

VCD No.1772, Audio Cassette No.2258,**Dated 30.06.13, at Chennai-1.****Clarification of Murli dated 13.02.64 (only for pbks)**

Om Shanti. The morning *class* dated 13.02.1964 was being narrated on Thursday. On the 12th *page*, the topic being discussed was: ‘who makes [us] impure in the impure world?’ Who is it? (Student: Lust.) From when? (Student: From the Copper Age.) It is Ravan who makes [us] impure in the impure world from the beginning of Copper Age. Ravan has ten heads. So, are all the ten heads present in the beginning of the Copper Age or is there one chief? *Arey!* After all, who makes [us] impure in the impure world? If it is said, ‘Ravan’; Ravan has ten heads. Do all the ten heads make [us] impure or is there one chief even among them? *Arey! Acchaa*, you can at least tell [me] about who the ten heads of Ravan are, [can’t you]? Who are they? (Student: Lust, anger...) First is lust, isn’t it? So this lust is the biggest enemy. The first head of Ravan is the biggest enemy when compared to the other heads. It is *vikh* (poison), isn’t it? What is ‘*vikh*’? (Students: Lust.) Lust is called ‘*vikh*’. What does it mean? The name is ‘*kaam vikaar*’. ‘*Kaam*’ means desire (*kaamanaa*). There are good as well as bad desires. Bad desires are called *vikaar*, the desires against [shrimat]. Because of desires against [shrimat], wrong ‘*kaar*’ [i.e.] actions are performed. So what are desires against [shrimat]? Are children born in the Golden and Silver Ages without [having] desires? Does the world go on without [having] desires? Does it go on or not? (Someone said: It doesn’t.) Doesn’t it? (Someone said: It doesn’t.) Yes, it doesn’t, but the desires there aren’t ‘*vikaar*’ [i.e.] the ones that lead to wrong actions, so that it may lead to the stage of descent (*utarti kalaa*) - what is meant by ‘the stage of descent’? - it may lead to a fall. *Acchaa*. Don’t [the deities] fall from the beginning of the Golden Age? (Students: They do.) Don’t they fall from [the stage of] 16 celestial degrees to [the stage of] 14 celestial degrees in the Silver Age? (Someone said: Yes.) So they fell, didn’t they? So what should be said? Should it be said [that they performed] ‘actions against [shrimat]’ or not? Shouldn’t it? (Student: Gradually...) Yes. We won’t say [that they performed] actions against [shrimat] because there, the children are born through the elevated *indriyaan*¹. The *result* of the actions performed through the elevated *indriyaan* come gradually.

Is it better do any work slowly or is it better to do [something] quickly, in haste? It is better do [something] slowly. So in the beginning of the Golden Age, children are born through the elevated *indriyaan*, it means, the task of the creation of the world is done through the elevated *indriyaan*. And which are those elevated *indriyaan*? The eyes. So, are the *indriyaan* elevated or is something else more elevated than the *indriyaan*? (Student: Something else.) Who is it? (Student: The mind.) The mind (*man*) is more elevated than the *indriyaan*. So in the very beginning of the Golden Age, someone will have started, [won’t he?] There must be someone to be the first to make the elevated desire of creating the world through the connection of the eyes, by being in the soul conscious stage. Who started it? *Arey*, did someone start or not? (Student: Narayan.) Which Narayan? (Student: The Confluence Age Narayan.) Did the Confluence Age Narayan start it through the connection of the eyes (*drishti yog*)? (Student: The Golden Age Narayan.) Yes, who is the soul to become the [first] Narayan in the Golden Age? Brahma. Brahma is the soul who is more elevated than the ten *indriyaan*, it controls even the ten *indriyaan*. What? Does the mind *control* all the ten *indriyaan* or not? Call it the mind in the form of the horse or the bull, it (the mind) does *control* [the ten *indriyaan*]. So, the mind controlled the eyes. From when? From the **beginning** of the Golden Age.

¹ Parts of the body used to perform actions and the sense organs

Acchaa, in the beginning of the Golden Age, the Radha-Krishna who become Lakshmi-Narayan, the first Narayan of the Golden Age, the ones who give birth to children through the connection of the eyes, their desire... they have just this desire to create an elevated world by being in a soul conscious stage. What? What is their desire? Radha [just] looks at Krishna and Krishna [just] looks at Radha. Does it involve adultery? There is no adulteration even through the contact of the eyes there. The desire is so elevated! The eyes are the most elevated *indriya* among all the ten *indriyaan*, the mind even controlled them. 'Mind' means which soul? Brahma alias Krishna, alias the first Narayan of the Golden Age controlled [them]. *Acchaa*. Is there any world more elevated than even this (the Golden Age world)? What? (Student: *Purushottam Sangamyug*.) *Purushottam Sangamyug* (the Elevated Confluence Age). Why is it elevated? Why is it the most elevated? Because [the soul] doesn't degrade there. What? [The soul] doesn't degrade even by 1/4th celestial degree there. In the Golden Age they start falling. Even if children are born through the connection of the eyes, do they fall or not? They do fall, but in the Confluence Age, in the world of the Confluence Age Brahmins, who is their head? The one who becomes Narayan directly from [being] a man. The *first* Narayan of the Golden Age doesn't become Narayan directly from a man. And the one who becomes Narayan from a man in the Confluence Age is the master of the whole world. What? The master of the **whole** world. What does it mean? Will that master of the world have *control* even on the *first* Narayan of the Golden Age or not? (Student: He will.) So, it has been mentioned in the Gita that the *indriyaan* are powerful. What? The *indriyaan* are very powerful, but the mind is more *powerful* than the *indriyaan*. And what is more *powerful* than the mind? Who is more *powerful* than the mind? Who is more *powerful* than the mind and *controls* it? The intellect. Intellect means the third eye. He (Shankar) is called *Trinetri* (the one with three eyes). When does he become *Trinetri*? He becomes *Trinetri* only when Ram and Krishna who are called the two eyes of God... what? 'You children are the light of my eyes.' Who said this? The Father Shiva said [this], the Father of the souls said: You children are the light of My eyes. So, which are the souls who are even the light of the eyes of God? Ram and Krishna; they are the ones who play the role of Brahma and Shankar in the Confluence Age. Brahma is the mind in the form of the horse and Shankar is the intellect in the form of the third eye [and] he is that when Shiva has **entered** him (Shankar). So, the *vibrations* that are created through the intellect, the elevated *vibrations* of the Brahmins that are created according to the shrimat, who is the first and most elevated among the ones who creates that *vibrations* of the Brahmins? Will there be someone or not? Just like, it is the first Narayan [of the Golden Age] who gives birth to children through the connection of the eyes in the Golden Age, who is [the first one] in the Confluence Age who creates such an elevated, unadulterated atmosphere through the connection of the intellect? What kind of vibrations? Not adulterated *vibrations*. Do you know [about] '*vibrations*'? What is meant by *vibrations*? The waves of the thoughts of every human being flow around him. So, those waves of thoughts should be so unadulterated that we don't remember anyone else other than the One Shiva. One Shivbaba and no one else. The soul that produces such elevated *vibrations* creates such a world of Brahmins that... what are they called from Brahmins? They are called Brahmins *so* deities. So, will that world also have some rules and regulations or not? Are there rules and regulations? Aren't there? Certainly, there are rules and regulations, and those rules and regulations create such a world in which there is not even a trace of the stage of descent. [They are in] the stage of ascent (*carhtii kalaa*) continuously. And what is the *result* of that stage of ascent? Everyone is benefitted through the stage of ascent. This itself becomes the aim of life. What? Through the stage of ascent... such a stage of ascent through which the **entire** world is benefitted. It shouldn't be that just the deities are benefitted, the souls of the Golden and Silver Ages are benefitted. Whether they are of the Islam dynasty, the Buddhist dynasty, the Christian dynasty or even if they are atheists, **everyone** should be benefitted. Our vision should become such; our thoughts should become so pure. That will be called the most elevated world, the best creation

(*srishti*) in the world. In which Age is it [created]? In the Elevated Confluence Age. When that world (*srishti*) is created, the creation that is created in that world is the best creation in the world of 5000 years. They are called deities.

Who are the real deities? Are the ones who are born in the Golden Age the real deities or are the ones who are born in the Silver Age the real deities or are the 33 crore (330 million) souls who descend [from the Supreme Abode] in the Copper and Iron Ages... do they descend or not? Don't the souls of the Deity clan descend in the Copper and Iron Ages? They do. So, are they the *number* one Brahmins or do the *number* one Brahmins exist just in the Confluence Age? (Students: In the Confluence Age.) They have this aim... what? Everyone [should be] benefitted through you. They become *manmanaabhav* to such an extent. What is meant by '*manmanaabhav*'? Whatever is in My mind... '*mat*' means My, '*manaa*' means in the mind, '*bhav*' means to merge. In whose mind should [you] merge? *Arey*, who says *manmanaabhav*? Who is the one to say [this]? Is it one soul or all the elevated souls among the five billion [souls]? It is just one soul who gives this aim... what? *Mat manaa bhav*. What? Merge in My mind, meaning the thoughts that are in My mind, the same... what? [The same thoughts] should be in your mind. What is the thought in My mind? The Highest Performer, the Highest Soul, what is the thought in His mind and who is His mind? Who is the mind? (Someone said: Brahma.) Brahma? *Acchaa*? (Someone said: The soul of Ram.) Is the soul of Ram the mind? (Student: No.) Just say anything. *Arey*, you should be concerned to say [something]. Something or other will come out to be correct. (Someone said something.) Who? (Student: Shivbaba is *aman*².) *Arey*, who is the mind? *Arey*, the soul has three powers: the mind, intellect and *sanskaars*. So Shiva is also a soul. Is He a soul or not? (Student: He is.) Yes, so does that soul also have a mind, an intellect and *sanskaars* or not? Does He? (Student: He doesn't.) *Acchaa*, when that soul, the *Supreme Soul* is in the Supreme Abode, does He have a mind? (Student: He doesn't.) He doesn't have it at that time; He is certainly *aman* at that time. When does He have a mind? When He comes in this world, He comes with three powers, three *murtis* (personalities). The mind is also in the form of a *murti*. What? Call him the horse, he has also been given the form of a bull. He has, hasn't he? Shankar is another personality, and the third personality? [It is] Vishnu.

So, if He says *manmanaabhav*, it is about when? Is it about now? Is it about now? Is it? (Student: When He comes in the corporeal one.) In the corporeal one...? (Student: When Shiva comes in [the body of] the soul of Ram.) In [the body of] the soul of the corporeal one... (Student: ... the soul of Shiva comes.) The soul of Shiva comes. In fact, He is *aman*. (Student: The one in whom He comes has a mind.) Is the soul of Shiva *aman* or [does He have] *man* (a mind)? He certainly doesn't have a mind. (Student: He takes [the body of Ram on] loan.) Does the soul of Ram, in whom Shiva performs [His] task, whom He enters in a permanent way, have a mind or not? Isn't there Brahma? Is there Brahma in the form of the mind or not? There is. And **is** that Brahma in the form of the mind the soul that follows shrimat 100% or **will** he become that? He **will** become [that]. He is not that now, [is he?] Is he that now? Will he be called the mind with a 100% complete stage, [the mind] that follows the shrimat completely? How will he be called [that] now? Presently, this very thing is not sitting in the intellect of that soul, whether Krishna is God of the Gita or Shiva-Shankar Bholenath³ is God of the Gita. So, when the real [thing], the truth itself didn't sit in his intellect, will that soul be called complete? Is he a complete mind? He isn't. The mind is complete when on the mind, the intellect has a complete ... what? [When] it has a [complete] *control*.

² The One who doesn't have a mind; peaceful.

³ The Lord of the innocent ones

So what should be said? Is Shankar riding the bull or not? He hasn't [ridden it]. What is the *proof* that he hasn't? (Student: He enters Dadi Gulzar.) Yes. Presently, that soul (Brahma) is singing his own tune. What? At present, it hasn't sat in the intellect of that soul, what the *practical* form of God with a pure (*avyabhicaari*) *stage* is. Or else, sometimes it sits [in his intellect] and sometimes it doesn't. It hasn't sat [in his intellect] completely. So, when it didn't sit in [his intellect] at all completely, the mind will leap... For example, a horse, if the reins are not drawn tightly, what does it do? It runs about here and there. It will go into a pit, it will take you up, it will take you down, it goes out of *control*. So whom does he make out of *control*? Does that mind in the form of a horse make someone out of *control* very much or not? (Student: It does.) Whom? (Student: The one whom it enters.) The soul of Ram. If it makes the soul of Ram out of *control* very much, in what case will it do that? *Arey!* (Someone said: God of the Gita.) God of the Gita? Hasn't this sat in the intellect of Ram? *Arey*, [the mind] is shown in the form of a bull, a horse, so, does it have an animal [like] intellect or a human intellect? [It has] an animal [like] intellect. And what about the soul of Ram? It has a human intellect. So, is a human intellect elevated or is an animal [like] intellect elevated? The human intellect is elevated. It is indeed elevated, but who controls it? Brahma in the form of the mind controls it. So, with respect to what will it *control* the most? (Someone said: Knowledge.) Knowledge? Does it make him ignorant? Does the soul of Brahma make the soul of Ram ignorant? (Someone said something.) In what? (Someone said: Lust.) Yes. It has been said, this lust is the biggest enemy. Children ... what was said? This lust is the biggest enemy. It is '*vikh*', isn't it?

What is called '*vikh*'? What does '*vikh*' mean? It means... is there *vikh* in the Golden and Silver Ages? (Students: No.) Is it in the Copper and Iron Ages? (Students: It is.) There is *vikh*. Why is it not in the Golden and Silver Ages? If it is not there, why do they (the deities) fall? Why do the [number of] celestial degrees reduce? (Students said something.) The [number of] celestial degrees reduce because there, the *indriyaan* degrade (*ksharan*) at a slower rate. And from the Copper Age? The *indriyaan* degrade at a faster rate. The *gyaanendriyaan*⁴ i.e. the elevated *indriyaan* are active in the Golden and Silver Ages, and in the Copper and Iron Ages, the corrupt *indriyaan* (*bhrashtendriyaan*) are active. So what is the task of the corrupt *indriyaan* and what is the task of the elevated *indriyaan*? In the Golden and Silver Ages, the elevated *indriyaan* are unadulterated. And in Copper and Iron Ages, even the elevated *indriyaan* become adulterated.

When [the soul of] Abraham comes from above (the Supreme Abode), what does he do at first? Does he make the *drishti* (the idea of looking at others) adulterous or not? He does. Will its *shooting* also take place in the Confluence Age world of Brahmins at first or not? (Student: It will take place.) He will definitely start the adulteration through the root souls (*aadhaarmuurt*) of Islam. He will start the adulteration of which *indriya* first of all? Of the eyes. Though Baba has said in the murli: Shivbaba sits and gives *drishti* to each one individually. You children certainly won't do this. Or will you do this? (Student: We won't.) In the family of Brahmins, did Shivbaba start this custom by giving the *direction*: you children can also give *drishti* to everyone and perform the task of reforming the world through *drishti*? Did Baba give [this] *direction* in any murli? He didn't. So who started to give this *direction*? (Someone said: The [root soul of] Islam.) Yes, this downfall began in the *shooting period* through the root souls or the seed form souls of Islam. As it happens in the *shooting period*, in the *broad drama* also in the Copper Age, the *soul* of Abraham enters [the body of the root soul], what does it do at first? What does it do to the *drishti* of the deity souls? It makes [the *drishti*] adulterous. So, though they are the *gyaanendriyaan*, the elevated *indriyaan*, how did it make even the elevated *indriyaan* into in the

⁴ Lit. the organs of knowledge; the sense organs

Copper Age? How did Ravan's first head make them into? He made it adulterous. It is not that those *gyaanendriyaan* didn't degrade in the Golden and Silver Ages. '*Ksharit*' means 'to fall'. [It is not that] there wasn't a loss of vigour. In the Golden and Silver Ages also the *indriyaan* lost their vigour, but they were not adulterous; just as it was said, Krishna exchanged gazes just with Radha and Radha exchanged gazes just with Krishna.

So, in fact, all the four ages are the ages of downfall. The soul experiences pleasure though the *indriyaan* and while experiencing pleasure, it falls. [But] yes, in the Golden and Silver Ages, the speed of falling is slower and in the Copper and Iron Ages? The speed [of falling] is faster. So, why is the speed [of falling] faster in the Copper Age? (Students said something.) Yes, adultery arises at that time. This adultery itself is called *vikh*. What? '*Vikh*' means? What does '*vikh*' mean? If a woman comes in contact, connection or forms a relation with some other man (*par purush*) through any *indriya*, what happens? (Someone said something.) Yes, she became vicious. She became licentious; she ate poison (*vikh*). What happens after eating poison? If someone eats poison, even if someone eats the physical poison, limited poison, what is the *result*? It has a *result* (effect), hasn't it? What happens? If someone eats poison, he dies. What? What happens? He dies. He dies, it means, does the soul die or does he die physically? He dies physically. That is in the limited (world) and what happens here? Here, if someone becomes adulterous... he may [become adulterous] through the eyes, the elevated *indriyaan* or the corrupt *indriyaan*, if he becomes adulterous, does that poison work (have an effect) slowly or not? It works, its intoxication increases gradually and at last [he] is finished. So it is the same here too. After coming in the Brahmin family, if you exchange gazes with anyone, what is the *result*? They break away from [the path of] knowledge, they become the ones with a doubting intellect, they lose faith on the Father. If they lose faith on God the Father, did they remain a child or did they die? The child died.

So the first *role* of this world of 5000 years ... will there be *vikh* there, in the world of the most elevated Brahmins, the Elevated Confluence Age world of Brahmins, in its *final stage*, when that world is established? There won't be this *vikh*, sensual desires there, in that world. When there won't be sensual desires, will there be reproduction through poison? There won't be reproduction through poison at all. Then, will they become the ones with a doubtful intellect? Then they won't. What about now? What happens now? Today they have faith [and think:] the Father has come. Do they have faith or not? [They think:] the Father has come. If someone tells them something tomorrow: *arey*, such and such things happen here; then, what is the *result*? (Student: ...a doubting intellect.) Yes, they become the ones with a doubting intellect. They themselves become the ones with a doubting intellect and they also start making every soul in their *control* fall, whether they are from the Brahmin family or the *lokik* (worldly) family.

So this is poison. This world is created through poison from the Copper Age. What? The world that God creates when He comes, there is no trace of adultery in that world. Even the *vibrations* won't be adulterated. How will the vibrations be? Whatever is the thought of the Father, the children will have the same thought. What is the thought of the Father? What thought does the Father have? When the Father comes in this world, when He comes in the *Trimurti* (three personalities), He comes with which thought? Does He have to do something or not? Or does He come simply? *Arey*, does He come with some aim? (Student: Yes.) With what aim does He come? (Student: To create heaven (*swarg*).) Yes. *Swa, ga*; we should stabilize in a 100% soul conscious stage. What? A soul conscious stage means [the remembrance of] the point. Neither should we remember our body nor the body of others nor should we remember the materials related to the body, [the things to] eat, drink, and live. What? We shouldn't remember the relatives either. [We should just remember] one Shivbaba and no one else. Why did He say

two words: Shiva [and] Baba? He could have said [just] Shiva, [He could have said,] one Shiva and no one else? (Students: The combination of the corporeal one and the Incorporeal one.) Yes. The mind will create thoughts only when the soul is in the corporeal form. If the soul does not have a physical body, the mind cannot create thoughts either, whether they are good or bad. So the topic of *manmanaabhav* arises and is completely brought in actions when the *foundation* of the new world has been laid. Is [just] the *foundation* laid or is the new world established? The *foundation* was indeed laid. It was said in the avyakt vani in 2004 itself... what was said? 'Do you children visit the new world or not?' So, was the *foundation* laid or was the new world inaugurated? The *foundation* was laid. It won't be said that the new world was established. Yes, it **has to be** established. When the new world is established, the 11th *indriya*, the mind will come under the *control* of the intellect completely. The intellect is even beyond the *indriyaan*, the mind is beyond the *indriyaan* and the intellect is even beyond the mind. And Shivbaba? He is the Intellect of even the intelligent ones. So the One who is the Intellect of the intelligent ones enters the one who plays the role of the one who has the third eye and the thoughts that He creates right from the beginning of the *yagya* till the end... for those [thoughts], it is said: *Manmanaabhav*. What? Merge in My mind.

Merge in **My** mind, not in **this one's** mind. 'Merge in your mind', this wasn't said either. What? [It was said:] Merge in **My** mind. So who is this '**My**'? (Someone said something.) Is nature Mine? *Arey*, there must be someone who is Mine (*meraa*), [won't there?] Did He say '*meraa*' or '*meri*'? '*Meraa*', it means, is it a male or a female? (Students: A male.) It is a male. It has taken the form of a male and that male should be the one who *controls* Brahma in the form of the mind. **Such** should be the one who is Mine. If he is Mine, how is he? He is the one who *controls* the mind **completely**. For example, in the picture of the Kalpa Tree, Shankar is [shown] sitting on the top of the [Kalpa] Tree. What is he doing? He himself is in the soul conscious stage and he is also pulling other souls towards the soul conscious stage. For this, Baba has said in the murli: I will make you children sit on My eyes and take you [along with Me]. So the one who says [this] is the *Supreme Soul*, the Point of light. Does He have physical eyes? Does He? (Student: No.) Then how will He take you after making you sit [on His eyes]? (Student said something.) Yes, Shankar, the one with the name and form of Shankar, the one in whom there is a mixture of three souls in the *purusharthi* life⁵, through him, He makes you children sit on the eyes and takes you [along with Him]. '**You children**' means, which children? (Students said something.) All the children who come in the beginning of the Golden Age, whether it is Ram, the souls like Ram, Krishna or the souls like Krishna, He pulls them in the soul conscious stage. That is called [being] *manmanaabhav*. There shouldn't be any other thought. *Manmanaabhav* [means] merge in My mind.

Merge in My mind... if someone says that the form of God in practice is Shankar. And if Shankar is the form of God in practice, does he have a body, are idols of him made or not? (Student: They are.) Is that idol also worshipped or not? It is. So what if we immerse in him, in his remembrance? Won't we be '*manmanaabhav*' then? Will we or not? (Student: We will.) Will we? *Acchaa*. Will the soul of Krishna immerse in the remembrance of Shiva, the Point of light Shiva in the end or will it immerse in the remembrance of the Incorporeal one in the corporeal one? (Student: [Of] the Incorporeal one in the corporeal one.) Will it immerse in the remembrance of the Incorporeal one in the corporeal one? Will it immerse in the remembrance of Shiva? Who is called Shiva and who is called Shankar? Is there any difference [between them] or not? There is a difference. What is the difference? Shiva is just the name of the Point and Shankar is the name of the personality, the bodily being, the living personality in whom

⁵ Life of making spiritual effort

three souls combine. [They are] the soul of Ram, the soul of Krishna and the Soul of Shiva. And the narrator is saying: *Manmanaabhav*. Is it God who says this or is it someone from among the souls [of] the three personalities? Are the souls of the three personalities, [the souls] that have the three personalities, [the souls] that have taken the form of personalities the ones who say *manmanaabhav* or is it just the soul of the Point of Light Shiva that says *manmanaabhav*? It is the soul of Shiva. It does say [this] through the mouth of the corporeal one. It will certainly not say [this] without a mouth. It says *manmanaabhav*, merge in My **mind**. So, who is His mind? (Student: Prajapita.) The *first* mind is certainly Prajapita, isn't he? He is indeed Brahma, but he is Prajapita Brahma. Many have the name 'Brahma', but there is just one 'Prajapita'. What is his mind? *Arey*, now, are we practicing [to become] *manmanaabhav* or not? [To the students:] *Arey*, you have become silent! Are we practicing or not? (Student: We are.) We are. All those who are practicing [to become] *manmanaabhav*, are they doing it the *wrong* [way] or the *right* [way]? *Arey!* (Student: They don't do it the right way, they do it the wrong way.) 'Mat' means My, 'manaa' means in the mind, 'bhav' means to merge. So who is 'My'? The one who says: 'My'... who said it? Shiva said it, and who is 'My' for Shiva, the one who said it? Prajapita. Merge in him. So [the soul of] Shiva as well as the sinful soul of Prajapita are present in Prajapita. They are, aren't they? So are we merging in him? In whom are we merging? (Someone said: In Shiva.) In Shiva? Do you just remember the point? *Arey*, does the intellect immerse just in [the remembrance] of Shiva, the Point or does it immerse in the remembrance of the Incorporeal one in the corporeal one? It immerses in the remembrance of the Incorporeal one in the corporeal one. So what is the *result*? Is the [way to] *practice* [becoming] *manmanaabhav* 100% *righteous* or is it *unrighteous* to some extent? *Arey!* Is it *righteous* or not? (Someone said: It is righteous.) Is it *righteous*? It means, is the soul with the form of Shankar, for whom it was said: 'My', is he complete? (Someone said: No.) Then? He is not complete. *Acchaa*, [the one who is] 'My' is not complete but the One who has entered him is indeed complete, [isn't He?] It was not said: merge in the corporeal one. Was this said? No. What was said? Merge in My mind. So call him the mind of Shivbaba, the heart of Shivbaba - it is said Dilwara (Dilvala), isn't it? - So who is he? (Student: Prajapita.) He is Prajapita, isn't he? So as regards the heart of Shivbaba, as is the heart of Shivbaba, certainly, the ones who remember him will also become the same. Or will they become higher [than him]? *Arey*, tell [me]. Will they become higher? Why not? Can't they become higher if they try? *Arey!* (Student: ...equal to the Father.) Why can't they become that? What is impossible if someone makes *purusharth* (spiritual effort)? (Student: Can we become equal to Shiva?) Equal to Shiva? (Student: Can we become that?) You haven't been told to become equal to Shiva. *Manmanaabhav*, merge in My **mind**, it means, who holds the *title* of 'Param Brahma (the Supreme Brahma)'? (Student: Prajapita.) Is Prajapita in the complete stage or the incomplete stage? (Someone said something.) *Acchaa*, isn't Brahma in the incomplete stage? (Student: Brahma is but...) *Arey*, is he *Brahm*, is he Brahma or not? (Student: He is Brahma.) And is Brahma incomplete or complete? He is incomplete. But is he the supreme actor among all those with the name Brahma or not? He is. So, if we immerse in the *vibrations* of the supreme actor, it means, did we become *manmanaabhav* or not? (Student: We did.) That's it, we became *manmanaabhav*. All those who are *manmanaabhav*, will they be coloured by the company or not? (Student: They will.) They will certainly be coloured by the company of the Incorporeal one who has come in the corporeal one, won't they? So as is His stage, we too will attain the same stage. (End of the vcd; continued in vcd 1773)