

VCD No.1201, Audio Cassette No.1687,**Dated 10.11.09, at Nellore.****Clarification of Murli dated 07.09.68 (for pbks)**

The one who is the highest will be universal in the path of *bhakti* as well. He will be the first one [in this world]. When *bhakti* (worship) begins in the path of *bhakti*, he will be the first one [to be worshipped]. The one who is [present] in the beginning is in the end [as well]. Who is he? Which idol is universal? It means, that idol is found on [this] land, on this earth [and] in every country. (Student: Shankar.) No. The idols of Shankar are not found [in all the countries]. All the idols [are in Bharat], there are more idol-worshippers in Bharat itself. There were idol-worshippers in the Arab countries as well; they used to worship idols. (Student: The *ling*.) The **ling**; the *ling* [shaped] stone ... wherever there were excavations in the entire world, those stone *lings* were found at some place or other. It proves that it is **universal**, it has been worshipped everywhere on the land, on the earth in the beginning as well as in the end. It is worshipped in the form of the *ling* of stone in the end [period], and in the beginning, it is worshipped in the form of the diamond *ling*. That is why, what was there in [the *ling* in] the Somnath Temple? There was a diamond, it was studded in the *ling*. It proves that the idol of the *ling* is not an ordinary idol (*murti*¹). It is not an ordinary stone, that diamond enters it. So, it isn't a diamond *ling* at all because, is a diamond small or big? A diamond is certainly small. So, it is Shiva who makes [him into] a diamond. Actually, the stone *ling* in which the entrance of the diamond has been shown is an idol of stone. At some places a nose, eyes and ears are also shown on the *Shivling*. The *gyaanendriyaan*² are shown. It is a *ling*, but it also has the *gyaanendriyaan* - nose, eyes and ears as well. It has *gyaanendriyaan* [and] what about the *karmendriyaan*³? There is just one *karmendriya* among all the *karmendriyaans*; it is the *ling*. But even that *ling* ... among the *karmendriyaan*, the *ling* that has been shown, even in that *ling*, the *gyaanendriyaan* are definitely present. He (the corporeal one) has a lot of knowledge. Whatever he sees, he will decide what is *right* and what is *wrong*; whatever he hears, he will decide what is *right* and what is *wrong*; whatever he speaks, he will decide what is *right* and what is *wrong*; even when he touches [someone], he will decide what is *right* and what is *wrong*. It means, he is just true; there is no falsity in him; it is the form of the beginning which is worshipped in the path of *bhakti*. A diamond was studded in the idol of the *ling* found in the Somnath temple.

So, that is the form of the diamond, the most elevated [form]; then later, golden *ling* were prepared. Great kings used to make golden *ling* in temples. Even now, small *Shivling* made of gold will be kept at some people's home. Will they be at some people's home or not? The *ling* [made of] gold are at the home of few people, but it is very rare. Who has so much money to spend wastefully in *bhakti*? But the golden *ling* were in large number earlier. Then the silver *ling* [were made]. Then, later on, copper *ling*, the *ling* of copper [or] brass [were made]. After that? Now, in the Iron Age, there are iron *lings*. Even iron is very *costly*; so, wherever someone wishes can take a stone, chisel it and prepare a *ling*. *Accha*, if they can't even find that, they pick up and bring a stone from anywhere. A lot of stones can be found in rivers. Wherever they see a round stone, they pick it up and bring it and place it. If that too is difficult - [because] the rivers are far away - they take soil, pile it up and make [a *ling*]. They worship it and destroy it and walk away. So the living form of the *ling* also passes through four

¹ Personality

² The sense organs

³ Parts of the body used to perform actions

stages. When? In the *shooting period*. In the *shooting period*, he is *satopradhaan*, *satosaamaanya*, *rajopradhaan* and then he also becomes *tamopradhaan*. Why does he become that? Why does he become that in the *shooting period*? In fact, in the *shooting period* he should just become good! Then why does he become that? (Student: If he doesn't become that in the shooting period, he won't become that in the broad drama.) That is correct; whatever happens in the *shooting*, in the *rehearsal*, [that itself will happen in] the *broad drama*, but the question is, why does he become that in the *shooting period*? There isn't God in the *broad drama* at all, we don't find Him at all. But we do find God in the *shooting period*, don't we? (Student: There are four stages, aren't there?) He passes through four stages? Why does he pass through the four stages when he has found God? *Arey*, hasn't he found God? (Student: He has.) When he has found God, he should immediately attain the *satopradhaan stage*. *Arey!* (Student: He has to attain the stage after making *purushaarth*, hasn't he?) He has to attain the stage after making *purushaarth*? (Student: It is the rule of the world.) What is the rule? (Student: To pass through four stages.) If it is the rule of this world, the *Supreme Soul* should also pass through the four stages after coming in this world, shouldn't He? When the *Supreme Soul* comes in this world, He too should pass through the four stages! (Student: Everything passes through four stages...) Yes, so, He too should pass [through four stages]. Everything in this world passes through four stages. (Student: The one whom the *Supreme Soul* enters should pass through four stages.) The one whom He entered should pass [through four stages] and isn't the One who entered a soul? (Student: He is the Supreme God, the One God.) Yes, the One who is real... (Student said something.) No, no, the One who is real is always real; the real diamond is always a diamond. You may put a diamond anywhere in the soil, it is covered with soil from all the sides, [suppose] there were storms and it was covered with soil from all the sides, still, the diamond will just remain a diamond. If there is complete darkness, the entire room is closed, it is midnight, the moon hasn't come up [in the sky] either, there is complete darkness [and] keep a diamond there, still, it will shine. *Arey*, the [One who is] *original* will just remain the *original* God and who is *duplicate*? ☺ Who is the *duplicate* God? It is Shankar, the one whose name is combined with Shiva. What? Shankar.

It is the same even among the Muslims. When the Muslims go to the mosque to remember God, they don't say one name. What? They say two names. [They say,] *Allah-o-Akbar*. They will say [it] loudly. So, why do they say two names? '*Allah*' means the highest; '*Allah*' means the highest on high. He is always the highest. Then the one whom He enters was named '*Ak var*'. '*Ak*' means... all the small and big flowers in the world are of two types. One is the ones with fragrance and the other is the ones with bad odour. So, all [the flowers] in the world... keep [the flowers] with fragrance on one side. But among the flowers with bad odour, the smallest flowers are [the flowers of] *ak*⁴. What? The *ak* flower. Does it give out bad odour or fragrance? It gives out bad odour. But it has one speciality. The medicines prepared from it for stomach [problems] ... it makes the stomach absolutely good, *first class*. What? Your appetite will increase a lot and it will digest [the food] very well. (Student asked something.) *Ak, ak*, the flower of *ak*. Yes. What is the *ak* flower called in Telugu? [To a student:] what? He came out to be a Hindustani⁵. He doesn't know the *ak* flower at all. (Students said something.) Whatever it is called; that small *ak* flower has bad odour; it doesn't have fragrance. (Student: Is it white?) Yes, it is white. It is white [earlier and] when it blooms, there is slight bluishness, blueness in it. Blue colour indicates the vices. (Student: Blue colour?) Yes, vicious... blue and black colour indicate [the colour of] poison. So, there are numerous *ak* [plants] in the world.

⁴ Swallow-wort, *Calotropis gigantea* (a medicinal plant)

⁵ Resident of Hindustan (India)

You may go to any city in this Hindustan, wherever there are the temples of Shiva, you will find a lot of [plants of] *ak* and *dhatura*⁶ around it. What? *Ak* as well as *dhatura* will be found. The flower of *dhatura* is a bit longer while the flower of *ak* is the smallest. But among those numerous flowers of *ak* one is *var*; '*var*' means the elevated one. What? It was named '*Ak var*' [meaning], the elevated among the flowers of *ak*. In other words you may say one eyed king among the blinds⁷. There is a saying in Hindi: '*andho mein kaane raja*'. So, are the blind ones better or is the one eyed, the one whose one eye is open, the one with dim eyesight, the one who can see a little among them is better? One eyed among the blinds [is better]. And even with the one eye, how is his eye? His eye is small. (Baba is imitating the way a one eyed person sees something.) (Student: It will be a bit open.) Yes, it is a bit open. So, the one eyed is certainly better among the blind, isn't he? So, Baba says, the soul doesn't become dull **completely**, the **complete** radiance of the soul doesn't perish. There is dimness to some extent; I enter him and after entering him, I make him like what? I make him equal to Me. How is he equal to Me? He (Shiva) is *trikaaldarshi*⁸. How is He? *Trikaaldarshi*. Then, He makes him too *master trikaaldarshi*, [meaning] *trikaaldarshi* in practice. He made him equal to Him, He made him *trikaaldarshi*, so, as a memorial the third eye is shown on the idol [of Shankar]. That eye is called *Sadaa Shiva*. He is the title holder form of God, made by [the original] God.

That is why, the memorial of that form has been shown among the Hindus and the Muslims. Even today, those who go to the *Mecca* for *haj*⁹, a stone has been kept there in the wall, they touch it like this and kiss it. What? They *touch* it and kiss it. (Student said something.) Yes, it is believed that unless they touch and kiss it, their journey (pilgrimage) is incomplete. So, it is a memorial of here (the Confluence Age). The *Supreme Soul* enters that form of the *ling* and after entering makes him equal to Him, [He makes him] *trikaaldarshi*. He becomes [equal to Him] through remembrance, through *purusharth*; it is the *purusharth* of the intellect. What? It is the *purusharth* of the mind. The mind is the eleventh *indriya*, it is the most elevated *indriya* among all the *indriyaan*. By remembering the Supreme Father he becomes equal to the Father through that most elevated *indriya*, the mind. It is then that he receives the *title* of God. Had he been the *original* God, what would he have made [others into]? He is the *duplicate* God; had he been the *original* God, what would he have made [others into]? *Arey!* A deity makes [others into] deities, a *doctor* makes [others into] doctors, an *engineer* makes [others into] engineers. Had he been the *original* God, what would he have made [others into]? He would have made [others into] God and Goddess, but He doesn't make anyone [into] God or Goddess. [But] yes, numerous people who perform the *shooting* [of becoming God], who take the *title* of God become ready in this world. Because in the *broad drama*, in the path of *bhakti*, do many people sit as God or not? Don't they? They do. So is the *shooting* performed here or not? Those whose *shooting* is performed, the numerous people who become *duplicate* Gods, how do they become that? Who is the one who creates those numerous *duplicate* Gods? Do they become that without being made or do they become that on their own or do they become that on being made [into that]? How will they become that? They will become that on being made. So who is their creator? (Student: Shankar.) Hum! Yes, [the one whose] *purusharth* is incomplete, he [in his] incomplete [stage of] *purusharth* himself creates numerous *duplicate* Gods. When he has become complete, all the numerous Gods in the world will run away. Or will they remain? They all will run away. Om Shanti.

⁶ The thorn-apple (a narcotic)

⁷ *Andho mein kanaa raja*: triton among the minnows

⁸ The one who knows the three aspects of time

⁹ Pilgrimage (to Mecca)