satyug, the soul is completely filled with all these qualities.

#### **Murli Quote**

**“Children, you souls are originally embodiments of peace. Shantidham is your home.”**

— Morning Murli

---

### **2. Satyug — Heaven on Earth**

Satyug is called **Heaven.**



It is not described as an imaginary world but as the **first age established on this very earth.**

During this age:

- Every soul is pure.
- Nature is in its **Satopradhan** state.
- Relationships are free from selfishness.
- There is no fear in the mind.
- Bodies are free from disease.
- Lifespans are long.
- Wealth, happiness, and prosperity are abundant.

In Satyug there is one primary religion:

### **The Deity Religion**

Both the rulers and the subjects possess elevated qualities.

Governance functions through **love, purity, and dignity.**

---

### **3. The Kingdom of Shri Lakshmi and Shri Narayan**

The first royal prince and princess of Satyug are described as:

#### **Shri Narayan and Shri Lakshmi**

They are not presented merely as miraculous or supernatural deities. They are **completely pure souls who performed elevated actions** after receiving spiritual knowledge from the Supreme Soul during the Confluence Age.

Their kingdom is referred to as:

- **Ram Rajya**
- **Heaven**

#### **Murli Quote**

**“In Satyug, there is no trace of sorrow. All souls are completely pure.”**

— Sakar Murli

---

### **4. How Did the Soul’s Power Gradually Decline?**

Now an important question arises:

**If the soul was once so elevated, how did its decline begin?**

Paramatma knowledge explains that this is part of the **eternal Drama.**

A simple example is that of a **battery.**

When a battery is new:

- Its power is full.
- It gives strong energy.
- It functions efficiently.

But gradually, with continued use, its power decreases.

In a similar way, the soul gradually loses its spiritual power over the course of the cycle.

The journey is described as:

**Satyug → Tretayug → Dwaparyug → Kaliyug**

The soul moves from:

**Satopradhan → gradually less powerful → Rajopradhan → Tamopradhan**



This decline does not happen suddenly. It takes place **gradually, over time**.

---

### 5. Tretayug — Perfection Begins to Decline

Even in Tretayug, happiness and prosperity remain.

However, the complete perfection of Satyug is no longer present.

During Tretayug:

- Two degrees of the soul's perfection decrease.
- Purity reduces slightly.
- The power of nature decreases somewhat.

Even then, there is still no significant experience of sorrow.

But this is where the soul's spiritual power begins its downward journey.

---

### 6. Dwaparyug — The Soul Begins to Forget Its Identity

As Dwaparyug begins, the soul gradually enters **body consciousness**.

This is the stage where:

- Vices begin to emerge.
- The soul starts forgetting its original identity.
- Attachment, anger, greed, and ego begin to increase.
- The soul begins to experience distance from God.

And then something important begins:

#### The Search for God

This is where the **path of Bhakti — devotion** begins.

#### Murli Quote

**“When the soul forgets its original identity, sorrow begins.”**

— Avyakt Mahavakya

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### 7. The Soul Is an Actor

Paramatma explains that this world is like a **vast stage**.

Every soul is an actor.

- The **body is the costume**.
- Relationships are the **scenes**.
- Circumstances are the **situations**.
- The **soul is the actor**.

The problem began when the actor forgot that it was an actor and started believing that it was the role itself.

Imagine an actor continuing to believe that he is the character even after the movie has ended.

In the same way, the soul began considering the body and its relationships to be its true identity.

**This became the root cause of sorrow.**

---

### 8. Story: The King Who Became a Beggar

There was once a king who was performing the role of a beggar in a play.



The play continued for so long that the king began to genuinely believe that he was a beggar.

He forgot:

- His palace
- His kingdom
- His royal identity

One day, his old minister came to him and said:

**“You are a king. This is not your true identity.”**

At first, the king did not believe him.

But gradually, he began remembering his real identity.

The same thing is happening with souls today.

Paramatma reminds souls:

**“You are not the body; you are a soul.**

**You do not belong to this world; you are a resident of Shantidham.”**

---

## 9. Shantidham — The Soul’s Original Home

Just as a bird returns to its nest at the end of the day, the soul too has an original home.

It is described by names such as:

- **Paramdham**
- **Shantidham**
- **Muktidham**
- **Brahmlok**
- **Nirvandham**

There is:

- Complete peace
- No sound
- No sorrow
- Only peace and light

The soul comes from there to this physical world to play its role in the Drama.

**Murli Quote**

**“You souls are residents of Paramdham. You have come here to play your part.”**

— Sakar Murli

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## 10. Summary of Chapter 1

The main teachings of this chapter are:

- The soul is originally **pure and peaceful**.
- **Satyug** represents the soul's complete state.
- Gradually, the soul's spiritual power declines.
- In **Dwaparyug**, the soul begins to forget its true identity.
- Body consciousness gives rise to sorrow.
- The soul begins searching for God.
- The body is a **costume**, while the soul is the **actor**.
- The soul's original home is **Shantidham/Paramdham**.



- Paramatma is now reminding souls of their forgotten identity.

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### **Reflection — Ask Yourself**

Take a moment and ask yourself:

1. **Do I experience myself as a soul?**
2. **Is my happiness dependent on external circumstances?**
3. **Do I remember my original home?**
4. **Am I living as an actor, or have I become lost in the role?**

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### **Inspirational Shayari**

**“We had forgotten ourselves in the crowd of this world,  
Baba came and reminded us —  
You are light, not the body.”**

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### **Amrit Vela Practice**

Every day, spend **5 minutes in this contemplation:**

**“I am a peaceful soul...**

**This body is my instrument...**

**I am a resident of Paramdham...**

**I have come to this earth to play my part...”**

Gradually, the soul begins to experience **lightness and peace.**

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### **Chapter 1 — Core Message**

**“I am not the role I am playing. I am the soul playing the role.”**

This is the foundation of the entire book: **remembering the soul, understanding the Drama, recognizing the Supreme Soul, and preparing for the journey back home.**

.....



## **CHAPTER 2**

### **Dwaparyug — When Bhakti Began**

#### **Introduction**

During **Satyug and Tretayug**, souls were filled with happiness, peace, and prosperity. They did not feel the need to search for God because there was no sorrow.

But gradually, the soul's spiritual power began to decrease.

Body consciousness increased, purity declined, and the soul began to forget its original identity.

Eventually, a time came when the soul began experiencing an **inner emptiness**.

Even though there was happiness externally, there was no complete satisfaction.

Then a call arose from within:

**“O God! Give us happiness and peace once again.”**

This inner call eventually became **Bhakti — devotion**.

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#### **1. Dwaparyug — The Age of Transformation**

Dwaparyug represents a major turning point in the soul's journey.

During this period:

- The soul begins moving from **Satopradhan to Rajopradhan**.
- Spiritual power begins to decline.
- Human beings become increasingly body-conscious.
- The influence of vices begins to increase.

And gradually:

- Temples begin to be built.
- Different religions are established.
- Worship and rituals begin.
- Pilgrimages begin.

The soul starts looking for God **outside itself**.

#### **Murli Quote**

**“The path of Bhakti begins from Dwaparyug. When sorrow begins, people remember God.”**

— Sakar Murli

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#### **2. Why Did the Soul Begin Remembering God?**

When the soul is experiencing happiness, it does not feel a strong need to search for God.

But as sorrow increases, the soul begins remembering the happiness it has lost.

It is similar to:

- Only when darkness comes do we understand the value of light.
- Only during illness do we fully appreciate health.

In the same way, through sorrow, the soul begins remembering the Supreme Soul.

The soul starts feeling:

**“Something has been lost...”**

**“The world was not always like this...”**



**“There must be a power that can give us happiness again...”**

This feeling becomes the **foundation of Bhakti**.

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### **3. The Beginning of Temples and Worship**

During Dwaparyug, human beings begin worshipping the **Deities**.

But the book highlights an important spiritual secret:

The Deities being worshipped were actually **elevated souls from Satyug**.

In other words:

**First, human beings were worthy of worship.**

Later, those same souls became worshippers.

The souls who had once been **Shri Lakshmi and Shri Narayan** eventually began bowing before their images.

**Murli Quote**

**“Those who were worthy of worship later become worshippers.”**

---

### **4. Bhakti Had Love — But Not Recognition**

There was enormous faith and love in Bhakti.

People:

- Visited temples.
- Performed austerities.
- Observed fasts.
- Went on pilgrimages.
- Performed charity and religious deeds.

But according to the book, the fundamental difficulty was that people did not have the **correct recognition of God**.

Some searched for God in:

- Stones
- Rivers
- The Sun
- Fire

But Paramatma gives the understanding:

**“I am the incorporeal Point of Light.”**

The book therefore presents Bhakti as a journey filled with **love and devotion, but without complete spiritual recognition**.

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### **5. Story — The Lost Prince**

Once, a little prince became separated from his palace when he was very young.

He wandered from village to village asking people:

**“Have you seen my father?”**

One person said:

“He lives on the mountain.”

Another said:

“No, he is in the river.”



A third person said:

“He is inside this idol.”

The prince followed everyone's directions but could never find his father.

Then one day, the king himself came and said:

**“I am your father.”**

At that moment, the prince's search ended.

The book compares this story with the soul's long search for God.

For thousands of years, the soul has searched for God in different places. But when the Supreme Soul Himself comes and gives His introduction, the search reaches its true destination.

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## 6. The Establishment of Many Religions

During Dwaparyug and subsequently through history, many religions and spiritual traditions developed.

The book mentions:

- Buddhism
- Jainism
- Islam
- Christianity
- Sikhism

Each tradition attempted to show humanity a path toward peace.

However, according to the book, over time:

- Differences increased.
- External rituals increased.
- Spiritual power continued to decline.
- Human beings became increasingly involved in the external forms of religion.

As a result, the soul's deeper spiritual truth became increasingly forgotten.

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## 7. “God Is Omnipresent” — The Confusion

When the soul could not clearly recognize God, the belief developed:

**“God is present everywhere.”**

The book asks us to consider this idea through the following question:

If God were literally present everywhere, then why would the world contain sorrow, violence, and peacelessness?

According to the spiritual understanding presented in this book:

- The **soul is separate**.
- The **Supreme Soul is separate**.
- Both are points of spiritual light.
- But the Supreme Soul remains eternally pure.
- The Supreme Soul does not undergo birth and death.
- He comes during the **Confluence Age** to impart spiritual knowledge.

**Murli Quote**



**“God is not omnipresent. If He were omnipresent, who would transform the impure world into a pure one?”**

— Sakar Murli

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### **8. Bhakti Increased, But Peace Decreased**

As time passed, Bhakti continued to grow, but the spiritual strength of the soul continued to decline.

Why?

According to the book:

- Correct knowledge was missing.
- Awareness of the soul was missing.
- The correct introduction of the Supreme Soul was missing.

Therefore:

- Anger increased.
- Greed increased.
- Attachment increased.
- Self-interest entered relationships.
- The mind became increasingly restless.

Bhakti could provide temporary peace, but it could not bring about complete inner transformation.

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### **9. Kaliyug — The Peak of Sorrow**

As Kaliyug progresses:

- The human mind becomes weaker.
- Families begin breaking apart.
- Peacelessness increases.
- Scientific progress increases, but peace decreases.
- The means of comfort increase, but contentment decreases.

And once again, the soul begins calling:

**“O God, please come now...”**

**Murli Quote**

**“When the sorrow of the devotees becomes very great, the Father comes.”**

— Avyakt Mahavakya

---

### **10. The Deeper Secret of Bhakti**

The book describes Bhakti as essentially the **soul's lost remembrance**.

When the soul remembers God, it is also indirectly remembering:

- Its original home.
- Its original nature.
- Its original relationship with the Supreme Soul.
- Its lost happiness.

Bhakti therefore becomes evidence that:

- The soul has a relationship with the Supreme Soul.



- The soul was originally happy.
- The soul is searching for its lost happiness.

Therefore, the book presents the message:

**“The fruit of Bhakti is that the Supreme Soul Himself comes.”**

**Shayari**

**“For centuries we kept lighting lamps along the path,  
Today, the One for whom we waited has Himself come to our door.”**

---

### **11. Avyabhichari Bhakti to Vyabhichari Bhakti**

The chapter then goes deeper into the evolution of Bhakti.

#### **Avyabhichari Bhakti**

At the beginning of Dwaparyug, the devotion of human beings is described as very pure.

There was remembrance of one Supreme Power — **the incorporeal Shiva**.

Therefore, initially, worship was focused on **Shivling**.

The Shivling is described in the book not as the image of a human being, but as a symbol representing the Supreme Soul Shiva in His **Point-of-Light form**.

This form of devotion is called:

#### **Avyabhichari Bhakti**

Meaning:

**Single-minded remembrance and devotion to one Supreme Soul.**

#### **Murli Quote**

**“In the beginning, there is Avyabhichari Bhakti. Only Shiva is worshipped.”**

— Sakar Murli

---

### **12. From One Supreme Being to Many Forms**

As time passed, the soul's power of concentration weakened.

The mind found it increasingly difficult to remain focused on the incorporeal Point of Light.

Then people began worshipping **physical forms**.

The Deities who were worshipped were, according to the book, actually the elevated souls who had existed during Satyug and Tretayug.

Thus the book expresses the idea:

**“Human beings began worshipping their own elevated former state.”**

The memories of divine qualities remained within the soul's sanskars.

Therefore:

- Temples were constructed.
- Images of Deities were created.
- Aarti began.
- Offerings began.
- Festivals developed.

Bhakti still contained love, but **self-knowledge had been forgotten**.

---



### 13. Worship of the Five Elements

As the soul continued its downward journey, its intellect became increasingly involved with external objects.

Gradually, worship also extended to:

- The Sun
- Fire
- Water
- Air
- Earth

The book explains that because nature itself was once Satopradhan, human beings experienced a sense of divinity through nature.

But gradually, Bhakti became increasingly associated with **external rituals**.

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### 14. Bhakti Increased — But Recognition Was Lost

The journey changed from:

**One God → One remembrance → One spiritual power**

to:

**Many Deities → Many beliefs → Many methods of worship**

Eventually, humanity became confused about the most fundamental question:

**“Who is the true God?”**

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### 15. Then God Himself Came

When Bhakti reached its final stage...

When the soul became completely tired...

When the world became filled with sorrow, peacelessness, and darkness...

the book presents the idea that **the Supreme Soul Himself came**.

His message is:

**“Children, you searched for Me outside, but I am the incorporeal Supreme Father Shiva.”**

But another question arises:

**Why does the heart still struggle to accept God's message?**

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### 16. Why Is It Difficult to Recognize God?

The book gives several reasons:

- The soul has lived in body consciousness for thousands of years.
- The impressions of the vices have become deeply rooted.
- The mind has become attached to the external world.
- Old habits repeatedly pull the intellect outward.

The book gives a beautiful analogy:

If someone has lived in darkness for a very long time, suddenly exposing the eyes to extremely bright light can be uncomfortable.

Similarly, when spiritual truth is revealed, the soul may need time to let go of its old habits.



### Murli Quote

**“Maya pulls children toward the old world; therefore, effort is required.”**

— Avyakt Mahavakya

### Shayari

**“For centuries we searched for Him among stones;**

**When He finally stood before us, we could not recognize Him.”**

---

### 17. From Bhakti to Knowledge

The book makes an important distinction:

**Bhakti was the soul's call.**

**Knowledge is the soul's awakening.**

During Bhakti, the soul asked:

**“O God, where are You?”**

In knowledge, the Supreme Soul answers:

**“I am here, and you are My child.”**

### Shayari

**“I searched in temples and called out in mosques,**

**Everywhere I sought Your support.**

**When I finally knew myself as a soul,**

**I discovered — You were always the One beyond all.”**

---

### 18. Chapter 2 — Summary

The chapter's central points are:

- The path of **Bhakti begins from Dwaparyug.**
  - The soul begins remembering God because sorrow increases.
  - Temples, worship, and pilgrimages develop.
  - Bhakti contains love and devotion, but the correct recognition of God is lost.
  - Many religions and forms of worship develop.
  - The belief that God is omnipresent becomes widespread.
  - Bhakti continues increasing while spiritual strength decreases.
  - Kaliyug represents the peak of sorrow in the cycle described by the book.
  - Bhakti represents the soul's search for its lost peace and happiness.
  - Initially, Bhakti is described as **Avyabhichari Bhakti**, focused on Shiva.
  - Gradually, worship expands to Deities and the five elements.
  - Finally, the Supreme Soul comes to give **knowledge and recognition.**
  - The journey moves from **Bhakti → Knowledge.**
- 

### Reflection — Ask Yourself

Take a quiet moment and ask:

1. **Is my Bhakti merely a tradition, or is it a genuine search?**
2. **Have I recognized the Supreme Soul correctly?**
3. **Am I searching for God outside, or remembering Him as a soul?**
4. **Is my worship actually transforming me from within?**



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### Amrit Vela Practice

Sit quietly and experience:

**“I am a soul...**

**I am remembering my Supreme Father...**

**I am His child...**

**My search is now coming to an end...”**

Gradually, the soul can experience a feeling of **belonging, peace, and spiritual connection.**

### ✿ Chapter 2 — Core Message

**“Bhakti was the soul's longing; knowledge is the soul's awakening.”**

The next chapter is particularly interesting because it takes the story further into the **2,500-year journey of Bhakti — the search outside, while God was calling from within.**

.....

## CHAPTER 3

### 2,500 Years of Bhakti — Searching Outside, While God Was Calling From Within

#### Introduction

The path of Bhakti, which began in Dwaparyug, gradually spread throughout the world. Human beings made countless efforts to attain God.

Some performed austerities in forests.

Some went on pilgrimages.

Some observed fasts.

Some chanted mantras.

Some built temples, mosques, and churches.

Yet one question has continued to remain:

**“Why is humanity still unhappy even after so much devotion?”**

According to the spiritual message of this book, the reason is that the soul continued searching for God **outside**, while the Supreme Soul was calling the soul **from within**:

**“O child, first recognize yourself.”**

---

#### 1. The Long Search of 2,500 Years

The path of Bhakti has not been a short journey.

It represents a **2,500-year spiritual search.**

During this long period:

- Many religions emerged.
- Many scriptures were written.
- Many forms of worship developed.
- Many beliefs and traditions emerged.



In every age, human beings attempted to reach God in one form or another. But as Bhakti increased, the soul also became increasingly involved in **external rituals and practices.**

**Murli Quote**

**“On the path of Bhakti, human beings become tired searching for God; then the Father comes and gives His introduction.”**

— Sakar Murli

---

## **2. Why Did the Search Move Outside?**

When the soul forgot its original identity, it began looking for happiness in external things.

It began thinking:

- Perhaps God can be found in a temple.
- Perhaps peace can be found at a place of pilgrimage.
- Perhaps fasting can bring liberation.
- Perhaps performing certain rituals will bring God closer.

But according to the book, the greatest mistake was this:

**The soul began identifying itself with the body.**

Until the soul recognizes itself, it cannot truly recognize the Supreme Soul.

The outer search therefore continued for centuries.

---

## **3. Bhakti Had Emotion — But Not Knowledge**

There was no shortage of love or faith on the path of Bhakti.

People:

- Worshipped for hours.
- Cried while calling out to God.
- Performed difficult austerities.
- Sometimes even renounced their homes and families.

But the book presents an important distinction:

**“Union does not happen merely by calling out; it happens through recognition.”**

In other words:

**Bhakti was the soul's longing.**

**Knowledge is the soul's awakening.**

---

## **4. Example — A Thirsty Person and the Ocean**

Imagine a person standing beside the ocean, shouting:

**“Water! Water! I need water!”**

People around him say:

**“But you are standing before such a vast ocean!”**

He replies:

**“Yes, but this water is not fit for drinking.”**

The book uses this as a metaphor for human life.

The world contains:



- Wealth
- Material resources
- Entertainment
- Scientific advancement

Yet the soul can still remain thirsty.

Why?

Because the soul is searching for something different:

- **Peace**
- **Love**
- **Truth**
- **Experience of the Supreme**

And according to the book, these are attained through **spiritual knowledge**.

---

## 5. The Mistake of Searching for God Outside

Human beings searched for God in:

- Stones
- Idols
- Rivers
- Mountains
- The sky

But the spiritual teaching presented in the book says:

**“I am neither a stone nor nature. I am the incorporeal Supreme Father, the Point of Light.”**

The soul needs to understand:

**“I too am a soul, and the Supreme Soul is also a Being of Light.”**

Only then, according to the book, can true Yoga become established.

**Murli Quote**

**“The soul and the Supreme Soul are both like stars. One is the Father and the other is the child.”**

— Morning Murli

---

## 6. Why Was Bhakti Necessary?

This raises an important question:

**If knowledge was ultimately necessary, why was Bhakti needed at all?**

The book explains that Bhakti had a purpose.

Bhakti:

- Makes the soul humble.
- Helps reduce ego.
- Turns the soul toward God.
- Creates love within the soul.
- Teaches the soul to call out to the Supreme.

And when Bhakti reaches its peak, the soul becomes ready to receive **knowledge**.

Thus the journey is presented as:



**Bhakti → Longing → Search → Recognition → Knowledge**

---

## **7. The Fruit of Bhakti — The Arrival of the Supreme Soul**

The book presents the message:

**“I Myself come as the fruit of Bhakti.”**

When:

- Sin increases.
- Peacelessness increases.
- Religion declines.
- Souls become unhappy.

the Supreme Soul comes.

But He does not come merely to perform miracles.

He comes to **remind souls of their forgotten identity.**

**Murli Quote**

**“I come to make the impure world pure.”**

— Sakar Murli

---

## **8. Kaliyug — Outer Brilliance, Inner Emptiness**

Today, human beings possess:

- Large houses.
- Money.
- Advanced technology.
- Entertainment.

Yet many still experience:

- Sleeplessness.
- Lack of peace.
- Lack of contentment.

The book asks us to look beyond material progress and recognize the condition of the soul.

After thousands of years of Bhakti, the soul is no longer simply seeking rituals.

**It is seeking truth.**

---

## **9. Story — The Musk Deer**

A deer once began searching for a beautiful fragrance.

It ran through forests and mountains, searching in every direction.

It continued searching until it became exhausted.

Eventually, it discovered that the fragrance it had been searching for was actually coming from **its own navel.**

The book compares this with the soul's search for peace.

The soul kept searching outside for:

- Peace
- Happiness
- Fulfilment



while the source of its spiritual experience was connected to its own inner consciousness.  
And the Supreme Soul continued calling:  
**“O child, recognize yourself.”**

---

### **10. The Silent Call of the Supreme Soul**

The Supreme Soul does not force anyone.

The message is given with love:

**“Children, awaken now.**

**You do not belong to this world; you are residents of Shantidham.”**

But the soul is deeply involved in:

- Relationships
- Body consciousness
- Attachments
- Old habits

Therefore, it may not immediately recognize the spiritual call.

---

### **11. God Is Present — Yet Why Is He Not Recognized?**

This is presented as one of the greatest ironies of Kaliyug.

For centuries, the soul has been saying:

**“O God, please come.”**

Yet when the Supreme Soul comes, human beings may not recognize Him.

Why?

Because people have created their own ideas about what God should look like.

They may imagine that God will:

- Descend dramatically from the sky.
- Perform spectacular miracles.
- Bring the dead back to life.

But the book presents a different understanding:

**The Supreme Soul transforms the soul through knowledge.**

The message is:

**“I have come to make you a king, not to show you miracles.”**

**Murli Quote**

**“I come in an ordinary body, and therefore human beings are unable to recognize Me.”**

— Sakar Murli

---

### **12. From Bhakti to Knowledge**

This is the central turning point of the chapter.

**In Bhakti:**

The soul asks:

**“O God, where are You?”**

**In Knowledge:**

The Supreme Soul answers:



**“I am here, and you are My child.”**

Thus:

**Bhakti = the soul's call**

**Knowledge = the soul's awakening**

The search that had continued for centuries now begins moving toward **recognition and remembrance**.

---

### **13. Shayari**

**“I searched for You in temples,  
I called out to You in mosques,  
Everywhere I looked for Your support.  
But when I recognized myself as a soul,  
I discovered — You were always beyond everything.”**

---

### **14. Chapter 3 — Summary**

The central messages of this chapter are:

- The soul searched for God for **2,500 years**.
  - Bhakti spread through different cultures and traditions.
  - Human beings searched for God primarily through external means.
  - Bhakti contained tremendous love and faith, but the book emphasizes the absence of correct spiritual recognition.
  - The soul forgot that it was a soul and became identified with the body.
  - Material abundance cannot by itself satisfy the soul's deeper longing.
  - The soul is searching for **peace, love, truth, and the experience of the Supreme**.
  - Bhakti prepares the soul for knowledge.
  - The Supreme Soul comes to give spiritual knowledge and remind souls of their true identity.
  - The journey therefore moves from **Bhakti to Knowledge**.
- 

### **Reflection — Ask Yourself**

Sit quietly and ask:

1. **Am I still searching for God outside myself?**
  2. **Have I personally experienced myself as a soul?**
  3. **Is my Bhakti bringing me closer to the Supreme Soul?**
  4. **Am I able to hear the inner call of the Supreme?**
- 

### **Amrit Vela Practice**

Sit peacefully and experience:

**“I am a Point of Light, a soul...**

**The Supreme Soul is my Father...**

**I am His child...**

**For centuries I was searching for Him...**



**Now He has given me my true identity...**

**My search is coming to an end..."**

Remain in this awareness for a few minutes and allow yourself to experience **peace, belonging, and closeness to the Supreme.**

---

❀ **Chapter 3 — Core Message**

**"For 2,500 years the soul searched outside.**

**The moment it recognized itself, it began to hear the call from within."**

.....

## **CHAPTER 4**

### **When Does the Fruit of Bhakti Come?**

#### **Introduction**

For thousands of years, souls have been calling out to God.

Sometimes through prayer, sometimes through tears, sometimes through worship and sometimes through intense devotion.

But an important question remains:

**When does the fruit of all this Bhakti actually come?**

According to the book, Bhakti follows a simple spiritual principle:

**First the call — then the response.**

Just as:

- A seed is planted first, and fruit comes later.
- A student studies first, and the result comes after the examination.

In the same way:

**First the soul calls out to God.**

**Then, at the appropriate time, God responds.**

---

#### **1. The Fruit of 2,500 Years of Bhakti**

The book describes the long journey of Bhakti as a journey of searching.

For approximately 2,500 years, souls have called:

**"O God, come and give us peace."**

That call reaches its culmination during the **Confluence Age**, when the Supreme Soul is described as coming and giving spiritual knowledge.

Therefore, the book presents the arrival of the Supreme Soul as:

**The fruit of 2,500 years of Bhakti.**

**Murli Quote**

**"The Father Himself comes to give the fruit of Bhakti."**

— Sakar Murli

---

#### **2. When Does Bhakti Reach Its Final Stage?**

The book describes the final stage of Bhakti as a time when:



- Sorrow has increased greatly.
- Peacelessness is widespread.
- Human beings have become tired.
- Even scientific progress cannot provide complete peace.
- Religion has increasingly become associated with rituals.

At this stage, the soul begins to call from deep within:

**“O God, please come now...”**

This is described as the point at which Bhakti reaches its **climax**.

---

### **3. The Example of an Examination**

Imagine a school.

Students study throughout the year.

They read books, attend classes and prepare themselves.

But eventually, the final examination arrives.

At that time, the teacher comes and says:

**“Now is the time for the examination. Bring into your life whatever you have learned.”**

The book compares this with the spiritual journey.

#### **Dwaparyug and Kaliyug**

These represent the period of **Bhakti and searching**.

#### **Sangamyug**

This is described as the time of **spiritual examination and transformation**.

The Supreme Soul comes to give the souls their final spiritual education.

---

### **4. Why Is Bhakti No Longer Enough?**

The book then makes an important transition.

After thousands of years of Bhakti, simply performing rituals is no longer presented as sufficient.

The soul now needs:

#### **1. Soul-consciousness**

Understanding:

**“I am a soul, not this body.”**

#### **2. Rajyoga**

Connecting the soul with the Supreme Soul through remembrance.

#### **3. Purity**

Removing the influence of negative tendencies and vices.

#### **4. Vairagya — Detachment**

Developing freedom from unnecessary attachment to the temporary world.

#### **5. Remembrance of the Supreme Soul**

Keeping the Supreme Father in one's awareness.

The book summarizes this message as:

**“Remember Me and become pure.”**

---



## 5. What Is the Real Fruit of Bhakti?

Many people may think:

“The fruit of Bhakti is wealth.”

Others may think:

“It is success.”

Some may believe:

“It is the fulfilment of desires.”

But the book presents a deeper answer.

**The greatest fruit of Bhakti is:**

**Recognition of the Supreme Soul and Self-Knowledge.**

Why?

Because:

- Wealth remains behind.
- The physical body is eventually left behind.
- Worldly relationships change.
- Material possessions do not accompany the soul.

But **spiritual knowledge becomes part of the soul's transformation.**

---

## 6. From Prayer to Transformation

The book therefore asks us to look at Bhakti differently.

Prayer should not remain merely:

“God, solve my problem.”

Instead, the soul begins asking:

**“God, transform me.”**

This is a major shift.

**Earlier:**

**“Give me something.”**

**Now:**

**“Make me worthy.”**

This is where Bhakti begins moving toward **knowledge, Yoga and spiritual transformation.**

---

## 7. Knowledge Gives the Soul Direction

The book explains that knowledge shows the soul the correct path.

But knowledge alone is not enough.

A person may know everything intellectually but still lack the inner power to apply it.

The book compares this to a mobile phone.

A mobile may contain excellent applications, but without charging, it cannot function properly.

Similarly:

**Knowledge gives direction.**

**Remembrance gives power.**



The book therefore emphasizes that the soul receives strength through remembrance of the Supreme Soul.

### **Murli Quote**

**“Through remembrance, the soul becomes powerful.”**

— Avyakt Mahavakya

---

## **8. The Arrival of the Supreme Soul**

The central message of this chapter is that the long wait of Bhakti eventually reaches its answer.

For thousands of years the soul said:

**“God, where are You?”**

And now the answer comes:

**“I have come.”**

The book describes the present Confluence Age as the time when the Supreme Soul gives souls:

- Knowledge
- Recognition
- Rajyoga
- Purity
- Vairagya
- Preparation for the return journey

Thus the complete journey becomes:

**Bhakti → Knowledge → Vairagya → Preparation for Homecoming**

---

## **9. A Beautiful Spiritual Turning Point**

The book's journey can be understood through four questions.

**During Bhakti:**

**“Where is God?”**

**Through Knowledge:**

**“Who am I?”**

**Through Rajyoga:**

**“How do I connect with God?”**

**Through Vairagya:**

**“What should I leave behind?”**

And finally:

**Homecoming:**

**“How do I return to my original home?”**

This becomes the foundation for the next parts of the book.

---

## **10. Shayari**

**“For centuries we searched for the One among stones,  
Today He stands before us — yet we fail to recognize Him.**



**The search was never outside alone;  
It was the awakening of the soul within.”**

---

## **11. Chapter 4 — Summary**

The chapter's central messages are:

- Bhakti follows the principle of **first calling, then receiving the response**.
- The book describes the **2,500-year journey of Bhakti** as culminating in the arrival of the Supreme Soul during the Confluence Age.
- Bhakti reaches its final stage when sorrow and peacelessness become intense.
- At this point, the soul begins seeking a deeper answer.
- Mere ritual is no longer sufficient.
- The soul needs **Self-Knowledge, Rajyoga, purity, Vairagya and remembrance**.
- The true fruit of Bhakti is described as **recognition of the Supreme Soul and Self-Knowledge**, rather than material fulfilment.
- Knowledge gives the soul direction, while remembrance gives it spiritual strength.
- The overall journey becomes:

**Bhakti → Knowledge → Vairagya → Homecoming**

---

## **Reflection — Ask Yourself**

Take a few quiet moments and ask:

1. **What am I actually seeking through my Bhakti?**
  2. **Have I recognized the Supreme Soul correctly?**
  3. **Is my Bhakti transforming my thoughts and actions?**
  4. **Am I ready to move from merely asking God for things to allowing God to transform me?**
- 

## **Amrit Vela Practice**

Sit quietly and experience:

**“I am a soul...**

**My Supreme Father has come to awaken me...**

**For centuries I was searching for Him...**

**Now I have received the knowledge of who I am...**

**I remember Him...**

**I am becoming pure and powerful...**

**I am preparing for my journey back home...”**

Remain in this awareness for a few minutes.

---

## **✿ Chapter 4 — Core Message**

**“The deepest fruit of Bhakti is not getting something from God; it is recognizing God, recognizing the self, and allowing that recognition to transform the soul.”**

.....



# PART II

## KNOWLEDGE —

## THE DIVINE

## RECOGNITION





## **CHAPTER 5**

### **Sangamyug — The Shortest but Most Precious Age**

#### **Introduction**

The journey of the soul has passed through:

**Satyug → Tretayug → Dwaparyug → Kaliyug**

Satyug was the age of complete purity and happiness.

Tretayug brought a slight reduction in spiritual power.

Dwaparyug marked the beginning of Bhakti.

Kaliyug brought the greatest level of sorrow, peacelessness, fear, disease, and body-consciousness.

And then comes:

**Sangamyug — the Confluence Age**

This is the meeting point between the **old world and the new world**.

It is the time when the Supreme Soul comes to awaken the souls and prepare them for transformation.

---

#### **1. The Most Valuable Time**

According to the book, Sangamyug is the **shortest age in the 5,000-year cycle**, yet it is described as the most valuable.

Why?

Because this is the time when:

- The soul meets the Supreme Soul.
- Spiritual knowledge is received.
- Past karmic accounts are settled.
- New elevated sanskars are created.
- The foundation of the future Satyug is prepared.

Therefore, the book describes Sangamyug as:

- **A diamond-like age**
- **Purushottam Sangamyug**
- **The benevolent age**

---

#### **2. Why Is Sangamyug So Special?**

Imagine a bridge connecting two shores.

One shore represents the **old world**.

The other represents the **new world**.

The bridge is small compared with the two shores, but without the bridge, one cannot travel from one side to the other.

Similarly, Sangamyug connects:

**Kaliyug → Satyug**

It is the period of transformation.

The soul moves from:



**Impurity → Purity**

**Body-consciousness → Soul-consciousness**

**Bhakti → Knowledge**

**Peacelessness → Peace**

**Old sanskars → Elevated sanskars**

---

### **3. The Story — A Lamp in the Dark Night**

Imagine a village completely covered in darkness.

People are trying to find their way, but nobody can see the path.

Suddenly, someone arrives carrying a lamp.

The darkness does not disappear because the villagers argue about it.

The lamp simply provides light, and gradually the path becomes visible.

The book compares this with the present spiritual period:

**Kaliyug = Darkness**

**Sangamyug = The lamp of spiritual knowledge**

The Supreme Soul brings knowledge that shows the soul the way forward.

---

### **4. Why Does the Supreme Soul Come Now?**

A natural question arises:

**Why does the Supreme Soul come during Sangamyug and not during Satyug?**

According to the book, during Satyug souls are already pure, happy and elevated.

There is no need for the Supreme Soul to come and teach them how to become pure.

But when the world becomes **Tamopradhan**, souls become weak and forget their original identity.

At that point, they need:

- Knowledge
- Recognition
- Purity
- Yoga
- Power

Therefore, the Supreme Soul comes at the **Confluence Age**.

---

### **5. The Identity of the Supreme Soul**

The book presents a clear introduction:

**Shiva is the Supreme Soul.**

The word **Shiva** is explained as meaning:

- Benevolent
- The One who always does good
- The Remover of sorrow
- The Purifier

The book describes Shiva as:

**The incorporeal Supreme Father, the Point of Light.**

He does not pass through the cycle of birth and death and remains eternally pure.



### **Murli Quote**

**“Shiva is the One incorporeal Supreme Father, the Supreme Soul.”**

— Sakar Murli

---

### **6. Why Does the Supreme Soul Take a Body?**

Another important question is:

**If the Supreme Soul is incorporeal, how does He give knowledge to human beings?**

The book gives two simple examples.

#### **A Teacher**

A teacher enters a classroom to teach students.

#### **A Doctor**

A doctor comes to a hospital to treat patients.

Similarly, the Supreme Soul uses a physical body as a medium through which spiritual knowledge can be given.

The book emphasizes that the Supreme Soul does **not** take birth in the same way as human beings.

Instead, He enters an ordinary human body.

**“I enter an ordinary body.”**

---

### **7. Knowledge Through Brahma Baba**

According to the book's spiritual framework, Supreme Soul Shiva gives knowledge through the body of **Brahma Baba**.

Therefore, the expression is:

**“Shiv Baba is speaking through Brahma.”**

The book presents this not as a physical miracle but as the medium through which spiritual knowledge is communicated.

---

### **8. Sangamyug — The Time of Transformation**

Sangamyug is not simply another period in the cycle.

It is described as the period when the soul receives the opportunity to **change its destiny through spiritual effort**.

The book identifies several important processes:

#### **1. Knowledge**

The soul understands its true identity.

#### **2. Rajyoga**

The soul develops a connection with the Supreme Soul through remembrance.

#### **3. Purity**

Old negative sanskars are gradually removed.

#### **4. Elevated actions**

The soul begins performing actions with greater awareness.

#### **5. Preparation for the New World**

The soul prepares itself for the coming Satyug.

---



## 9. The Five-Step Practice

The book gives a simple practical approach:

### 1. Consider yourself a soul

Repeat:

**“I am a soul.”**

### 2. Remember the Supreme Soul

Experience:

**“My Supreme Father Shiva is with me.”**

### 3. Become detached from the world

Fulfil your relationships and responsibilities, but do not become trapped in attachment.

### 4. Become pure

Gradually reduce the influence of vices.

### 5. Serve others

Share spiritual understanding and help others awaken.

---

## 10. Time Is Extremely Valuable

The book gives particular importance to the value of time during Sangamyug.

This is the period when:

- Destiny is created.
- Sanskars are transformed.
- The soul connects with the Supreme Soul.
- The future is prepared.

Therefore, the message is:

**“Do not waste even a second.”**

### Murli Quote

**“Every second of Sangamyug is worth millions.”**

— Avyakt Mahavakya

This is why the book encourages souls to use their time in:

- Remembrance
- Self-transformation
- Service
- Purity
- Spiritual study

---

## 11. The Drama Repeats

The book describes the world cycle as an **eternal Drama**.

The sequence is:

**Satyug → Tretayug → Dwaparyug → Kaliyug → Sangamyug → Satyug**

Just as:

- The hands of a clock return to the same position.
- Seasons repeat.
- Day follows night and night follows day.

the world cycle is also described as repeating.



What happens now has happened before and will happen again in the cycle described by the book.

---

## 12. Is Everything Already Predetermined?

The book raises a deeper question:

**If the Drama is fixed, is personal effort meaningless?**

The answer given is **no**.

The book uses the example of a recorded film.

A film may already be recorded, but while watching it, every scene still has to be played.

Similarly, the soul must continue making **purusharth** — **spiritual effort**.

Effort is important because it determines the quality of the soul's present state and its preparation for the future.

---

## 13. What Is the Purpose of This Final Stage?

The book explains that the soul has spent thousands of years experiencing:

- Birth and death
- Happiness and sorrow
- Gain and loss
- Meeting and separation

Now the soul is tired.

It needs:

- Peace
- Rest
- Spiritual power
- The support of the Supreme Soul

Therefore, the message becomes:

**“Remember Me and come home.”**

---

## 14. Preparing for the New World

Sangamyug is therefore also described as the **preparation period for Satyug**.

The soul must develop:

- Purity
- Peace
- Love
- Truth
- Self-control
- Soul-consciousness
- Detachment
- Divine sanskars

The book describes this as preparing oneself to become worthy of the **new world**.

---

## 15. A Powerful Analogy — The Bridge

Imagine two cities separated by a river.



One city represents:

**The old world**

The other represents:

**The new world**

The bridge between them represents:

**Sangamyug**

Without crossing the bridge, one remains on the old side.

Similarly, according to the book, the soul must use this special period to transform itself.

---

## 16. Murli Message

The book gives this central message:

**“It is in Sangamyug that the Father comes and makes the children masters of Heaven.”**

— Sakar Murli

This is presented as the unique significance of Sangamyug.

---

## 17. Chapter 5 — Summary

The main teachings are:

- Sangamyug is the **confluence between the old and new worlds**.
- It is described as the **shortest but most valuable age** in the 5,000-year cycle.
- The Supreme Soul comes during this period to awaken souls.
- Shiva is described as the **incorporeal Supreme Father, the Supreme Soul**.
- The Supreme Soul gives knowledge through **Brahma Baba's body**, according to the book's spiritual framework.
- Sangamyug is the period of **transformation**.
- The soul receives knowledge, learns Rajyoga and develops purity.
- Time during Sangamyug is considered extremely valuable.
- The soul must make **purusharth**, even within the framework of the predetermined Drama.
- The ultimate purpose is to prepare the soul for **homecoming and the new world**.

---

## Reflection — Ask Yourself

Sit quietly and ask:

1. **Do I understand the value of Sangamyug?**
2. **Am I using my time for self-transformation?**
3. **Am I becoming more soul-conscious?**
4. **Am I developing purity, peace and elevated sanskars?**
5. **Am I preparing myself for the journey back home?**

---

## Amrit Vela Practice

Sit peacefully and visualize:

**“I am a Point-of-Light soul...**

**My Supreme Father Shiva is in front of me...**



His rays of peace and purity are reaching me...

I am becoming peaceful...

I am becoming pure...

I am becoming powerful...

I am preparing myself for the new world..."

Remain in this awareness for a few minutes and experience the feeling of **peace and spiritual strength**.

---

❀ **Chapter 5 — Core Message**

**"Sangamyug is short, but its opportunity is immense: this is the time to know the self, recognize the Supreme Soul, transform the sanskars, and prepare for the new world."**

.....

## **CHAPTER 6**

### **"I Am a Soul" — The First Lesson of Knowledge**

#### **Introduction**

The greatest question in the world is:

**"Who am I?"**

Human beings have made tremendous progress in science. We have explored the earth, reached the moon and studied distant planets.

Yet, according to the book, there is one thing we have forgotten:

**We have forgotten ourselves.**

When the Supreme Soul comes during Sangamyug, the very first lesson He gives is:

**"You are not the body; you are a soul."**

This is presented as the beginning of spiritual awakening.

---

#### **1. "I Am Not This Body"**

Most of the time, we introduce ourselves through the body:

- "I am a man."
- "I am a woman."
- "I am a doctor."
- "I am a teacher."
- "I am someone's husband or wife."
- "I am someone's son or daughter."

But these are identities connected with the **body and its relationships**.

The book asks us to go deeper.

**Who is the one saying "I"?**

The answer given is:

**"I am a soul."**

The body is the instrument through which the soul performs its role.



---

## 2. Deha-Abhimaan — Body Consciousness

When a person considers the body to be the self, the book calls this:

### **Deha-Abhimaan — Body Consciousness**

Today, a person may think:

“I am this body.”

“This is my name.”

“This is my position.”

“These are my relationships.”

“This is my property.”

Because of this identification, many forms of sorrow arise.

For example:

- Someone insults the body or its identity → we feel hurt.
- Illness affects the body → we become afraid.
- A relationship breaks → we feel emotionally shattered.
- The body ages → we become anxious.
- We think about death → fear arises.

According to the book, the deeper reason is that we have forgotten our identity as a soul.

---

## 3. Atma-Abhimaan — Soul Consciousness

The opposite of body consciousness is:

### **Atma-Abhimaan — Soul Consciousness**

It means:

**“I am not this body. I am a conscious soul.”**

The body is like a **costume**.

The soul remains the same while:

- The body changes.
- The name changes.
- The role changes.
- Relationships change.

But the soul continues its journey.

### **Murli Quote**

**“The soul is imperishable; the body is perishable.”**

— Morning Murli

---

## 4. What Is the Soul?

The book describes the soul as:

- A subtle **Point of Light**
- A conscious energy
- Imperishable
- The driver of the body

The body itself does not possess independent consciousness.

Just as a machine requires energy to function, the body requires the soul.



The soul is therefore described as the **living force** behind the body.

---

### **5. What Happens When the Soul Leaves the Body?**

The book gives a simple observation.

When the soul leaves the body:

- The eyes remain, but they cannot see.
- The ears remain, but they cannot hear.
- The heart remains, but there is no conscious experience.

The physical organs are still present, but the conscious being who used them is no longer there.

Therefore, the book explains that the real power behind the body is the **soul**.

---

### **6. The Seven Original Qualities of the Soul**

According to the book, the soul's original nature is:

#### **1. Peace**

The soul is naturally peaceful.

#### **2. Love**

The soul's original love is pure and unconditional.

#### **3. Happiness**

Happiness is presented as an original quality of the soul.

#### **4. Purity**

The soul is naturally pure.

#### **5. Bliss**

The soul experiences inner spiritual joy.

#### **6. Knowledge**

The soul possesses the capacity for conscious understanding.

#### **7. Power**

The soul is spiritually powerful.

However, the book explains that these qualities have become suppressed because of **body consciousness**.

---

### **7. The Five Vices Begin With Body Consciousness**

The book makes a strong connection between body consciousness and the emergence of the five vices.

When the soul begins identifying itself with the body, five major vices emerge:

1. **Lust**
2. **Anger**
3. **Greed**
4. **Attachment**
5. **Ego**

Then gradually:

- Comparison begins.
- Selfishness increases.



- Sorrow increases.
- Peacelessness increases.

The book therefore describes body consciousness as the **seed of the vices**.

### **Murli Quote**

**“Body consciousness is the seed of all vices.”**

— Avyakt Mahavakya

---

## **8. Example — The Driver and the Car**

Imagine a person driving a car.

The driver knows:

**“I am the driver, and this is my car.”**

He uses the car but does not think:

**“I am the car.”**

Now imagine that the driver completely forgets himself and starts thinking:

**“I am the car.”**

That would obviously be a mistake.

The book uses this example to explain the relationship between:

**Soul = Driver**

**Body = Car**

The soul operates the body, just as the driver operates the vehicle.

The problem begins when the driver forgets that he is the driver and identifies himself with the vehicle.

---

## **9. The Soul as an Actor**

The book also uses another beautiful analogy:

**The world is a stage.**

**The soul is the actor.**

**The body is the costume.**

Every soul has a role to play.

The body changes according to the role, just as an actor changes costumes.

But the actor remains separate from the costume.

Therefore:

**“I am the actor, not the costume.”**

This understanding helps the soul become detached from unnecessary attachment.

---

## **10. Does Soul Consciousness Mean Leaving the World?**

No.

This is an important point.

Soul consciousness does **not** mean abandoning:

- Family
- Work
- Responsibilities
- Society



Instead, it means:

**Live in the world, but do not become trapped in body consciousness.**

You can:

- Perform your duties.
- Maintain relationships.
- Work sincerely.
- Care for your family.

But internally remember:

**“I am a soul, and everyone around me is also a soul.”**

This changes the quality of relationships.

---

### **11. Soul Consciousness Changes Our Response**

Suppose someone criticizes us.

In body consciousness:

“How dare they speak to me like that!”

Anger arises.

In soul consciousness:

“This is another soul playing a role in the Drama. Let me remain peaceful.”

The situation may remain the same.

But **our response changes**.

That is the practical power of soul consciousness.

---

### **12. The Soul and the Supreme Soul**

The book explains that the soul and Supreme Soul are both described as **Points of Light**.

But they are not the same.

The relationship is:

**Supreme Soul = Father**

**Soul = Child**

**Murli Quote**

**“The soul and the Supreme Soul are like stars; one is the Father and the other is the child.”**

— Morning Murli

The soul therefore has a spiritual relationship with the Supreme Soul.

---

### **13. Why Is This Knowledge So Important?**

Because the moment the soul recognizes itself, its perspective begins to change.

Instead of thinking:

“I am this body.”

It begins thinking:

**“I am an eternal soul using this body.”**

Instead of:

“Everything belongs to me.”

It begins understanding:



**“I am temporarily playing my role through this body.”**

Instead of:

“Why is this happening to me?”

It begins asking:

**“What is this situation teaching me?”**

This is the beginning of spiritual maturity.

---

#### **14. A Simple Daily Practice**

The book encourages repeated remembrance:

**Morning**

**“I am a peaceful soul.”**

**During work**

**“I am a soul using this body as my instrument.”**

**During difficult situations**

**“I am a powerful soul. I will remain stable.”**

**Before sleeping**

**“I am a soul. This body is my instrument.”**

Repeated remembrance gradually makes soul consciousness more natural.

---

#### **15. Chapter 6 — Summary**

The central teachings are:

- The first lesson of spiritual knowledge is **“I am a soul.”**
  - The body is temporary; the soul is described as imperishable.
  - **Deha-Abhimaan** means identifying the self with the body.
  - **Atma-Abhimaan** means experiencing oneself as a soul.
  - The soul is described as a Point of Light and the conscious force behind the body.
  - The soul's original qualities are **peace, love, happiness, purity, bliss, knowledge and power.**
  - Body consciousness gives rise to the five vices:  
**lust, anger, greed, attachment and ego.**
  - The soul is like the **driver**, while the body is like the **vehicle.**
  - The soul is the **actor**, and the body is the **costume.**
  - Soul consciousness does not mean leaving the world; it means living in the world while remaining internally detached.
  - The soul and Supreme Soul are described as **Father and child.**
  - Recognizing the self as a soul is presented as the foundation for spiritual transformation.
- 

#### **Reflection — Ask Yourself**

Take a few quiet moments:

1. **Do I really experience myself as a soul?**
2. **How often during the day do I become body-conscious?**
3. **Which of the five vices affects me most strongly?**



4. Can I remain peaceful when someone criticizes me?
5. Can I see others as souls rather than only through their roles and relationships?

---

### Amrit Vela Practice

Sit quietly.

Take your attention away from the body and gently experience:

**“I am a tiny Point of Light...**

**I am a peaceful soul...**

**This body is my instrument...**

**I am separate from the body...**

**My original nature is peace...**

**My original nature is love...**

**My Supreme Father Shiva is with me...**

**His power is filling me...”**

Remain in this awareness for a few minutes.

---

### ❀ Chapter 6 — Core Message

**“The moment I remember ‘I am a soul,’ I begin to move from body consciousness to soul consciousness — and the journey of true transformation begins.”**

.....

## CHAPTER 7

### The Beginningless, Imperishable Drama of 5,000 Years

#### Introduction

Many questions arise in the human mind:

- Why does the world exist?
- Why do we repeatedly experience happiness and sorrow?
- Why do we take birth again and again?
- Why do different situations come into our lives?
- Is everything that happens already decided?
- When will this cycle end?

The spiritual knowledge presented in the book gives a simple answer:

**“This world is an eternal, imperishable Drama.”**

According to the book, this is not an event that suddenly began at some point. It is described as a **beginningless and predetermined World Drama that repeats exactly.**

---

#### 1. The World Is a Stage

Imagine an enormous theatre.

There are:

- Millions of actors



- Countless scenes
- Different costumes
- Happiness
- Sorrow
- Relationships
- Meetings
- Separations
- Success
- Challenges

Every actor has a role.

Similarly, the book describes:

**The world = the stage**

**The soul = the actor**

**The body = the costume**

Every soul comes onto the stage and performs its role.

---

## 2. The Four Yugas

The Drama moves through four major ages:

### 1. Satyug — Golden Age

The age of:

- Purity
- Peace
- Happiness
- Prosperity

### 2. Tretayug — Silver Age

Happiness and purity continue, but spiritual perfection decreases.

### 3. Dwaparyug — Copper Age

The soul begins becoming body-conscious.

Bhakti begins.

### 4. Kaliyug — Iron Age

This is described as the period of greatest:

- Peacelessness
- Sorrow
- Fear
- Violence
- Disease
- Body consciousness

Then comes:

### Sangamyug — Confluence Age

The transition between Kaliyug and the next Satyug.

This is the period of spiritual transformation and preparation for the new world.

---

## 3. The 5,000-Year Cycle



The book presents the complete cycle as:

**Satyug → Tretayug → Dwaparyug → Kaliyug → Sangamyug → Satyug**

The cycle then repeats.

#### **Murli Quote**

**“This is a beginningless, already-created Drama that repeats exactly.”**

— Sakar Murli

According to this framework, the Drama does not move randomly.

It follows its predetermined sequence.

---

#### **4. Is the Drama Already Fixed?**

This is one of the most interesting questions in the chapter.

If everything is predetermined, then:

**“What is the value of my effort?”**

The book answers that the Drama being fixed does **not** mean that effort is meaningless.

Rather:

**Our effort is itself part of the Drama.**

The book uses the example of a recorded film.

A film is already recorded.

But how was the recording created?

Because the actors actually performed those scenes.

Similarly:

- The Drama is predetermined.
- Our actions and efforts are also part of that Drama.
- Therefore, **purusharth — spiritual effort — remains important.**

---

#### **5. Story — The Recorded Play**

Imagine a person watching a recorded play for the first time.

He becomes surprised:

**“Everything is happening right now!”**

The director smiles and says:

**“It has already been recorded.”**

The person then understands that although the scenes appear to be happening in the present, they have already been performed.

The book uses this as an analogy for the World Drama.

Every scene unfolds in its predetermined sequence.

---

#### **6. The Science of Rebirth**

According to the book, the soul does not take only one birth.

The soul experiences multiple births.

During these births:

- The body changes.
- The family changes.
- Relationships change.



- Circumstances change.
- The soul plays different roles.

The same soul may experience being:

- Rich
- Poor
- Male
- Female
- Powerful
- Ordinary

These changing experiences are presented as different parts of the soul's Drama.

---

### **7. The Soul Changes Bodies**

The book compares the process with changing clothes.

A person removes one outfit and puts on another.

Similarly, the soul leaves one body and takes another.

**Body = Costume**

**Soul = Actor**

The costume changes.

The actor continues.

This understanding is presented as a way to reduce excessive attachment to the temporary physical identity.

---

### **8. Why Does Every Soul Have a Different Role?**

Look at the world.

No two people have exactly the same:

- Personality
- Experiences
- Relationships
- Circumstances
- Talents
- Life journey

According to the book, this is because:

**Every soul has its own unique part in the Drama.**

One soul may play the role of:

- Parent
- Child
- Teacher
- Doctor
- Leader
- Farmer
- Artist

Another soul may play an entirely different role.

Every role contributes to the larger Drama.



---

## 9. Can We Change Someone Else's Role?

The book encourages us to understand that every soul has its own part.

Therefore, instead of constantly trying to control others, we should focus on our own role.

Ask:

**“Am I performing my role well?”**

This changes our approach to relationships.

Instead of:

“Why is this person behaving like this?”

we can think:

**“What is my role in this situation?”**

That shift can bring greater stability.

---

## 10. Why Do Happiness and Sorrow Alternate?

The Drama contains different experiences.

The book describes:

**Satyug**

Predominantly happiness.

**Tretayug**

Happiness remains, but perfection decreases.

**Dwaparyug**

Bhakti begins and sorrow gradually enters.

**Kaliyug**

Sorrow reaches its peak.

**Sangamyug**

The soul receives knowledge and prepares for transformation.

Thus the Drama contains a complete range of experiences.

---

## 11. The Drama Is Not Designed to Create Fear

Understanding the Drama is not meant to make the soul passive.

Quite the opposite.

The book emphasizes:

**“Perform elevated purusharth.”**

Even if the Drama is predetermined, our present effort is still important.

We should therefore:

- Study spiritual knowledge.
  - Practise soul consciousness.
  - Remember the Supreme Soul.
  - Develop purity.
  - Serve others.
  - Improve our sanskars.
-



## 12. The Benefit of Understanding the Drama

When a difficult situation comes, a person may normally think:

“Why is this happening only to me?”

Understanding the Drama can create another perspective:

**“This is a scene in the Drama. Let me perform my role with stability.”**

The situation may not immediately change.

But the **way we experience it can change**.

This is one of the practical benefits of understanding the Drama.

---

## 13. A Deeper Understanding of Relationships

Relationships are also part of the Drama.

A person who is very close to us today may have a different relationship with us in another birth.

Therefore, the book encourages us to maintain relationships with:

- Love
- Respect
- Understanding

but without excessive attachment.

**Love should remain; unnecessary attachment should reduce.**

---

## 14. The Drama and Detachment

Understanding the Drama gradually creates **Vairagya — detachment**.

Detachment does not mean:

“I don't care about anyone.”

Instead, it means:

**“I care, but I understand that everything is temporary.”**

We fulfil our responsibilities while remaining internally stable.

The book compares this to a **lotus flower**:

The lotus lives in water, but water does not cling to it.

Similarly:

**Live in the world, but do not allow the world to live inside you.**

---

## 15. Murli Message

The book summarizes the relationship between the soul and Drama:

**“You souls are actors, and this world is a Drama.”**

— Sakar Murli

This is the central perspective of the chapter.

---

## 16. Chapter 7 — Summary

The main teachings are:

- The world is described as an **eternal, beginningless Drama**.
- The complete cycle is described as **5,000 years**.



- The four main ages are:  
**Satyug, Tretayug, Dwaparyug and Kaliyug.**
- Sangamyug is the transition between the old and new worlds.
- The world is compared with a stage.
- The soul is the actor.
- The body is the costume.
- The soul takes different bodies and plays different roles.
- Each soul has a unique part.
- The Drama is described as predetermined and repeating exactly.
- This does **not** make purusharth meaningless; effort itself is part of the Drama.
- Understanding the Drama can help the soul remain stable during difficult situations.
- Knowledge of the Drama supports **detachment without abandoning responsibility.**

---

### Reflection — Ask Yourself

Take a few moments and ask:

1. **Can I see myself as an actor rather than the role I am playing?**
2. **When something goes wrong, can I remember that it is one scene of the Drama?**
3. **Am I focusing on my own role rather than trying to control everyone else's role?**
4. **Can I remain loving without becoming excessively attached?**
5. **Am I making elevated purusharth in the present moment?**

---

### Amrit Vela Practice

Sit quietly and experience:

**“I am a soul...**

**I am an actor in this unlimited Drama...**

**This body is my costume...**

**Every soul has its own unique part...**

**Whatever scene comes before me,**

**I will perform my role with peace and stability...**

**I will remember my Supreme Father...**

**I will continue to make elevated effort...”**

Remain in this awareness for a few minutes.

---

### ❀ Chapter 7 — Core Message

**“The Drama may be predetermined, but the quality with which I perform my role is my present purusharth.”**

.....



## **Chapter 8:** **Paramdham — Our True Home**

### **Introduction**

Every human being has a home where they feel peace, security and belonging. In the same way, the soul also has a true home.

The Supreme Spiritual Knowledge explains that the soul does not originally belong to this physical world. Its real home is **Paramdham**, also called:

- **Shantidham** — Abode of Peace
- **Muktidham** — Abode of Liberation
- **Brahmluk** — World of Light
- **Nirvandham** — Abode of Silence

The physical world is described as the stage where the soul comes to play its part. After completing its role, the soul returns to its original home.

---

### **1. Shantidham — The Soul's Real Home**

Just as a bird returns to its nest at the end of the day, the soul also has a home to which it belongs.

That home is known as **Paramdham or Shantidham**.

According to the book, there is:

- Complete peace
- No sound
- No sorrow
- No physical body
- Only peace and light

The soul comes from there into the physical world to play its part in the World Drama.

#### **Murli Quote**

**“You souls are residents of Paramdham.”**

The physical world may appear to be our permanent home, but according to this spiritual understanding, it is only a temporary place where the soul performs its role.

---

### **2. Where Does the Soul Come From?**

The book explains that **before entering this physical world, every soul resides in Paramdham**.

There:

- The soul remains peaceful.
- There is no birth and death.
- There is no sorrow.
- There is no noise.

When its time comes to play its part in the World Drama, the soul comes into the physical world.

This connects with the understanding from the previous chapter:



**The soul is an actor and the world is a stage.**

The body is the costume through which the soul performs its role.

---

### **3. What Is This World?**

The physical world is **not the permanent residence of the soul**.

The book describes it as:

- A **stage**
- A **field of action (Karmabhoomi)**
- A **place of experience**

Just as an actor completes a play and returns home, the soul also completes its part and eventually returns to Paramdham.

This understanding can create a sense of **Vairagya**—detachment.

Detachment here does not mean abandoning our responsibilities.

It means:

**Live in the world, perform your responsibilities, but remember that this world is not your permanent home.**

---

### **4. What Is Paramdham Like?**

Paramdham is not described as a physical place that can be seen with ordinary eyes.

The book presents it as a **subtle, divine realm**.

According to the description:

- There is deep peace.
- There is golden-red light.
- There is no sound.
- There are no physical bodies.
- There is no sorrow.
- Souls reside there in their **light-point form**.
- The Supreme Soul also resides there.

#### **Murli Quote**

**“In Paramdham, souls reside in the form of points of light.”**

— Morning Murli

The soul is therefore remembered not as a physical personality but as a subtle **point of conscious light**.

---

### **5. Where Does the Supreme Soul Reside?**

The book explains that just as Paramdham is the home of souls, it is also the abode of the **Supreme Soul**.

According to this spiritual teaching, the Supreme Soul:

- Is not omnipresent.
- Is not part of physical nature.
- Does not enter the cycle of birth and death.
- Resides in Paramdham as the **Incorporeal Supreme Father**, a point of divine light.



This is why the book repeatedly uses the term:

**Supreme Father Shiva**

The soul is the child, while the Supreme Soul is the Supreme Father.

---

## **6. Why Is Paramdham Called "Home"?**

Think about a person who has travelled for many years.

They may visit many cities, stay in different places and experience many situations. But eventually they feel:

**"I want to go home."**

Similarly, the book describes the soul's journey through the physical world as a long spiritual journey.

The soul experiences:

**Satyug → Tretayug → Dwaparyug → Kaliyug**

and then reaches the **Confluence Age**, when it receives the knowledge of its true identity and its relationship with the Supreme Soul.

The feeling of returning home therefore becomes a spiritual awakening:

**"I am not merely this body. I am a soul, and my true home is Paramdham."**

---

## **7. The Soul's Journey**

The journey can be understood simply:

**Paramdham**

↓

**Soul enters the physical world**

↓

**Plays its role in the World Drama**

↓

**Takes different bodies and experiences**

↓

**Gradually becomes body-conscious**

↓

**Bhakti begins**

↓

**Supreme Soul gives Knowledge at Sangamyug**

↓

**Self-realisation + Rajyoga + Purity + Vairagya**

↓

**Preparation for Homecoming**

↓

**Return to Paramdham**

This is the spiritual journey described throughout the book.

---

## **8. Why Do We Need Rajyoga?**

Simply knowing that Paramdham is our home is not enough.



The book explains that the soul needs to **experience its original identity and relationship with the Supreme Soul.**

This is where **Rajyoga** becomes important.

The basic practice is:

**“Consider yourself a soul and remember Me.”**

During remembrance, the soul gradually experiences:

- Peace
- Love
- Purity
- Power
- Detachment

The book connects this remembrance with the experience of the soul's original home.

---

## **9. Experiencing the Home Within**

The book gives a beautiful spiritual idea:

When the soul becomes quiet, remembers itself as a point of light and remembers the Supreme Soul, it gradually begins to experience the peace associated with Paramdham.

**Murli Quote**

**“Through remembrance, the soul experiences its home.”**

— Avyakt Mahavakya

**So homecoming begins internally before it becomes the final destination.**

---

## **10. A Small Reflection**

Imagine sitting quietly in Amrit Vela.

Close your eyes if comfortable and gently think:

**I am a peaceful soul.**

**I am a point of divine light.**

**This body is my instrument.**

**I am playing my role in this World Drama.**

**My original home is Paramdham.**

**My Supreme Father Shiva is there.**

**I am connected with Him through remembrance.**

Allow yourself to experience silence rather than merely thinking about it.

---

## **11. The Journey of Homecoming**

The book presents the present time as a period when souls are being prepared for **homecoming**.

For this preparation, the book emphasizes:

- **Self-knowledge**
- **Soul-consciousness**
- **Rajyoga**
- **Purity**
- **Remembrance of the Supreme Soul**



- **Vairagya**
- **Elevated actions**
- **Service**

The purpose is not simply to escape from the world.

It is to **complete one's role with awareness, purity and remembrance.**

---

## **12. A Beautiful Picture of Homecoming**

Imagine the scene:

After a very long journey, the soul becomes detached from the physical body.

It remembers:

**“I am a soul.”**

The soul experiences itself as a **point of light** and moves towards Paramdham.

There is:

- Deep silence
- Golden-red divine light
- Complete peace
- The loving presence of the Supreme Father

After the long journey, the soul reaches its true home once again.

---

## **The Essence of Chapter 8**

The book summarizes the chapter through these key points:

- **The soul's true home is Paramdham.**
- Paramdham is described as a divine world of peace and light.
- The soul comes from there to play its role in this physical world.
- The physical world is a stage and field of action, not the soul's permanent home.
- The Supreme Soul also resides in Paramdham.
- The soul's long journey eventually leads toward homecoming.
- **Self-knowledge, Rajyoga and Vairagya** are presented as necessary preparations for this journey.

### **Thought for Reflection**

**“Am I treating this temporary world as my permanent home?”**

Or can I remember:

**“I am a soul.**

**This world is my stage.**

**Paramdham is my true home.**

**My Supreme Father is Shiva.**

**I have come to play my part—and one day, I will return home.”**

### **Amrit Vela Practice**

At Amrit Vela, sit peacefully and visualise:

**“I am a tiny point of light...**

**I am rising beyond this physical world...**

**I am returning towards the land of peace...**



Paramdham is my home...  
Shiva, my Supreme Father, is with me...  
I am a peaceful, pure and powerful soul.”

---

### Core Message of Chapter 8

We are not bodies searching for peace; we are peaceful souls who have temporarily come into the physical world to play our roles. Our true home is Paramdham, and the journey of Rajyoga is a journey of remembering who we are and preparing for our return home.

.....

## Chapter 9: Knowledge Brings Transformation in Life

### Introduction

Knowledge is not merely something to read or collect.

If knowledge does not bring a change in our life, it remains only words.

According to the book, when the Supreme Soul gives spiritual knowledge, the purpose is not simply to provide information. The purpose is to **transform the soul**.

Because:

- Ignorance is the cause of sorrow.
- Correct knowledge becomes the foundation of happiness.
- When the soul recognises itself, recognises the Supreme Soul and understands the Drama, life begins to change.

### Murli Quote

**“Through knowledge, the eyes of the soul open.”**

— Sakar Murli

---

### 1. The First Transformation Through Knowledge — A Change in Perspective

Before receiving spiritual knowledge, a person may become disturbed by almost every situation:

- Someone says something unpleasant → **sorrow**
- Something goes wrong → **worry**
- A relationship breaks → **disappointment**

But after understanding the Drama, the soul begins to think:

**“This is all a part of the Drama.”**

The circumstances may remain the same, but the **way we see them changes**.

This change in perspective is one of the first transformations brought by knowledge.

---

### 2. From Body-Consciousness to Soul-Consciousness

Earlier, the thoughts may have been:

- “I am this body.”
- “This belongs to me.”



- “I need respect.”
- “People should appreciate me.”

From this body-consciousness arise:

- Ego
- Anger
- Comparison
- Jealousy

But when the soul begins to experience itself as a **point of light**, its perspective gradually changes.

Instead of constantly thinking:

“What did they do to me?”

the soul begins to think:

**“I am a peaceful soul. How should I respond?”**

This is the movement from **Deha-Abhimaan** to **Atma-Abhimaan**.

---

### 3. Knowledge Changes Our Thinking

Knowledge does not necessarily change the external situation immediately.

Rather, it changes the **inner response** to the situation.

For example:

**Earlier:**

Someone criticises me.

**Reaction:**

“Why did they say that? I must answer them.”

**After spiritual understanding:**

**Reflection:**

“I am a soul. Let me remain peaceful. Perhaps this situation is giving me an opportunity to practise patience.”

The event may be the same.

But **the consciousness has changed**.

And when consciousness changes, behaviour gradually changes too.

---

### 4. Knowledge Brings Stability

When a person understands the Drama, every situation does not produce the same emotional reaction.

The soul gradually learns to remain:

- Stable
- Peaceful
- Patient
- Detached
- Powerful

Instead of immediately reacting to every circumstance, the person begins to **pause, understand and respond**.

This is one of the practical expressions of soul-consciousness.



---

## 5. Knowledge and the Transformation of Sanskars

The book explains that knowledge gradually influences our **Sanskars**—our deep habits and tendencies.

Old tendencies such as:

- Anger
- Ego
- Attachment
- Jealousy
- Fear
- Excessive expectations

begin to weaken through spiritual practice.

At the same time, qualities such as:

- Peace
- Patience
- Love
- Contentment
- Stability
- Inner strength

begin to develop.

So knowledge is not complete merely by saying:

**“I am a soul.”**

The real transformation occurs when this awareness begins to appear in our **thoughts, words, actions and relationships**.

---

## 6. Knowledge Changes Relationships

The book explains that as soul-consciousness increases, relationships can become lighter and purer.

Earlier, relationships may involve:

“You must understand me.”

“You must respect me.”

“You should behave according to my expectations.”

These expectations can create conflict.

But with spiritual understanding, the soul gradually learns:

**“I can give peace without demanding it in return.”**

As a result:

- Anger decreases.
  - Expectations reduce.
  - Relationships become lighter.
  - Love becomes purer.
  - Understanding increases.
-



## 7. Knowledge Brings Vairagya Naturally

According to the book, when the soul understands the temporary nature of the physical world, **Vairagya** gradually develops.

This does not mean abandoning one's family, profession or responsibilities.

Rather, it means becoming **internally detached**.

The soul continues to perform its responsibilities but does not allow temporary situations to completely control its consciousness.

The book describes this as becoming:

**Light and detached while performing one's role.**

---

## 8. What Changes Through Knowledge?

The book gives a simple comparison.

**Before:**

- Worry
- Fear
- Anger
- Expectations
- Peacelessness

**After:**

- Peace
- Stability
- Patience
- Contentment
- Inner strength

This is the practical test of spiritual knowledge:

**Is my knowledge changing the way I live?**

---

## 9. The Purpose of the Supreme Soul

According to the book, the Supreme Soul does not come merely to provide information.

The purpose is to make the soul:

- **Deity-like**
- **Pure**
- **Powerful**
- **Worthy of the New World**

**Murli Quote**

**“I have come to transform human beings into Narayan.”**

— Sakar Murli

The transformation therefore begins inside the consciousness of the soul.

---

## 10. Knowledge Must Become Experience

There is a difference between **knowing** something and **experiencing** it.

For example:

You may know:



“I am a peaceful soul.”

But when someone insults you, if you immediately become angry, the knowledge has not yet become stable experience.

Spiritual practice means gradually converting:

**Knowledge → Awareness → Practice → Experience → Sanskar**

This is how knowledge becomes part of life.

---

## **11. Knowledge and Inner Strength**

The book uses a simple analogy:

A mobile phone may have excellent applications, but without charging, it cannot function properly.

Similarly:

**Knowledge shows the soul the path, but the soul also needs power.**

That power comes through **remembrance of the Supreme Soul.**

**Murli Quote**

**“Through remembrance, the soul becomes powerful.”**

— Avyakt Mahavakya

So the journey is not only:

**Knowledge**

but:

**Knowledge + Remembrance = Transformation**

---

## **12. The Final Result of Knowledge**

When knowledge is truly absorbed into life:

- Our face changes.
- Our words change.
- Our relationships change.
- Our thinking changes.
- Our actions change.
- Our lifestyle gradually changes.

And the greatest transformation is:

**The soul begins to recognise itself again.**

---

## **13. Knowledge Makes Us a Source of Peace**

The book asks us to look beyond our own transformation.

A person who becomes peaceful can gradually become a source of peace for others.

The sequence is:

**First transform yourself → then become a source of strength for others.**

Just as a lamp must itself be lit before it can give light to another lamp, the soul first needs to become internally powerful.

---

## **14. A Simple Story**

Imagine two people facing the same difficult situation.



### **Person A**

Immediately reacts:

“Why is this happening to me?”

Anger increases.

Then worry increases.

Then the situation becomes even heavier.

### **Person B**

Pauses and thinks:

“I am a soul. This is a scene in the Drama. Let me remain stable and see what I can learn from this.”

The external situation is the same.

But the **inner experience is different**.

That is the practical power of spiritual knowledge.

---

## **15. The Real Test of Knowledge**

The book invites us to ask:

**“Is knowledge bringing transformation into my life?”**

Not:

“How much knowledge have I read?”

But:

- Am I becoming more peaceful?
- Am I becoming more stable?
- Are my Sanskars changing?
- Am I becoming a giver of peace to others?
- Am I becoming lighter?
- Am I able to remain stable during difficult situations?

These questions make spiritual knowledge practical.

---

## **16. Reflection**

Ask yourself:

- **Is knowledge bringing transformation into my life?**
- **Can I remain stable during difficult situations?**
- **Are my old Sanskars changing?**
- **Am I becoming someone who gives peace to others?**



---

### **Amrit Vela Practice**

Sit quietly and experience:

**“I am a peaceful soul...”**

**The power of the Supreme Soul is filling me...**

**My old Sanskars are changing...**

**I am becoming light, peaceful and powerful...**

**I respond with awareness rather than react...**

**I am becoming a source of peace for others.”**



Gradually, experience **stability, love and inner strength** within yourself.

---

### ❁ Essence of Chapter 9

The central message of this chapter is:

**Knowledge is successful when it transforms life.**

The journey is:

**Knowledge → Soul-consciousness → Change in Perspective → Change in Sanskars  
→ Better Relationships → Inner Stability → Purity → Transformation**

The book presents spiritual knowledge not as something to be stored in the mind, but as something to be **lived**.

#### **Core Message**

**“When I know who I am, whom I belong to, and understand the Drama, my way of thinking changes. When my thinking changes, my actions change. And when my actions change, my life begins to transform.”**

This chapter completes the transition from **understanding spiritual knowledge** to **living spiritual knowledge**.

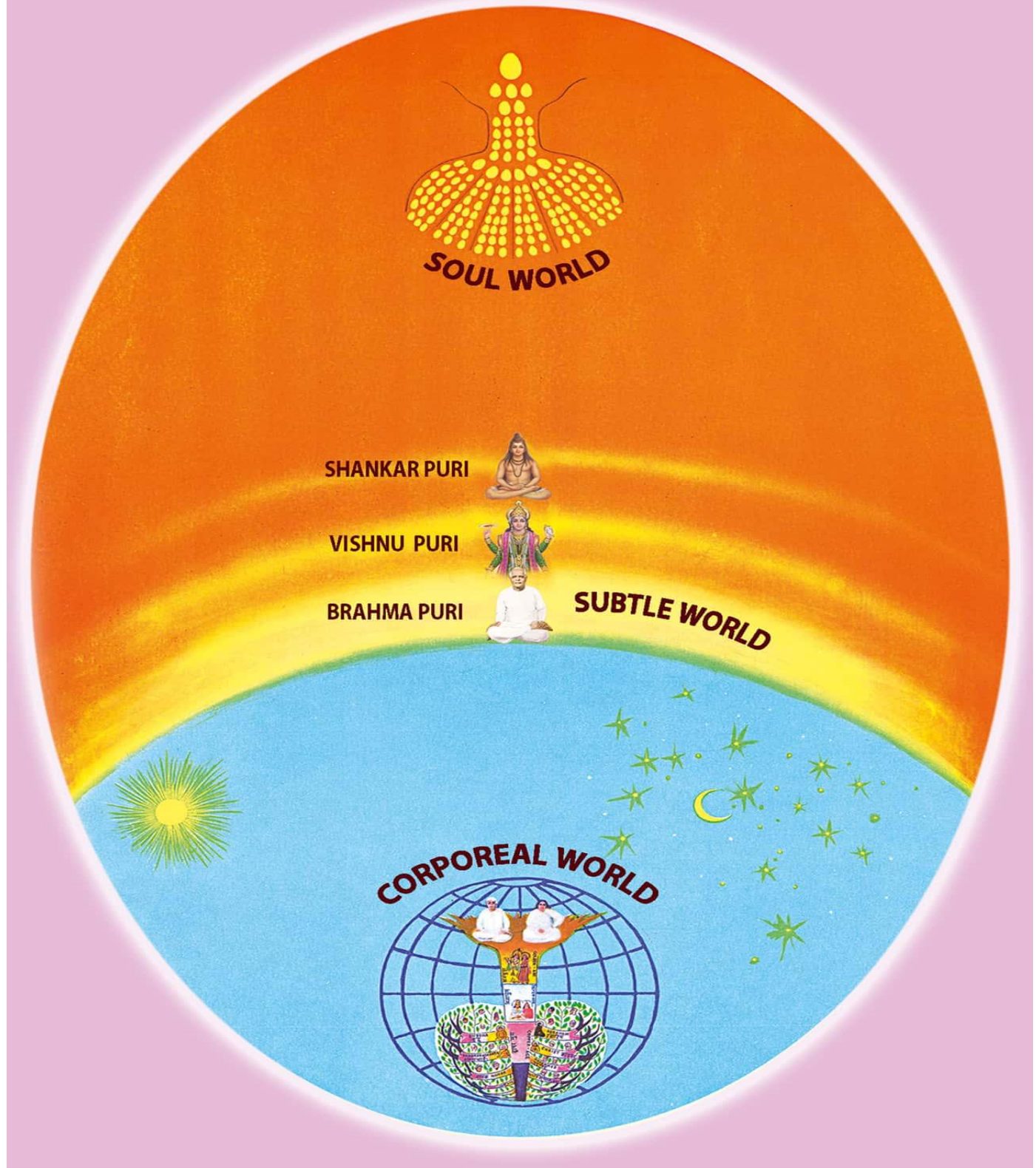
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# **PART III**

## **VAIRAGYA, RAJYOGA & HOMECOMING — THE JOURNEY TO THE NEW WORLD**



# THREE WORLDS





## **Chapter 10:** **Vairagya — Preparation for Homecoming**

### **Introduction**

When a traveller has almost completed a long journey, the mind naturally begins to turn towards home.

The things along the way no longer attract them in the same way, because the destination has become clear.

The book compares this with the soul's journey.

After playing its role in this world for thousands of years, the soul reaches a stage where it begins to feel:

- “I no longer feel satisfied with worldly things.”
- “Nothing in this world is permanent.”
- “Even after having so much, there is still an emptiness.”

The book says this should not necessarily be understood as hopelessness.

It can be the **beginning of Vairagya**—a growing awareness that the soul's real destination lies beyond temporary worldly attachments.

### **Murli Quote**

**“Now withdraw your intellect from the old world.”**

— Sakar Murli

---

### **1. What Is Vairagya?**

Many people understand Vairagya as:

- Leaving the world
- Leaving one's family
- Giving up one's home
- Going into the forest

But according to the spiritual knowledge presented in the book, true Vairagya means:

**“To live in the world while remaining detached from it.”**

That means:

- Perform your actions.
- Maintain your relationships.
- Fulfil your responsibilities.
- But internally remember:

**“All of this is temporary.”**

So Vairagya is **not running away from life**.

It is changing one's inner relationship with life.

---

### **2. Why Is Vairagya Necessary?**

If the soul becomes completely absorbed in worldly attachments, the journey towards its true home becomes difficult.

The book gives the example of a bird.



If heavy stones are tied to a bird's feet, it cannot fly.  
Similarly, the soul becomes weighed down by:

- Attachment
- Body-consciousness
- Desires
- Greed
- Possessiveness

These become a kind of spiritual weight.

#### **Murli Quote**

**“When you become light, you will be able to fly.”**

— Avyakt Mahavakya

---

### **3. Knowledge Naturally Brings Vairagya**

The book explains that Vairagya develops through understanding.

When the soul understands:

- The body is temporary.
- Wealth will remain here.
- Relationships are roles within the Drama.
- The world is constantly changing.

then its inner attachment gradually decreases.

#### **Murli Quote**

**“Vairagya naturally comes through knowledge.”**

— Avyakt Mahavakya

The important point is that Vairagya is not forced.

**Understanding creates detachment naturally.**

---

### **4. Vairagya Is Different from Depression**

The book makes an important distinction between **Udaasi**—sadness or hopelessness—and Vairagya.

#### **Udaasi:**

- Weakens the mind
- Brings disappointment
- Reduces energy

#### **Vairagya:**

- Makes the soul powerful
- Makes the mind lighter
- Connects the soul with the Supreme Soul

Therefore:

**Vairagya is not escape. Vairagya is understanding.**

---

### **5. The Example of a Lotus Flower**

The book gives the beautiful example of the **lotus flower**.

A lotus grows in water, but the water does not make it wet in the same way.



Similarly, the soul should live in the world but remain internally detached.

### **Murli Quote**

**“Become detached and loving like a lotus flower.”**

— Sakar Murli

This means:

**Live in the world — but don't allow the world to live inside you.**

You can fulfil your responsibilities while maintaining an inner connection with the Supreme Soul.

---

## **6. The Story of King Janak**

The book gives the example of **King Janak**.

King Janak possessed:

- A palace
- Wealth
- A kingdom

Yet he remained internally stable and detached.

One day, news came that his palace was on fire.

Everyone around him became disturbed.

But Janak remained calm and said, in essence:

**“That which is perishable will one day come to an end.”**

This illustrates the book's idea of true Vairagya:

**Having responsibilities and possessions, but not allowing them to possess the consciousness.**

---

## **7. Vairagya from Body-Consciousness**

The soul is particularly attached to the physical body.

The book identifies several fears and attachments connected with body-consciousness:

- Pride in beauty
- Fear of illness
- Fear of death

But when the soul deeply understands:

**“I am not the body; I am a soul.”**

the attraction towards the temporary body gradually decreases.

This does not mean neglecting the body.

Rather, it means understanding the body as an **instrument of the soul**.

---

## **8. Vairagya Makes Rajyoga Easier**

If the mind remains heavily involved in worldly concerns, meditation and remembrance can become difficult.

But when the soul becomes:

- Light
- Less attached
- Free from unnecessary mental burdens



- Ready to let go of old grievances

the mind naturally turns more easily towards the Supreme Soul.

### **Murli Quote**

**“The more detached you become, the more loving you become.”**

— Avyakt Mahavakya

---

## **9. Giving Up Something for a Higher Goal**

The book explains this through everyday examples.

A student who wants success may need to give up:

- Laziness
- Excessive comfort

An athlete who wants to succeed needs:

- Discipline
- Control over distractions
- Regular practice

Similarly, if the soul wants to:

- Return to Paramdham
- Develop a relationship with the Supreme Soul
- Become worthy of the New World

then it must gradually loosen its grip on the old world's attachments.

---

## **10. The Mountaineer's Example**

The book gives another illustration.

Imagine a person climbing a high mountain.

Their backpack is filled with unnecessary objects.

As the climb continues, they become exhausted.

The guide tells them:

**“If you want to reach the summit, you must reduce the unnecessary weight.”**

The same principle is applied to the soul.

To move towards the spiritual destination, the soul must gradually reduce the burden of:

- Attachment
- Anger
- Greed
- Ego
- Unnecessary desires

The lighter the soul becomes, the easier the journey becomes.

---

## **11. The Old World Is Moving Towards Change**

According to the book's spiritual framework, the present world represents the concluding stage of the old cycle.

It describes the current period as a time when:

- The role of the old world is reaching completion.
- A period of transformation is approaching.



- Preparation for the New World is taking place.

Therefore, the Supreme Soul teaches souls to gradually withdraw their **Buddhi-yoga**—their intellectual attachment—from the old world.

---

## **12. How to Prepare for Homecoming**

The book gives five practical steps.

### **1. Become Soul-Conscious**

Repeatedly remember:

**“I am a soul.”**

### **2. Remember the Supreme Soul**

Keep the awareness:

**“My Supreme Father Shiva is with me.”**

Remembrance is presented as a source of spiritual power.

### **3. Let Go of the Past**

Release:

- Complaints
- Old hurts
- Sorrow
- Mental burdens

### **4. Adopt a Simple Life**

Reduce unnecessary desires and unnecessary accumulation.

### **5. Engage in Service**

Share the message and spiritual understanding with others.

---

## **13. The Flying Balloon Example 🎈**

The book gives a very simple analogy.

A balloon can rise only when it is not carrying excessive weight.

If heavy objects are tied to it, it cannot rise.

Similarly, the soul becomes lighter when it reduces the weight of:

- Attachment
- Anger
- Greed
- Body-consciousness
- Possessiveness

**The message is simple:**

**Lightness makes the spiritual journey easier.**

---

## **14. The Final Call**

The chapter presents the Supreme Soul's message as a call to prepare:

**“Children, now get ready.**

**The old world is coming to an end.**

**Now it is time to return home.”**



The book specifically presents this not as something to fear, but as a message of hope for the soul.

After the long journey, the soul will once again:

- Return to its home.
- Experience rest.
- Begin a new role in the New World.

---

## 15. Vairagya and Homecoming

The entire chapter can be understood through this chain:

**Knowledge**

↓

**Understanding that the world is temporary**

↓

**Attachment decreases**

↓

**Soul becomes light**

↓

**Rajyoga becomes easier**

↓

**Purity increases**

↓

**Connection with the Supreme Soul becomes stronger**

↓

**Preparation for Homecoming**

The book therefore connects **Vairagya directly with the return journey to Paramdham.**

---

## ❁ Essence of Chapter 10

The book's key messages are:

- Vairagya does **not** mean abandoning the world.
  - It means remaining **detached while fulfilling responsibilities.**
  - Knowledge naturally creates Vairagya.
  - Attachment, body-consciousness, desires and greed create spiritual heaviness.
  - Vairagya makes the soul lighter and more powerful.
  - A lotus represents the ideal of living in the world while remaining detached.
  - Rajyoga becomes easier when the mind is less entangled in worldly attachments.
  - The book presents this period as preparation for **Homecoming.**
  - The soul prepares through **soul-consciousness, remembrance, purity, simplicity and service.**
-



### Amrit Vela Practice

Sit quietly and experience:

**“I am a peaceful soul...**

**I am not this body; I am a point of light...**

**This world is my stage, not my permanent home...**

**I am becoming light and detached...**

**I release old complaints and unnecessary attachments...**

**My intellect is connected with the Supreme Father Shiva...**

**His peace and power are filling me...**

**I am preparing for my journey back home.”**



### Core Message of Chapter 10

**“Vairagya is not leaving the world; it is becoming free from the world's unnecessary hold over the soul.”**

Or, in the beautiful imagery of the chapter:

**Live like a lotus—fully present in the world, yet internally detached and connected with the Supreme Soul.**

## **Chapter 11:** **Rajyoga and the Power of Remembrance**

### **Introduction**

Knowledge shows the soul the right path—but the book asks an important question:

**Where will the strength to walk that path come from?**

It gives a simple analogy.

A mobile phone may have many excellent applications, but if its battery is not charged, it cannot function properly.

In the same way, the soul may understand spiritual knowledge, but it needs **spiritual power**.

According to the book, this power comes through **remembrance of the Supreme Soul**.

### **Murli Quote**

**“Through remembrance, the soul becomes powerful.”**

— Avyakt Mahavakya

### **1. What Is Rajyoga?**

The book explains that for thousands of years the soul searched for God outside:

- In temples
- In pilgrimages
- Through rituals
- Through prayers
- Through different forms of worship



But at the Confluence Age, the Supreme Soul teaches a direct method through which the soul can connect with Him.

That method is:

## **Rajyoga**

### **Murli Quote**

**“Through Rajyoga, the soul meets the Supreme Soul.”**

— Sakar Murli

Rajyoga is therefore presented in the book as a **direct relationship between the soul and the Supreme Soul**.

---

## **2. Rajyoga Is Not a Difficult Physical Practice**

According to the book, Rajyoga does not require:

- Closing the eyes all the time
- Going into a forest
- Leaving one's family
- Giving physical pain to the body
- Performing complicated physical practices

The basic teaching is:

**“Consider yourself a soul and remember Me.”**

This is presented as the foundation of Rajyoga.

The emphasis is therefore on **consciousness and remembrance**, rather than physical difficulty.

---

## **3. The First Stage — Soul Remembrance**

The first step is to repeatedly remember:

**“I am a soul.”**

Instead of identifying completely with the body, the practitioner develops the awareness:

**“I am a point of conscious light.”**

This is **Atma-Smriti**—remembrance of the self as a soul.

The more frequently this awareness is practised, the more naturally soul-consciousness begins to appear in daily life.

---

## **4. The Second Stage — Remembrance of the Supreme Soul**

After remembering:

**“I am a soul,”**

the next step is to remember:

**“My Supreme Father Shiva is before me.”**

The book presents Shiva as the **Incorporeal Supreme Father**, the Supreme Soul.

The soul establishes a loving connection with Him through remembrance.

---

## **5. The Third Stage — Experiencing Peace**

During remembrance, the soul begins to experience:

- Peace



- Love
- Power

The book describes this as experiencing rays of peace, love and spiritual power from the Supreme Soul.

The purpose is not merely to think:

“God is peaceful.”

but to gradually **experience peace within oneself**.

---

## 6. The Fourth Stage — Preparation

The fourth stage is described as a **preparatory state**.

Gradually, the soul begins to experience itself as:

- Light
- Detached
- Free from excessive worldly attachment

The soul continues to live and perform its responsibilities, but internally begins to move towards the Supreme Soul.

This connects directly with Chapter 10's teaching on **Vairagya**.

---

## 7. The Example of Solar Energy ☀

The book gives the example of a solar panel.

A solar panel receives energy when it remains connected with the sun.

If the connection is broken, the energy supply stops.

Similarly, according to the book:

**The soul receives spiritual power through its connection with the Supreme Soul.**

Rajyoga is therefore presented as the connection between:

**Soul → Supreme Soul → Spiritual Power**

---

## 8. Why Is the Supreme Soul Called "Yaad"?

The book explains that remembrance is not merely repeating God's name.

It is creating an **inner connection**.

For example, when you deeply love someone, you do not need to force yourself to remember them every second.

Their presence naturally remains in your thoughts.

Similarly, the practice of Rajyoga gradually develops the consciousness:

**“I belong to the Supreme Father, and the Supreme Father belongs to me.”**

This remembrance gives the soul strength.

---

## 9. Why Doesn't the Mind Concentrate Easily?

Many people say:

**“I cannot concentrate during meditation.”**

The book explains that the mind has spent years moving outward towards:

- The body
- Relationships



- Desires
- Worries
- Expectations

Therefore, it does not immediately become stable.

The book presents this as something that changes through **practice**.

So there is no need to become frustrated when thoughts initially wander.

The practice is simply:

**Notice → Return → Remember → Experience**

Again and again.

---

## 10. Rajyoga and Purity

The book places great importance on **Purity**.

It explains that if the soul remains trapped in:

- Anger
- Attachment
- Greed
- Lust
- Other negative tendencies

then deep Yoga becomes difficult.

It gives the analogy:

Just as pure water cannot remain clean in a dirty container, deep Yoga becomes difficult in a disturbed consciousness.

Therefore:

**Purity is presented as the foundation of Yoga.**

**Murli Quote**

**“Purity is the foundation of Yoga.”**

— Avyakt Mahavakya

---

## 11. What Does Rajyoga Give Us?

The book describes several outcomes of Rajyoga.

### 1. Peace

The mind gradually becomes calmer.

### 2. Power

The soul develops greater strength to face circumstances.

### 3. Love

Pure love begins to emerge within the soul.

### 4. Purity

Old Sanskars gradually become weaker.

### 5. Stability

The soul becomes less easily disturbed by external situations.

---

## 12. Rajyoga and Transformation

Rajyoga is not presented as an isolated meditation practice.



Its purpose is transformation.

The process is:

**Remember the Self**



**Remember the Supreme Soul**



**Experience Peace**



**Receive Spiritual Power**



**Become Pure**



**Change Sanskars**



**Become Light and Detached**



**Prepare for Homecoming**

This connects Chapters 9, 10 and 11 into one continuous journey.

---

### **13. Rajyoga and Homecoming**

The book explains that through Yoga:

- The soul becomes pure.
- Sanskars change.
- Spiritual power increases.
- The soul becomes worthy of returning to Paramdham.

Thus, Rajyoga is presented not merely as a technique for feeling peaceful today.

It is part of the larger spiritual journey:

**Knowledge → Vairagya → Rajyoga → Purity → Homecoming**

---

### **14. A Simple Daily Practice**

The book's teaching can be practised in a very simple sequence.

#### **Step 1**

Pause for a moment.

#### **Step 2**

Remember:

**“I am a soul.”**

#### **Step 3**

Visualise yourself as a tiny point of light.

#### **Step 4**

Remember:

**“My Supreme Father Shiva is with me.”**

#### **Step 5**

Experience:



**“Peace is filling my mind.”**

### **Step 6**

Experience:

**“I am becoming pure, light and powerful.”**

### **Step 7**

Return to your daily activity while maintaining the awareness.

This makes Rajyoga a part of **daily living**, rather than something limited to a particular meditation session.

---

## **15. The Soul Becomes Light**

As remembrance becomes deeper, the book describes the soul as becoming increasingly:

- Light
- Peaceful
- Pure
- Powerful
- Detached

This lightness is important because Chapter 10 explained that excessive attachment weighs the soul down.

Rajyoga provides the **power required to let go**.

So:

**Vairagya makes the soul light.**

**Rajyoga gives the soul power.**

Together they prepare the soul for its spiritual journey.

---

## **16. The Deeper Meaning of "Connection"**

The book presents Rajyoga as a relationship rather than simply a meditation exercise.

The relationship is:

**Soul ↔ Supreme Soul**

The soul remembers:

**“I am the child.”**

and the Supreme Soul is remembered as:

**“My Supreme Father.”**

This relationship creates a feeling of:

- Belonging
- Security
- Love
- Peace
- Spiritual strength



**Amrit Vela Practice**

Sit peacefully in the early morning and experience:

**“I am a tiny point of peaceful light...”**

**I am a soul...**



**My Supreme Father Shiva is in front of me...**

**I am connected with Him...**

**His peace is filling me...**

**His power is making me strong...**

**I am becoming pure and light...**

**I am free from unnecessary attachments...**

**I am preparing to return home.”**

Remain in silence for a few moments and experience the feeling rather than simply repeating the words.

---

### **Essence of Chapter 11**

The chapter's central teachings are:

- **Rajyoga is the connection between the soul and the Supreme Soul.**
- Its foundation is: **“Consider yourself a soul and remember Me.”**
- Physical hardship is not the essence of Rajyoga.
- Remembrance gives the soul spiritual power.
- Purity is presented as the foundation of Yoga.
- Regular practice gradually makes the mind stable.
- Rajyoga develops peace, power, love, purity and stability.
- Through Yoga, Sanskars gradually change.
- The soul becomes lighter and more detached.
- Rajyoga is presented as preparation for **Homecoming to Paramdham.**

### **Core Message**

**“Knowledge shows the soul the way; Vairagya makes the soul light; Rajyoga gives the soul the power to walk that path.”**

And the practice is beautifully simple:

**“I am a soul...**

**My Supreme Father is Shiva...**

**I remember Him...**

**I receive peace and power...**

**I become pure...**

**I prepare to return home.”**

---



## **Chapter 12:** **Preparing for the New World — The Coming of Satyug**

### **Introduction**

Every night is followed by morning.

Every autumn is followed by spring.

In the same way, the book presents the darkness of **Kaliyug** as being followed by a new beginning.

According to the spiritual framework of the book, the world will not remain forever in its present condition.

It describes a future in which:

- Sorrow ends
- Peacelessness ends
- Fear ends
- A new world is established

That new world is called:

### **Satyug — the Golden Age / Heaven**

The book presents the Supreme Soul as coming at the Confluence Age to prepare souls for this new world.

### **Murli Quote**

**“I have come to establish the New World.”**

— Sakar Murli

---

### **1. What Is the New World?**

According to the book, the New World is **Satyug**—a world characterised by:

- Purity
- Happiness
- Peace
- Love
- Divine living
- Freedom from vices

The book contrasts this with the condition of Kaliyug, which it describes as a time of increasing:

- Stress
- Fear
- Violence
- Disease
- Selfishness
- Peacelessness

Satyug is therefore presented as a return to the soul's original elevated condition.

---



## 2. Why Does the New World Need to Be Prepared?

The book explains that a new world does not simply appear externally.

**The transformation begins with the souls who will live in that world.**

Therefore, the preparation of the New World begins with the transformation of:

- Consciousness
- Sanskars
- Actions
- Relationships
- Lifestyle

This is why the Confluence Age is described as a period of preparation.

---

## 3. Who Will Become Worthy of the New World?

According to the book, the souls who become worthy of the New World will:

- Become pure
- Connect themselves with the Supreme Soul through Yoga
- Perform elevated actions
- Give up body-consciousness
- Become embodiments of love and peace

The emphasis is therefore not simply on wishing for a better world.

The soul must **prepare itself to become part of that world.**

---

## 4. Why Must Sanskars Change?

Suppose a person continues to carry:

- Anger
- Ego
- Greed
- Attachment
- Jealousy

Even if the external world changes, the inner experience will remain disturbed.

The book therefore says that these old Sanskars must gradually be transformed.

The Supreme Soul is presented as helping souls change from within.

**The transformation is:**

**Old Sanskars → Spiritual Practice → Elevated Sanskars**

This is one of the main purposes of the Confluence Age.

---

## 5. The Example of Examination Preparation

The book gives the example of a student preparing for an important final examination.

The student:

- Does not waste time.
- Focuses on study.
- Maintains discipline.
- Understands that the future depends upon the examination.



Similarly, the book compares the Confluence Age with a period of **final spiritual preparation**.

The soul is encouraged to use its time carefully because this period is presented as particularly valuable.

---

## 6. “Time Is Very Short”

The book presents the Supreme Soul as giving the message:

**“There is very little time now.”**

Therefore, souls are encouraged to begin immediately:

- Transforming themselves
- Changing their Sanskars
- Increasing Yoga
- Developing Vairagya
- Becoming pure

The book presents these as the preparations for the New World.

### Murli Quote

**“Those who make effort now will attain a high status in the future.”**

— Avyakt Mahavakya

---

## 7. The New World Begins with Inner Transformation

The book presents an important principle:

**The New World outside begins with a New World inside.**

If the soul becomes:

- Peaceful
- Pure
- Loving
- Stable
- Powerful

then its actions and relationships naturally change.

This is why the book repeatedly emphasises **Sanskar transformation**.

The future world is therefore connected with the quality of consciousness developed during the present period.

---

## 8. The Qualities of the New World

The book begins describing the characteristics of the New World.

### 1. Purity

Souls are described as being free from vices.

### 2. Natural Beauty

Nature is described as **Satopradhan**—pure and elevated.

### 3. Happiness and Peace

The New World is presented as a world of happiness, peace and harmony.

### 4. Divine Life



Souls live as elevated beings, represented through figures such as **Lakshmi and Narayan**.

The book connects this with the earlier description of Satyug as a world of purity and divine living.

---

## 9. The New World and Nature

According to the book's description, nature in Satyug is also **Satopradhan**.

The idea is that when souls are pure and elevated, their environment is also described as naturally beautiful and harmonious.

Thus the book presents a connection between:

**Pure souls → Pure actions → Harmonious environment**

This is part of its vision of the New World.

---

## 10. From Human to Deity

The book presents the spiritual journey as a transformation:

**Human consciousness**

↓

**Self-realisation**

↓

**Purity**

↓

**Rajyoga**

↓

**Elevated Sanskars**

↓

**Deity consciousness**

The souls who were once in the elevated state of Satyug gradually descended through the cycle.

The book now presents the Confluence Age as the time when souls can once again develop their original elevated qualities.

---

## 11. The Role of Rajyoga

Rajyoga plays an important role in this preparation.

Through remembrance of the Supreme Soul, the book says:

- The soul becomes pure.
- Spiritual power increases.
- Old Sanskars change.
- The soul becomes stable.
- The soul becomes prepared for the future.

This connects directly with Chapter 11.

**Rajyoga is therefore not separate from the preparation for the New World.**

It is one of the central methods of preparation.



## 12. The Importance of Purusharth

The book uses the term **Purusharth**—spiritual effort.

The Supreme Soul may:

- Give knowledge
- Show the path
- Give spiritual power

But the individual soul must make its own effort.

This means:

**Knowledge must be practised.**

The book asks the reader to actively work on:

- Thoughts
- Sanskars
- Actions
- Purity
- Remembrance
- Vairagya

---

## 13. The New World Is Connected with Our Present Actions

The book repeatedly emphasises that the present period is a preparation period.

Therefore, every day becomes an opportunity to ask:

**“What kind of Sanskars am I creating?”**

For example:

Instead of anger → practise patience.

Instead of ego → practise humility.

Instead of attachment → practise detachment.

Instead of fear → practise inner stability.

Instead of selfishness → practise service.

This is how spiritual preparation becomes practical.

---

## 14. The Cycle Begins Again

According to the book's Drama concept, after the old cycle completes, the New World begins.

The sequence is presented as:

**Satyug → Tretayug → Dwaparyug → Kaliyug → Sangamyug → Satyug**

At the beginning of the new cycle:

- Satyug arrives.
- The New World is established.
- Souls once again begin their elevated roles.
- The 5,000-year cycle begins again.

---

## 15. The New Morning

The book uses the image of a **new dawn**.

After a long night:



**Morning arrives.**

Similarly, after the darkness of Kaliyug, the book presents the coming of Satyug as a new spiritual morning.

The imagery is:

**Darkness → Transformation → New Dawn → Satyug**

This gives the chapter a strong message of hope and preparation.

---

## **16. The Complete Spiritual Journey**

By this point in the book, the entire journey can be seen clearly:

**Satyug**

**Deity life**

↓

**Tretayug**

**Gradual reduction in spiritual power**

↓

**Dwaparyug**

**Body-consciousness and Bhakti begin**

↓

**Kaliyug**

**Sorrow, peacelessness and spiritual exhaustion**

↓

**Sangamyug**

**Supreme Soul comes**

↓

**Knowledge**

**The soul recognises itself**

↓

**Vairagya**

**Attachment decreases**

↓

**Rajyoga**

**Connection with the Supreme Soul**

↓

**Homecoming**

**Return towards Paramdham**

↓

**New World**

**Satyug begins again**

---

## **🌸 Reflection**

The chapter encourages us to ask:

- **Am I developing Sanskars worthy of the New World?**
- **Am I using my time meaningfully?**



- Am I making effort to change my nature?
- Am I increasing my Yoga?
- Am I becoming more pure and peaceful?
- Am I listening to the Supreme Soul's call?



### Amrit Vela Practice

Sit peacefully and experience:

**“I am a pure soul...**

**Before me is the beautiful vision of the New World...**

**There is peace and divine beauty everywhere...**

**The power of the Supreme Soul is transforming me...**

**I am becoming worthy of the New World...**

**My Sanskars are changing...**

**I am becoming peaceful, pure and powerful...**

**I am preparing for a beautiful spiritual future.”**

The book suggests allowing feelings of **hope, enthusiasm and a divine future** to develop within the soul.



### Essence of Chapter 12

The chapter's central teachings are:

- **Satyug is presented as the New World.**
- The New World is described as a world of purity, happiness, peace and divine living.
- Preparation for the New World begins during the **Confluence Age**.
- Souls must transform their Sanskars.
- Purity, Rajyoga, elevated actions and Vairagya are presented as important preparations.
- Time should be used carefully for spiritual effort.
- The book connects present spiritual transformation with future elevated life.
- The Drama then moves from **Sangamyug back to Satyug**.



### Core Message

**“The New World is not prepared only by changing the world around us. The preparation begins by changing the world within us.”**

The journey of the book has now reached:

**Bhakti → Knowledge → Vairagya → Rajyoga → Homecoming → Preparation for the New World → Satyug**

.....



## **Chapter 13:**

### **The Final Message — Now Awaken, Let Us Go Home**

#### **Introduction**

The 5,000-year journey has now reached its final stage.

According to the spiritual framework presented in the book, the soul has experienced the complete cycle:

- It has experienced the happiness of **Satyug**.
- It has experienced the prosperity of **Tretayug**.
- It has travelled through the path of **Bhakti in Dwaparyug**.
- It has experienced the sorrow and peacelessness of **Kaliyug**.

Now the time has come:

**“To return once again to our true home.”**

Therefore, the book presents the Supreme Soul as giving the final call to souls:

**“Children, now awaken...**

**Now let us go home...”**

---

#### **1. The Final Call**

The book describes this as a spiritual awakening.

For thousands of years, the soul has been involved in the drama of the physical world. It has played many roles and developed relationships, desires and attachments.

Now the message is:

**Wake up.**

**Recognise yourself.**

**Recognise the Supreme Soul.**

**Remember your true home.**

**Prepare for the return journey.**

**Murli Quote**

**“Now this old world has to end; therefore remember Me and come home.”**

— Sakar Murli

---

#### **2. The Greatest Mistake of the Soul**

The book says that throughout the cycle, the soul repeatedly made one fundamental mistake:

**“I am the body.”**

This body-consciousness gradually created:

- Sorrow
- Vices
- Peacelessness
- Attachment
- Fear

The soul became increasingly involved in:



- Relationships
- Desires
- Material possessions
- External achievements

Eventually, it began to believe:

**“This world is everything.”**

And in the process, according to the book, it forgot three things:

**1. Its true identity**

**“I am a soul.”**

**2. Its true home**

**Paramdham**

**3. Its Supreme Father**

**Shiva, the Supreme Soul**

---

**3. Why Has the Supreme Soul Come?**

According to the book, the Supreme Soul comes at this time to help souls:

- Recognise their true identity
- Remember their true home
- Become pure again
- Become worthy of the New World

The central teaching is:

**“You are a soul... this body is your costume... now you have to return home with Me.”**

This brings together the main teachings of the entire book:

**Self-knowledge + Remembrance + Purity + Vairagya + Rajyoga = Preparation for Homecoming**

---

**4. “Consider Yourself a Soul”**

The book returns once again to the first and most fundamental lesson.

**“Consider yourself a soul and remember Me.”**

— Pratah Murli

This simple awareness changes the way we look at life.

Instead of:

**“I am this body.”**

The consciousness becomes:

**“I am a peaceful, pure, eternal soul.”**

Instead of seeing every situation only from a bodily or personal perspective, the soul begins to see itself as an actor playing a temporary role.

---

**5. Why Does the World Sometimes Feel Empty?**

The book describes a feeling that many souls may experience:

**“Why does the world no longer feel fulfilling?”**

After repeated experiences of:



- Success
- Relationships
- Possessions
- Pleasure
- Achievement

the soul may still experience an inner emptiness.

The book connects this feeling with the awakening of **Vairagya**.

The soul begins to realise:

**“Nothing in this physical world is permanent.”**

This does not mean abandoning responsibilities.

Rather, it means understanding that the physical world is temporary and that the soul's deeper search is for lasting peace and connection with the Supreme Soul.

---

## 6. The Soul Wants to Return Home

The book explains that the soul has become tired from its long journey through the cycle.

It has experienced:

- Birth and death
- Sorrow
- Struggle
- Relationships and their bonds
- The burden of the physical body

Now the soul longs for:

- Peace
- Rest
- The companionship of the Supreme Soul

This is why the book connects the experience of Vairagya with the desire for homecoming.

---

## 7. Homecoming Does Not Mean Running Away

An important point from the book's earlier discussion of Vairagya continues here.

**Homecoming is an inner preparation.**

It does not mean abandoning one's responsibilities.

A person can continue to:

- Work
- Serve
- Maintain relationships
- Fulfil responsibilities

while internally becoming:

- Detached
- Peaceful
- Pure
- Light

The lotus remains in the water but does not become submerged in it.



Similarly, the soul is encouraged to live in the world while remembering:  
**“I am a soul, and this world is my temporary stage.”**

---

### **8. The Final Preparation**

The book says that the final preparation requires four important qualities:

#### **1. Purity**

Reduce the influence of the vices and become pure in thought, words and actions.

#### **2. Yoga**

Maintain remembrance of the Supreme Soul.

#### **3. Vairagya**

Become detached from unnecessary attachment to the old world.

#### **4. Soul-consciousness**

Practise the awareness:

**“I am a soul.”**

These are presented as essential preparations for the soul's return journey.

---

### **9. Sangamyug — The Most Valuable Time**

The book describes **Sangamyug** as the most valuable period because it is the time of transformation.

Here, according to the book:

- Knowledge is received.
- The Supreme Soul is recognised.
- Rajyoga is practised.
- Sanskars are transformed.
- Vairagya develops.
- Preparation for the New World takes place.
- Preparation for homecoming takes place.

Thus, Sangamyug connects the two great destinations:

**Homecoming to Paramdham**

and

**Preparation for the New World.**

---



## 10. The Journey Comes Full Circle

The entire book's spiritual journey can now be seen as one complete circle:

### **Satyug**

The soul experiences its elevated state.



### **Tretayug**

Spiritual power gradually decreases.



### **Dwaparyug**

Body-consciousness increases and Bhakti begins.



### **Kaliyug**

Sorrow, peacelessness and vices reach their peak.



### **Sangamyug**

The Supreme Soul comes and gives knowledge.



### **Self-Realisation**

**“I am a soul.”**



### **Vairagya**

Detachment from the old world.



### **Rajyoga**

Connection with the Supreme Soul.



### **Homecoming**

Preparation to return to Paramdham.



### **New World**

Satyug begins again.

This is the complete journey presented throughout the book.

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## 11. What Does “Awakening” Really Mean?

In the context of this book, awakening does not simply mean waking up physically in the morning.

It means:

### **Awakening from body-consciousness.**

Awakening from the belief:

**“I am only this body.”**

Awakening to:

**“I am an eternal soul.”**

Awakening to:



**“My Supreme Father is Shiva.”**

Awakening to:

**“My true home is Paramdham.”**

And awakening to the understanding that the present time is an opportunity for transformation.

---

## **12. The Message of Hope**

The book's final message is not presented as one of fear.

It presents the end of the old cycle as an opportunity for the soul to:

- Return home
- Experience peace
- Rest in its original state
- Begin a new elevated role

The book describes this as a positive spiritual transition.

It says that after a long period, the soul will once again:

- Return to its home
  - Experience rest
  - Begin a new role in the New World
- 

## **13. The Final Question Is Ours**

The Supreme Soul can:

- Give knowledge
- Show the path
- Give spiritual power

But the soul must make the effort itself.

Therefore, the final responsibility lies with the individual soul.

The book asks:

**Have I truly awakened?**

**Do I experience myself as a soul?**

**Am I ready to return home with the Supreme Soul?**

**If today were the final moment, would I feel light and free?**

These questions bring the entire spiritual journey into personal reflection.

---



### **Amrit Vela Practice**

Sit quietly and experience:

**“I am a peaceful soul...”**

**I am a pure soul...**

**I am a point of divine light...**

**My true home is Paramdham...**

**My Supreme Father Shiva is with me...**

**I have remembered who I am...**

**I am becoming light and detached...**

**I am preparing to return home...**



**I am preparing for the New World...**

**I am a child of the Supreme Soul.”**

Remain in this awareness for a few moments and allow the feeling of peace and belonging to emerge.

### **Final Essence of Chapter 13**

The book brings its entire message together through these points:

- The soul has travelled through the complete cycle.
- The soul forgot its identity and became body-conscious.
- Body-consciousness led to attachment, vices and sorrow.
- The Supreme Soul comes to give self-knowledge.
- The soul learns to recognise itself as a soul.
- Rajyoga reconnects the soul with the Supreme Soul.
- Vairagya helps the soul become light.
- Purity transforms the Sanskars.
- Sangamyug is presented as the time for final preparation.
- The soul prepares for **homecoming to Paramdham**.
- The New World, Satyug, is then presented as the beginning of the next cycle.

### **The Final Message of the Book**

The journey that began with **Bhakti** finally reaches **Self-Realisation**.

**Bhakti — I was searching for God.**

**Knowledge — I discovered who I am.**

**Vairagya — I understood that this world is temporary.**

**Rajyoga — I connected with the Supreme Soul.**

**Homecoming — I prepared to return to my true home.**

**New World — I prepared for a new beginning.**

And the final call of the book is beautifully simple:

**“Awaken... recognise yourself... connect with the Supreme Soul... and prepare to return home.”**

### **Closing Shayari from the book**

**“We searched for the One in temples and mosques,  
and today He Himself has come before us, calling.**

**Awaken, souls—now let us return home;  
the wheel of time is turning once again.”**

# Special Section



## **A Brief Chart of the Four Yugas**

The book presents the journey of the world and the soul through four major Yugas:

**Satyug → Tretayug → Dwaparyug → Kaliyug**

The Confluence Age, **Sangamyug**, is presented as the transition between the old cycle and the beginning of the new one.

### **1. Satyug — The Golden Age**

According to the book, Satyug is characterised by:

- Complete purity
- Complete happiness and peace
- Deity life
- A world free from vices

The souls are described as living in their elevated, original state.

**Satyug represents the highest stage of the cycle.**

---

### **2. Tretayug — The Silver Age**

In Tretayug:

- Happiness continues.
- There is a slight reduction in completeness.
- The spiritual power of the soul gradually begins to decrease.

However, the book describes this period as still being an elevated and happy age.

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### **3. Dwaparyug — The Beginning of Bhakti**

Dwaparyug marks an important turning point.

According to the book:

- Body-consciousness begins increasing.
- Vices begin entering human consciousness.
- Sorrow begins.
- The search for God begins.
- The path of Bhakti starts.

The soul begins searching externally for the God it has forgotten internally.

---

### **4. Kaliyug — Sorrow and Wandering**

The book describes Kaliyug as the period in which the soul becomes increasingly trapped in:

- Body-consciousness
- Attachment
- Vices
- Peacelessness

The search for God continues, but the correct recognition of the Supreme Soul is lost.

The book describes this as a state of spiritual darkness, stress and inner restlessness.

---



## **The Coming of the Supreme Soul**

When sorrow reaches a very high level and Bhakti reaches its final stage, the book presents the Supreme Soul as coming during **Sangamyug**.

The message given to the soul is:

**“You are a soul.**

**This world is a Drama.**

**Now it is time to return home.”**

**Murli Quote**

**“I Myself come to give the fruit of Bhakti.”**

— Sakar Murli

---

## **The Complete Spiritual Journey**

The book then summarises the entire journey in stages.

### **1. Deity Life**

The soul begins in an elevated state in Satyug.

### **2. Bhakti**

As the soul gradually loses its original spiritual awareness, Bhakti begins.

### **3. Sorrow**

The soul becomes increasingly body-conscious and experiences sorrow.

### **4. Arrival of the Supreme Soul**

At the Confluence Age, the Supreme Soul comes and gives spiritual knowledge.

### **5. Knowledge**

The soul learns:

- **I am a soul.**
- This body is my costume.
- I have been playing my role for 5,000 years.
- This world is an eternal Drama.
- My true home is Paramdham.

---

## **6. Vairagya — Detachment**

After receiving knowledge, the soul begins to understand:

**“This physical world is temporary.”**

As this understanding becomes deeper:

- Attachment decreases.
- मोह (attachment) becomes weaker.
- The soul becomes lighter.
- Preparation for homecoming begins.

The book represents this through the image of a **flying soul becoming free from worldly weight**.

---

## **7. Rajyoga and Homecoming**

The soul then establishes a connection with the Supreme Soul through **Rajyoga**.

Gradually:



- The soul becomes pure.
- Sanskars change.
- Spiritual power increases.
- The soul becomes worthy of returning to Paramdham.

The visual idea given in the book is:

**Point of Light — Soul**



**Connection with Supreme Soul**



**Rays of Peace**

---

### **8. The Beginning of the New World**

When the old cycle comes to an end, the book presents the beginning of a new cycle:

- Satyug arrives.
- The New World is established.
- Souls once again become deities.
- The 5,000-year cycle begins again.

The book uses the imagery of a **new dawn** and **Lakshmi-Narayan** representing the Heaven of Satyug.

---

### **The Complete Journey at a Glance**

The book gives the complete spiritual sequence as:

**Satyug**



**Tretayug**



**Dwaparyug**



**Kaliyug**



**Sangamyug**



**Satyug again**

And the spiritual journey is:

**Deity → Bhakti → Sorrow → Supreme Soul's Arrival → Knowledge → Vairagya → Rajyoga → Homecoming → New World**

---

### **The Entire Knowledge in Five Words**

The book beautifully condenses the journey into five major stages:

**Bhakti**

For 2,500 years, the soul searched for God.

**Knowledge**

The Supreme Soul came and gave the soul its true identity.



## **Vairagya**

The soul became detached from the old world and began preparing for homecoming.

## **Rajyoga**

The soul established a relationship with the Supreme Soul and received spiritual power.

## **New World**

The book presents the New World as approaching, with Satyug beginning again.

### **The Final Decision Belongs to the Soul**

One of the most important messages in this Special Section is:

**The Supreme Soul can show the way.**

**He can give knowledge.**

**He can give power.**

**But the soul itself has to walk the path.**

This brings the whole book back to **Purusharth** — **personal spiritual effort**.

### **“Atma, Paramatma and Drama” — A Simple Understanding**

The book provides another useful special section explaining the main concepts in simple language:

| <b>Concept</b>         | <b>Simple Meaning</b>                                       |
|------------------------|-------------------------------------------------------------|
| <b>Soul</b>            | I am not this body; I am a Point of Light, a conscious soul |
| <b>Supreme Soul</b>    | The incorporeal Supreme Father Shiva                        |
| <b>Drama</b>           | The 5,000-year beginningless world Drama                    |
| <b>Body</b>            | The costume of the soul                                     |
| <b>Life</b>            | The role played by the soul                                 |
| <b>Birth and Death</b> | Leaving one body and taking another                         |
| <b>Paramdham</b>       | The peaceful home of souls and the Supreme Soul             |
| <b>Rajyoga</b>         | Connecting the soul with the Supreme Soul                   |
| <b>Vairagya</b>        | Living in the world while remaining detached from it        |

### **Murli Quote**

**“You souls are actors, and this world is a Drama.”**

— Sakar Murli

### **Special Section: Vairagya Checklist**

The book also provides a practical **Vairagya Check-list**—a way of looking within and examining one's own attachment.

#### **Deha-Abhimaan Check**

Ask yourself:

- Do I become unhappy when I identify myself only with the body?
- Do I have too much expectation for respect and recognition?
- Does my ego get hurt over small things?



These questions are not presented as a test of others. They are meant for **self-observation**.

---

### **The Weight That Keeps the Soul Down**

The book compares the soul with something that wants to fly.

For a balloon or light object to rise, unnecessary weight must be removed.

Similarly, the book says:

- Attachment
- Body-consciousness
- Desires
- Greed
- मोह

act like weight that keeps the soul down.

### **Murli Quote**

**“When you become light, you will be able to fly.”**

— Avyakt Mahavakya

Therefore, becoming **light** is an important part of preparation for homecoming.

---

### **Special Section: Rajyoga in Simple Form**

The book summarises Rajyoga very simply.

You do not need:

- A difficult physical practice
- To go into a forest
- To cause physical discomfort
- Even necessarily to close your eyes

The foundation is:

**“Consider yourself a soul and remember Me.”**

### **Four Stages of Rajyoga**

#### **1. Soul-consciousness**

“I am a soul.”

#### **2. Supreme Soul remembrance**

“My Supreme Father Shiva is in front of me in Paramdham (Soul World).”

#### **3. Experience**

Experience the rays of:

- Peace
- Love
- Power

entering the soul.

#### **4. Preparation**

Become:

- Pure
- Light



- Detached
  - Powerful
- and continue preparing for homecoming.

---

 **Final Message of the Special Section**

The book brings everything together into one simple spiritual journey:

**We were deities.**

**We became devotees.**

**We experienced sorrow.**

**The Supreme Soul came.**

**We received knowledge.**

**We developed Vairagya.**

**We connected through Rajyoga.**

**We prepared for homecoming.**

**And the New World begins again.**

The closing message of the book is:

**“Awaken... recognise yourself... connect with the Supreme Soul... and become  
worthy of the New World.”**

And the beautiful closing image is of the **New Dawn — Lakshmi-Narayan — the  
Heaven of the New World.**

\*\*\*\*\*



# THE NEW DAWN

SATYUG – THE HEAVEN OF THE NEW WORLD

A New  
Beginning

A Pure World

A Peaceful  
World

A Happy  
World

A World of  
Love

Purity

Happiness

Peace

Love

Divine Living

A Golden World



BK  
SHIVBABA

PURE SOULS  
A DIVINE WORLD  
A BRIGHT FUTURE

*"After the darkness of Kaliyug,  
a beautiful new dawn begins."*

OM SHANTI



## ❀ THANK YOU ❀

**Thank you for being a part of this Spiritual Journey**

**“2500 Years of the Call”**

*When the Supreme Soul Himself Came — The Spiritual Journey from Devotion to Knowledge, Detachment and Homecoming*

---

May this journey from **Bhakti → Knowledge → Vairagya → Rajyoga → Homecoming** help us pause, look within, recognise our true identity and experience the connection with our Supreme Father.

May we remember:

**“I am a peaceful, pure and powerful soul.”**

**“My true home is Paramdham.”**

**“My Supreme Father Shiva is always with me.”**

Let the knowledge not remain only as words, but become **experience, transformation and elevated Sanskars** in our daily life.

 **Now Awaken...**

 **Recognise Yourself...**

 **Connect with the Supreme Soul...**

 **And Prepare to Return Home...**

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## 💜 We Would Love to Hear From You

Your **feedback, reflections, suggestions and spiritual experiences** are valuable to us.

If this book touched your heart, inspired you, or helped you look at your spiritual journey differently, please share your thoughts.

 **Feedback & Suggestions**

**[shivbaba311218@gmail.com](mailto:shivbaba311218@gmail.com)**

You may share:

- ❀ Your experience of reading the book
  - 📖 Your favourite chapter or message
  - 🌱 How the teachings influenced your thoughts or daily life
  - 🌱 Suggestions for improvement
  - 📖 Ideas for future volumes or spiritual books
-



**Thank You**

**Thank you for walking through these pages with an open heart.**

Let the light of **Knowledge**, the strength of **Rajyoga**, the freedom of **Vairagya**, and the love of the **Supreme Soul** continue to illuminate your journey.

**Om Shanti** 🌸

**With Divine Remembrance & Love**

**The Author**

**Swaati Vilhekar Gayole**





# THE CALL OF 2500 YEARS

When the Supreme Soul Came

From Devotion to Knowledge, Vairagya  
and the New World

*"A New Dawn...  
A New World...  
A Happier Humanity..."*

Peace  
Purity  
Love  
Power

For thousands of years, the soul has searched for God—in temples, in rituals, in pilgrimages and in countless forms of devotion. For 2,500 years, the call has been the same...

*"O God, where are You?"*

Now, in this Confluence Age, the Supreme Soul has come and is giving the answer.

This book takes you on a beautiful and insightful journey, from the beginning of devotion to the final stage of homecoming. In simple language and with meaningful illustrations, it explains the soul, the Supreme Soul, the eternal drama of 5,000 years and the preparation for the New World.

This is not just a book to read, but a guide to reflect, understand and experience — for a more peaceful, purposeful and divine life.

*"Recognise Yourself..."*

*Connect with the Supreme Soul...  
And Prepare to Return Home..."*

## KEY HIGHLIGHTS OF THIS BOOK

- 🌸 The soul's journey from Satyug to Kaliyug
- 🌸 The story of 2,500 years of devotion
- 🌸 The arrival of the Supreme Soul in Sangamyug
- 🌸 Simple and clear understanding of the eternal Drama
- 🌸 The true meaning of Knowledge, Vairagya and Rajyoga
- 🌸 Preparation for Homecoming and the New World
- 🌸 Inspiring reflections, examples and illustrations
- 🌸 A practical guide for daily life

## A BOOK FOR EVERY SEEKER

Students | Working Professionals | Families  
Elders | Spiritual Aspirants

*"From Darkness to Light...  
From Searching to Finding...  
From This World to the Eternal Home..."*

Om Shanti

SPREADING PEACE | CREATING A BETTER TOMORROW  
ONE SOUL AT A TIME

