

**VCD No.1773, Audio Cassette No.2259,****Dated 30.06.13, at Chennai, Part-2****Clarification of Murli dated 13.02.64 (Only for PBKs)**

*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: In the complete stage.) *Acchaa*, isn't Brahma in the incomplete *stage*? (Student: He is Brahma 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*.

So, how will his vibrations finally be after the *final* test? Will they be 100% unadulterated or not? They will be unadulterated and those unadulterated vibrations themselves will lay the *foundation* of the new world, the complete new world, which is called the complete Golden Age. Who will be born in the first birth of the Golden Age? Radha-Krishna will be born [then], won't they? Will Radha-Krishna be born through the stage of descent or through the stage of ascent? It will be called the stage of ascent. Through you, the entire world, all the five-seven billion human souls who are going to arrive on this stage, what will happen to all of them? Whenever they come, whenever they come the first time in this world, will they come in a good form or in a bad form? They will come in a good form. That is why it is said: this lust is the biggest enemy. What? Which wish is the biggest enemy? Krishna wishes to see Radha and Radha wishes to see Krishna. So, will this wish be called an adulterated wish or an unadulterated [wish]? It is an unadulterated wish, but it is limited to the *indriyaan*. What is higher than the *indriyaan*... what? What is higher than the *indriyaan*? *Arey!* There is a *slogan* [about something] higher than the *indriyaan*. What is it? Baba has mentioned that *slogan* in the murlis for the *yogis*. He has mentioned the *slogan*: *icchaa maatram avidyaa*<sup>1</sup>. What? There shouldn't be any wish except [for being] *manmanaabhav*. What? There shouldn't be any wish even to enjoy pleasure through the eyes. Are the eyes also a part of the body or not? They are a part of the body, aren't they? So there shouldn't be any wish. There shouldn't be [the wish to enjoy] pleasure of the body, the *indriyaan* of the body, the elevated *indriyaan* of the body, the corrupt *indriyaan* of the body, the materials related to the body or any pleasure of the relatives of the body. When the wish is so righteous, will it be called 'a wish'? (Student: *icchaa maatram avidyaa*.) Or will it be called [the stage of] *icchaa maatram avidyaa*? *Arey*, a wish is after all a wish; wish means desire. Desire means lust, whether the desire is righteous or whether the desire is unrighteous.

So, in this 5000 years world, all the desires made through the *indriyaan* make you fall and the very desire that makes you fall won't be called the real desire, [the desire] in accordance with shrimat. Why? It is because even that desire is the desire to enjoy pleasure through the eyes, the most elevated part of the body. Then, did they become *icchaa maatram avidyaa*? They didn't. And in the new world that is created in the Elevated Confluence Age, the world of Brahmins who become deities, will everyone be immortal or mortal [there]? (Students: They will be immortal.) How? (Students said something.) Yes. In those vibrations, those who are born in [the path of] knowledge, those who recognize the Father, they won't

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<sup>1</sup> Without a trace of the knowledge of desire

die, meaning they will not have doubt at all. What? The world will change, but they won't have a doubting intellect. When they don't have a doubting intellect, will they be called immortal or mortal? They become immortal. And how do they become immortal? When they become immortal, do they become immortal through someone or not? They become immortal through Amarnath<sup>2</sup>. Will the vibrations of Amarnath be similar to [that of] Shiva or similar to [that of] some human soul who comes in the cycle of birth and death? It will be similar to [that of] Shiva.

The thought of Shiva when He came in 1936... did He come then or not? So, did He come with some thought? With what thought did He come? He came with which thought? (Student said something.) Yes; He has to establish a 100% unadulterated world and then go. So, **all** of us should have this thought. How many will be the ones to have this thought in practice? (Student: Nine lakh (900 thousand).) The thought in practice... nine lakh? [Not everyone in] the nine lakh [souls] will have a body. (Student: Four and a half lakh (450 thousand).) Yes. They will be 450 thousand [souls]. 450 thousand [souls] will have a firm thought... what? That we should *practice* such thought, we should attain [such stage] forever, so that the mind becomes focused. Just like, if there is a lamp, if it is not affected by air, if it is kept in an absolutely closed room, will its flame sway? Will its light waver? (Someone said: No.) And what if it is kept in the outside atmosphere? (Student said something.) Why? (Student: [Because of] air.) The mind is influenced, it means, it is not focused. It is influenced by all those who have a mind. *Acchaa*, who is *aman*<sup>3</sup>? (Someone said: Shiva is *aman*.) Yes, it is indeed Shiva. Shiva is *aman* in the Supreme Abode as well; in fact, all the souls are *aman* there. Are thoughts generated there? No. Even when Shiva comes in this world, is He *aman* or does His mind get disturbed? (Students: He is *aman*.) He has firm thoughts, hasn't He? Or does He get disturbed by anyone? He doesn't. Is there any other soul too with such a mind that becomes similar to [that of] Shiva? Shankar. Then it will be said, the Incorporeal One in the corporeal one, the complete *stage*. As is the *stage* of Shiva forever after coming to this world, both the souls should be seen to have the same *stage*, the corporeal one as well as the Incorporeal One. It is then that such a world is prepared, where there is no trace of vices. [They are] *icchaa maatram avidyaa*. The people of the outside world do not know how [children] are born there. Where? (Student: In the Golden Age.) How and where are they born? In the Golden Age? *Acchaa*, the people of the outside world, meaning the BKs, are they from the outside world or the world inside? (Student: Of the outside world.) Do they know how the new creation will be born [there]? (Student: They don't.) They say that the souls, the stars will come from above and will become *prince* and *princess* after coming down. Is this possible? Certainly, it doesn't happen this way.

Look, how much they praise... Whom? They praise the deities, what? And whom do they praise among the deities first? Krishna is praised, isn't he? How is he praised? There is [this] praise of Shri Krishna: complete with all the virtues, complete with 16 celestial degrees, completely non-violent, the best among the souls who follow the code of conduct (*maryaadaa purushottam*). So, it won't be said that he is born through vices. Who? (Student: Krishna.) Is it Shri Krishna of the Golden Age or Shri Krishna of the Elevated Confluence Age? Who is born through the vices of the *indriyaan*? Is it the Confluence Age Krishna? (Student: No.) Does he use the *indriyaan* during his *purushaarthi* life (life of spiritual effort)? No. Does the Confluence Age Krishna [use the *indriyaan*] or does the Golden Age Krishna [use the *indriyaan*]? (Student: The Golden Age Krishna.) The Golden Age Krishna will use the *indriyaan*, he will enjoy pleasure through the *indriyaan*, but he won't be called vicious. What? He won't be called the one who performs actions against [shrimat]. Why? Because he

<sup>2</sup> The Lord of the immortal ones

<sup>3</sup> The one who doesn't have a mind

performs actions through the elevated *indriyaan* and even those elevated *indriyaan* don't become adulterated. So look, it won't be said that he (Krishna) was born through *vikaar* (the vices), that he is born through *vikaar*. Those who are born through *vikaar*... 'vi' means against [and] 'kaar' means action. The action that is [in accordance to] the shrimat... what is the shrimat? *Arey!* Is there any shrimat, is there any shrimat of God the Father regarding the process of creation? *Arey!* Neither should you give sorrow, nor should you take sorrow. What? It may be any *indriya*, but neither give sorrow nor take sorrow through that *indriya*. In today's world, which part [of the body] has become the one that gives sorrow the most? (Someone said: Lust.) Lust? *Acchaa?* Don't the adulterated eyes give sorrow? Do they [give sorrow] or not? (Student: They do.) Are they adulterated or unadulterated? Adulterated eyes, **the eyes** become the most impure and the eyes themselves become the purest. It has been said in the murli: You children would have been committing 10, 20 [or] 50 mistakes **every day**. You don't *count* [them]. What? When you commit mistake, you do commit a mistake out of ignorance [but] later, you realize that it was your mistake. What is the mistake? What mistake is committed through the eyes? If we look at someone... (Student: There is no practice of [being in] the soul conscious stage.) *Arey*, if we saw [someone], did we commit a mistake? *Arey!* If I looked at you and you looked at me, is it a mistake? Is it a mistake? *Arey!* Is a mistake committed just by looking [at someone]? No. They have certainly made songs: I looked at you, you looked at me [and] the lifeline has changed. So is this a task of [giving] happiness or [giving] sorrow? In fact, this is the task of giving happiness. And only the one Shivbaba is the Giver of Happiness forever and no one else in the world. [It is said:] One Shivbaba and no one else.

So, it is said that those who are born in the Golden and Silver Ages, they are not born through vices. They are born through vice less, unadulterated vibrations. They are praised in the path of *bhakti*, the ones who perform such deeds are also worshipped. So look, they are praised so much! And they are also famous. What was said? Who are famous? (Student said something.) [To the student:] You speak after thinking a lot. What is the matter? You don't say it with full force. Whose glory is sung? (Student: Krishna.) Of Shri Krishna? Isn't the glory of any other deity of the Golden and Silver Ages sung? Is just Krishna elevated? (Someone said: Lakshmi-Narayan.) Are just Lakshmi-Narayan elevated and not the souls who are born in the Golden Age? Won't all the children like Krishna who are born [in the Golden Age] be complete with 16 celestial degrees? Won't they? They will. So, isn't their glory [sung]? Their glory [is sung], isn't it? (Someone said: It is.) But which age is praised and worshipped? Is the Confluence Age praised and worshipped or are the Golden and Silver Ages praised and worshipped? The Confluence Age is praised and worshipped. They are famous. That is certainly a pure world. How did the impure ones go there? So, no one knows that the capital of Ravan starts from the Copper Age. What was said? From when does it start? It starts with the dualistic Age. The non-dualistic Age, where they [just] believe in one [being], where there is the rule of the One, just the language of the One is in use, the clan of just the One continues, the religion in the form of virtues (*dhaaranaa*) of just the One is practiced, **that** world is the most elevated, that capital is also the **most** elevated capital. This Ravan in the form of the five vices do not exist in the Golden and Silver Ages at all. If someone sits and explains this to anyone, it will sit in their intellect. If He explains after sitting? Won't it sit in his intellect if he stands and explains? *Arey!* Does someone become more stable by sitting or by standing? He should sit. So, the Father **sits** and explains. What is mentioned in the murli? The Father doesn't lie down and explain, the Father **sits** and explains meaning, the entrance [of Shiva] takes place properly [in the corporeal one]. So, when the intellect is focused, it will sit in their intellect. You children have a lot of sweet topics to explain [to others]. What? Whatever topics you have, they are very sweet. Remembrance, love and *good morning* to the long lost and now found children.

*Acchaa*, let's see children. What is the *bhog*<sup>4</sup> today? Who said this? (Student: Brahma Baba.) Brahma Baba said this. ☺ Who remembers this *bhog* and *vaasanaa* (desire) a lot? Is it the one who is *bhogtaa* (pleasure seeker) or *abhogtaa*<sup>5</sup>? The one who is *bhogtaa* remembers *bhog* and *vaasanaa* a lot. So tell [Me], in this world, among all the five-seven billion souls, who is the biggest, the *number one bhogtaa*? *Arey*, will there be someone or not? (Student: There will.) Who is it? (Someone said: Brahma.) Yes. Why was he called the *number one bhogtaa*? (Someone said something.) Why was he called the number one pleasure seeker? *Arey!* (Someone said something.) Yes. When the Golden Age begins, when Krishna is born, [and then] when he grows up, does he take the first step of having pleasure through the *indriyaan* or not? Who does it? Who does it first of all in this world? The *soul* of Brahma. Or should it be said that the *soul* of Ram does it? No. *Acchaa*, let's see children. What is the *bhog*? It is not enough just [to know] that there is [some] *bhog*; [he is asking:] what is there for *bhog*? The children will understand that these are such deep topics. What? What are the deep topics? To talk about '*bhog*' and so on, [to think about] what the *bhog* is, are these deep topics? *Arey*, are they deep topics or are they the worldly, ordinary topics? (Someone said: They are deep topics.) How? *Arey*, just things to eat and drink are not [called] *bhog*. In fact, this is the *bhog* for the tongue. Are pleasures (*bhog*) experienced through the *indriyaan* or not? Aren't they? If Shiva is called *abhogtaa*, so is it applicable just for eating and drinking? Is He called so [for this reason]? No. Shiva is called *abhogtaa* because He is worshipped in the form of the *ling* (oblong shaped stone). What? It is **very** difficult to gain victory over the *indriya* of lust. He enters some physical body and gains victory over that *indriya*, He teaches how to gain victory [over it].

So look, how deep these topics are! What? To remember *bhog* and to remember what there is for *bhog*, are they deep topics or ordinary topics? (Student: [They are] deep topics.) How are they deep? *Arey*, if we see in the unlimited, they are deep topics. There is just one thing to say, but if I don't say that, what will I say? If I said that then someone will say, *dot, dot, dot...* what kind of teachings do they give here! Well, this One might have come, Shivjayanti<sup>6</sup>, might have come. Where is His temple? Where is the temple? At least tell [Me] this much, where is the temple? *Arey*, is there one or not? (Student: There is.) Where is it? *Arey!* Temple means memorial. Is there a temple or not? Where is it? (Someone said: The BK center.) The BK *center*? Is the BK center the temple of Shivbaba? Which is the first temple? The Somnath temple. What was the name given? (Student: Somnath.) '*Som*' means the moon, '*nath*' means the controller. It means, the one who puts a nose-rope even around the nose of the moon in the form of the bull. They put a nose ring, don't they? Who puts a nose ring to whom? *Arey!* Is the tradition practiced in the path or *bhakti*? What? Is the tradition of putting a nose ring practiced or not? *Arey!* It is. Who puts a nose ring? (Student: The husbands put it.) And why do they put it? (Student: To control.) *Arey*, this is the memorial. Of when? Of the Confluence Age. Who plays the role of *hero* and *heroine* in the Confluence Age? Ram and Krishna. So does the soul of Krishna enter Jagadamba and play the role or not? (Student: It does.) And the role that Jagadamba plays, she goes out of *control* and plays the role. What role does she play? [Of] beating and killing. So, does Shivbaba teach this? (Student: No.) Then who controls [her]? Who plays the role in Jagadamba, who is worshipped? (Someone said: Brahma.) He enters and plays the role of a *taamasi* (degraded) life. When Jagadamba becomes Mahakali, a moon is shown on her head, [isn't it?] It is the memorial of the entrance of the moon. Who controls her? (Someone said something.) Does Brahma *control* her? Does Brahma in the form of the mind enter and control her? Or does he enable beating and killing all the more? Who controls her? *Jagatpita* (the father of the world). So this tradition started to

<sup>4</sup> Food prepared in the remembrance of Shivbaba and offered to Him

<sup>5</sup> The one who doesn't enjoy pleasure

<sup>6</sup> The birthday of Shiva

be practiced in the world. What? The woman doesn't put a nose ring to the man. Who puts [a nose ring] to whom? The man puts a nose-rop, a nose ring to the woman. From when did this tradition start? This tradition started from the Confluence Age. So look, where is that temple where *Shivjayanti* arrived? Where is that temple? *Arey!* *Shivjayanti* arrived, [so,] will it have arrived in practice or not? Didn't it [arrive]? It did. So where is that temple? (Someone said: Somnath.) Yes, it is in Gujarat. What was it named? Gujarat. Is it Gujarat in the limited or in the unlimited? The ones whose night of ignorance has passed away (*gujar gayi*) are Gujarat in the unlimited. [They are the ones] who are at the banks of the ocean. What? They are at the banks of the Ocean of Knowledge. So look, does His temple exist now? Does it exist now? There is no temple. What is all this? A complete confusion can take place. What? If someone can't explain, what will happen? It will create confusion. It is so difficult to explain! It is a confusing topic, isn't it? What does it mean? Who said this? Who said: this is a confusing topic? Whatever Shivbaba says, to whom does He say it? Baba says: I talk to **you** children, [and] this one listens in between. He listens and then does he *interfere* or not? He also interferes. He listens [but] doesn't understand and then because of not understanding, he interferes. So it was said: this is a confusing topic, isn't it? What? (Student: Lust.) It is so difficult! Who said these sentences? Did Shiva say them? No. Who said them? The soul of Brahma says them. *Accha*, Om Shanti.