

Disc.No.1853, Date: 09.04.16 (Extracts)

Timing: 16.47-18.59

Student: Baba drowns us in the water of knowledge. And due to being drowned in the water of knowledge, our *indriyaan* become cool. We experience peace.

Baba: Yes, what do you want to ask?

Student: The more we think and churn, we feel joyful to that extent. New ideas come up.

Baba: And when does the churning taken place?

Student: The more someone remembers Baba, the subtler the intellect becomes and it is then that the churning takes place.

Baba: There are two reasons for the churning to take place. One is, the more we stabilize in the soul conscious, the seed form *stage* – the seed is the essence – the more we stabilize in the essence in the form of the point of light: I, the soul am a point of light soul and my Father is also a Point of light. So, the expansion will happen automatically. You don't have to work hard to go into the expansion. You have to work hard to remain in the essence. And the more you are busy in the *field* of *Ishwariya* service (of God), the more new questions come from the students, the more they ask new things, the intellect will automatically go into expansion to [that extent]. It means the more we remain in the service *field*, the thinking and churning will take place to that extent automatically.

Timing: 19.08-21.35

Student: Baba all the twelve jyotirlingams (one of several chief shivlings) are in different directions. So, from when are they separate?

Baba: Jyotirlingams become ready only in the Confluence Age. What is the name of those jyotirlingams? Whose jyotirlingam are they? Are they called the jyotirlingam of Shankar or the jyotirlingam of Shiva? (Students: of Shiva.) Isn't it? It means when the soul of Shiva comes in this world in a corporeal form, the personality, the permanent chariot in which He comes in the corporeal form and [makes him] receives attainments, that soul who receives the attainments enters the eleven jyotirlingam. So, those eleven [jyotirlingam] and the one [who enters them], become twelve [jyotirlingam]. It is the symbol of the entrance of just one [soul]. The point of light Shiva doesn't enter. But the one whom the point of light Shiva enters in a permanent form and makes him perfect, that one enters the eleven jyotirlingam. This is why eleven Rudragan (followers of Rudra) are praised. Not twelve. And they are revealed according to the revelation of their *purusharth time to time*. These twelve jyotirlingam that are called the *ling* of light... it means which light? Is it the physical light? It is the light of knowledge. All the twelve are firm Suryavanshis (those of the Sun dynasty).

Timing: 21.54-28.08

Student: There are many memorials of deities in U.P. but the people there don't get easily ready to listen to the knowledge. Why is it so? How should we do service there?

Baba: Baba has said that south India is India's *videsh* (abroad) and north India is India's *swadesh* (native land). So, does God come in the native land or does He come abroad? God comes in the native land. And do the people belonging to the place where He comes become perfect first or do the people of abroad become perfect first? The people of the native land become perfect first. So, those who become perfect first [and] come in the Suryavanshi clan are the oldest. And those who come later on aren't that old. Those who come new (in the knowledge) will be called new souls. If they are ancient, they are called those of the Ancient

Religion. Ancient means old. So, because of the influence of the sequence of time, because of passing through the four stages, will the old become more *tamopradhan* or will the new become more *tamopradhan*? (Student: Old.) So, the north India and especially U.P. where many memorials of God are believed to be... It is said that there is the memorial place of God Shankar in Banaras. They say, there is the memorial of God Krishna in Mathura. They say, there is the memorial of God Ram in Ayodhya, He is born there. To be born means to be revealed. So, the revelation does happen. Will the revelation of *satopradhanta* happen after becoming completely *tamopradhan* or will it happen before that? (Student: Afterwards.) So now, who will become complete *tamopradhan* first? Who will be seen to be the most *tamopradhan* in the condition of the falling world at the end of the Iron Age? Will those of north India [be seen to be the most *tamopradhan*] or is it the foreigners of south India? Those of north India are seen [to be most *tamopradhan*]. [The knowledge] won't sit in their intellect easily. They are sleeping in the sleep of Kumbhakaran. We know, there are some even among those who follow the knowledge who accumulate hundred times burden [on themselves] because of performing sinful deeds. So, they reach the highest stage of [being] very sinful souls. What is their identification? Their identification is: they will feel sleepy when they sit to listen to the murli and they will feel sleepy also when they sit for remembrance. No matter how knowledgeable a soul he is, he accumulates so much burden of sins that he can't assimilate knowledge and yoga at all. The stage becomes such. But if we see the reality: was Ravan more wicked or Kumbhakaran more wicked? Ravan was more wicked. Kumbhakaran still had a *satvik* (pure) stage. When there was the time of war, he told Ravan clearly, 'Brother, what you did isn't good. He (Ram) is the form of God. There is no use confronting him. But rest assured. I am born in the demonic clan. I am indebted to the demonic clan. This is why, I will support you till the end, till my last breath'. So, did he speak the truth or a lie? He spoke the truth. So, what does God see? Does God love truthfulness or does He love other things? (Student: truthfulness.) The Master is pleased with a truthful heart (*sacce dil par sahib razi*).

Timing: 40.00-41.30

Student: Why does Shankar hold the *trishul* (trident) in his hand?

Baba: Yes, *shuul* means an arrow. One is the arrow of Brahma, one is the arrow of Vishnu and one is the arrow of Shankar. It means Shankar holds all the three types of arrows in his hand like intellect. He also has the knowledge of Brahma in his hand like intellect. He has the entire knowledge in his hand like intellect. And the entire knowledge of Vishnu, the knowledge that is put into practice in the life is also present in Shankar's hand. And as regards the knowledge of Shankar, Shankar certainly has it. [It is] the third eye through which the entire world is going to burn to ashes. So, the trident is the symbol of all these three [types of] knowledge. A person may or may not die with any weapon, he may or may not die through an arrow or a sword, but when he (Shankar) uses the trident, the benefit is definitely brought about.

Timing: 41.48-46.41

Student: When all the rivers form a wall of the water of knowledge...

Baba: The entire world doesn't form [the wall]. When there is the Gangasagar fair, the rivers that meet at the Gangasagar, the river Saraswati, the river Ganges, the river Brahmaputra, the river Yamuna, all these rivers meet and clash with the ocean. So, on one side, the water of the ocean comes together and on the other side, these rivers come together and attack. The water of knowledge that they have in their intellect, a wall of water is created because of that clash. Yes, what are saying about it?

Student: When all of us, the children are confused...

Baba: There will certainly be *confusion*.

Student: Then, what should we do at that time? How should we keep ourselves alert?

Baba: Does the intellect become pure or degraded through Baba's remembrance? (Student: It becomes pure.) So, will we make pure decisions, 'what is *right* and what is *wrong*' through the pure intellect or will we make a *wrong* decisions? (Student: Right decision.) Then, that's it. Those who have a pure intellect, those who wouldn't have remembered the rivers, those who wouldn't be crazy after them... They do know that the rivers will certainly be drowned at the end. So there is no use running behind them. Baba has also said in the murlis: Should you listen to the knowledge from the One or from many? (Student: From the One.) Knowledge comes from the One and ignorance comes from many. Ram has one head and Ravan has many heads. So, if you listen to the knowledge from many, the knowledge will become adulterated. And when the knowledge becomes adulterated, there will be adulteration in the power of judgement and the power of discrimination as well. You won't be able to make the right decision.

Student: Baba, there is one more question related to this. For example, we mothers have come in the knowledge just now. So, we don't have much experience with the murlis and the discussions. We haven't heard them a lot and some questions arise in our mind. So, if we ask those questions to the surrendered sisters or the sister in charge and take a solution for it, will it fall under the category 'we shouldn't listen to the knowledge from others'?

Baba: Have we heard the murlis or not? (Student: I have.) So, Baba has said a sentence: You should *judge* the directions that you get from the Brahmakumaris as well, whether they are right or wrong. It shouldn't be such that whatever the guruji says is, '*satya vacan maharaj* (whatever you say is true sir). It is correct, O, Kind one. It is true, O, Merciful one'. This happens in the path of *bhakti*. We should have the gait of swans. What does a swan do? It separates milk from water. We too, should compare [the directions] with the murlis. You do have read the murlis. It is alright if you didn't have heard the discussions. Have you read or listened to the murlis or not? So, we should check every moment, at every step: did the Brahmakumari sister or any senior Brahmakumar, *didi*, *dadi* or *dada* narrate something to us after mixing [their own opinion in it] or not? If we assimilated something that they have mixed, our knowledge will become adulterated. That adulterated knowledge will take us into the adulterated religions. It will take us far away from the *Suryavansh* (the Sun dynasty) and the *Chandravansh* (the Moon dynasty).