

Disc.No.1869, Dt. 10.05.16 (Extracts)

Timing: 06.34-07.52

Student: Baba says in the murli: Here you shouldn't say, 'mine'. [You should say], 'yours'.

Baba: Wherever there is [the attitude of] 'my', you should [replace it with the attitude of] 'Yours'. Those who are surrendered through the body, mind, wealth, time, contacts and relationships, everything that they have, to whom does it belong? Mine became Yours. (Student: My mind...) The mind also belonged to Him. The thoughts that you generate should also be according to the shrimat that He has given you. If you generate any other thought, if you speak against the shrimat, Baba says in the murli, consider yourself to be the one belonging to the community of Ravan. You shouldn't think anything against the shrimat even in the mind. So, mine became yours. The mind also became Yours.

Timing: 18.55-19.45

Student: If a ghost enters someone, and he says, 'Shivbaba has come in me. He is narrating the murli', then he is called mad.

Baba: Yes. Sometimes Shivbaba enters someone and narrates the murli.

Another Student: They are called 'mad ones (*cariye-khariye*)'. Those who say Shivbaba enters us...

Baba: Yes, if they say, 'Shivbaba entered me', they are *cariye-khariye*, mad people because they don't have any *proof* whether a ghost, a spirit entered them or Shivbaba entered them. Is there any *proof* of it? No. They **say**, 'Shivbaba entered me'.

Timing: 19.50-22.51

Student: Baba, we remembered Shivbaba very lovingly when we were in BK and after remembering Him, we have met Baba directly. We enjoyed remembering a lot by playing songs at *amritvela*. Now the mind wanders here and there in a silent atmosphere. Why does this happen?

Another student: He wants to say: Earlier when he was in BK, he used to remember Baba by listening to songs etc.,...

Baba: There wasn't Baba there. He is the **Father** of the souls. How will you call Him Baba? It is a misunderstanding of the Brahmakumar-kumaris that they remembered Shivbaba.

Student: ... we remembered Baba listening to songs. Now [we have] stopped [listening to] songs. Here, [we] have to neither listen to songs nor play them.

Baba: Those who follow [the knowledge] taking a support, for them Baba has said in the murli: [the condition of] those who take a support and follow [the knowledge] is [like] a palace standing on sand. Just as there is sand, the sand of a river, if someone builds a palace on a heap of it, will it have any *foundation*? Does it have any *foundation*? There isn't any *foundation* at all. A *foundation* is required in this world. Those who remember the Incorporeal One will fall at any time. You shouldn't follow [the knowledge] taking some support. Does a king become a king with the support of someone or does he become a king with his own power? He becomes a king with his own power. So, only those who are *niraadhaar* (independent) will become kings. Those who take support won't become kings.

Another student: He says, we have met Baba directly; now there is no *problem*. But when he wakes up in the morning and sits in remembrance without songs, the mind wanders here and there. What should be done for this, this is what he is asking.

Baba: The mind wanders now?

Another student: Yes. Earlier when we used to remember [listening to] songs, the mind didn't wander here and there, now when we remember without [listening to] songs, the mind wanders.

Baba: Is remembering [Shivbaba] without songs, without a support a great achievement or is remembering [Shivbaba] taking a support a great achievement? (Students: Without support.) So, will reaching a high *stage* be a little difficult or not? (Student is nodding his head.) You will have to make more effort, won't you?

Timing: 32:08-34:30

A student asked something.

(To a student:) Did you understand what He is asking?

Another Student: He is saying, if there is any weaknesses, any dirt in our soul, please forgive it.

Baba: They should be forgiven! ☺ (Students: Yes.) *Arey*, is our soul its own friend [and] enemy or is anyone else a friend [and] an enemy? Our soul is its own friend. We can burn all our sins, the sins of our 63 births to ashes by making *purusharth*, by remembering Baba. There is nothing about showing mercy or asking in it. No one can forgive [anyone]. Even Shivbaba can't do anything about it. All the more Shivbaba says: I haven't come to give you any attainment of this birth. I make you have all the attainments for the future 84 births, for your soul. Whatever happiness and sorrow you experience for this body is the fruit of your previous births which you yourself have to suffer. I can't give you any blessings for this. There is no question of me forgiving [anyone] at all. It is also said in the Gita: *Naadatte kasyacitpaapam*. God doesn't take the sins or merits of anyone. We ourselves have to suffer these sins and merits. There is no question of God's mercy. There is [the belief of] mercy on the path of *bhakti*; "Guruji, have mercy on us".

Timing: 34.34-35.43

Student: Baba there are some aged mothers and brothers who come to the advance [knowledge] from the BK, their memory isn't so good. They remember Shivbaba's *part* in the [picture of the] Trimurti, as for the other personalities, the children who were in the beginning of the yagya who play a *part* in the Trimurti, what their name is, what their name in this birth is, when they are asked [these] questions in Kampil after the *bhatti* some are able to answer them but some aren't. But they do know the actor who plays the part of Shivbaba.

Baba: They at least have faith. So, on what should you mainly have faith?

Student: They have faith on the Father.

Baba: That's it! If they have recognized the Father, are they the children of the Father or not? (Student: They are.) That's it. I, the soul am the Father's child, this is my Father. Then, will you receive the inheritance or not? (Students: You will receive it.) That's it. Baba has said: If you remember Baba, you certainly have to **forget** everything else. Should you forget everything else or not? (Student: You have to forget.) Then why won't the soul receive the inheritance?

Timing: 35.47-43.50

Student: People speak about *pataal*. There is the *bhulok* (earth) and under it is *pataal* (nether world), is that true or a lie?

Baba: The earth is round. How is the earth? It is round. If India is on this side (Baba is indicating the Northern direction), America is on this side (Baba is indicating the Southern direction). What? When the sun shines in India, there is dark in the nether world here (indicating in the other direction). And when the earth rotates while the sun shines, this side,

[the side where there is] America faces the Sun. (Student is saying something.) Wait! (Student: Arjun... while bathing...) Oho! [First] understand what the nether world is. The nether world is the degraded *stage* and is heaven shown above or in the nether world? It is shown above. So, heaven means the highest *stage* of us Brahmins. The highest *stage* in which we will remember only the soul, we will remember the Father of the souls. We won't remember anything else. And what does the nether world mean? When the sun shines in the nether world, there is darkness in India. So, now at the end of the Iron Age it will be said that there is darkness in India. Do the people of the nether world grasp the knowledge more, are they more intellectual or are the people of India more intellectual? (Student: The people of India.) Is India more intellectual? Are [the people] of India more intellectual? Are they intellectual or are they in darkness? They are in darkness. They have become more vicious. The residents of the nether world, who are demons, who want to turn the entire world to ashes by making the atom bombs, those demons are in the light. Their intellect is sharper. Are they happier or sorrowful? Speak up. They are happy. So there is happiness, there is knowledge where the sun shines. And there is darkness, the darkness of ignorance where the sun doesn't shine. Now the entire India has drowned in the darkness of ignorance. Now there is going to be the great night of darkness in entire India. There is going to be the great night of darkness in the world of the Brahmins too. There will be such night in which we will forget our soul, we will forget the *part* of our soul, [we will forget] which dynasty we belong to, whether we are Suryavanshi (those of the Sun dynasty), Candravanshi (those of the Moon dynasty) or some other *vanshi* and we will also forget our Father. Maya will spread such great darkness. She will take the *final* examination. Finally, the Sun alone will be left. The eight *ashtadev* (eight deities) will also come under darkness, in the clutches of Maya for some time. Maya doesn't even leave them. Maya is so terrible! Although, later those eight will also come [out of the clutches of Maya] one by one and the small capital will be established. Then the 108 [beads] will also come one by one, then the thousand arms of Brahma will also come one by one and they won't come like we have come now: You have faith today and tomorrow you have a doubting intellect. Whoever comes and recognizes the Father at that time, whoever sees through these eyes, whoever hears through the ears will have a firm faith that God the Father has certainly come in this world. Not just [the Father] of the Brahmakumar-kumaris, not just [the Father] of the people of Islam, the Buddhists and the Christians [but] the Father of the **entire** world has come. Now, the souls of the entire world are going to be uplifted. Establishment, destruction and the establishment that took place, the knowledge sat completely in the intellect of the 900,000 souls, those souls also have to be sustained in the new world. Their very gathering in this world will be different. The Giver of the inheritance of heaven amidst the world of hell has come. Such will be the scene of this world. There are 2.5-3 billion, 2-2.5 billion Christians; they say there was paradise in India, there was the rule of Lord Krishna; this *yadgaar* is of which time? Those 2-2.5 billion Christians have experienced this in the Confluence Age itself that paradise has been established somewhere in this world itself. They will watch it on TV, they will watch it on *channels*, they will read it in newspapers, it will sit firmly in the intellect of the Christians, it will sit in the intellect of the 2-2.5 billion Christians that there is the existence of paradise as well. It will sit in the intellect of the Muslims that there is *jannat* (heaven) in this world itself although, not all the Muslim souls will see that *jannat* through these eyes. Only they who were firm *Bharatwasis* earlier and who later converted to the Islam or the Christian religion and became the root souls of the Islam and the Christians will see it. Those religious fathers like Abraham or Christ enter them and establish their religion. Those root souls themselves will be able to experience heaven in India. Not those of the other religions.

Timing: 44.48-48.03

Student: Baba, the Supreme Father Supreme Soul Shiva is the Remover of sorrow and the Giver of Happiness.

Baba: Yes.

Student: The Remover of sorrow means... what kind of sorrow?

Baba: God is the Giver of Happiness. He is the **Remover** (*harta*) of sorrow. (Student: The Remover of sorrow means?) *Harta* means He takes away (*haran karna*) the sorrow.

Student: What kind of sorrow?

Baba: [He takes away the sorrow] by giving shrimat. If you follow such direction, you will receive happiness and only happiness here in the Confluence Age itself. He is the Giver of happiness by giving this shrimat and those who don't follow shrimat experience sorrow. They experience sorrow in this Confluence Age itself. Otherwise, the Confluence Age is the age of enjoyment. What? If someone follows shrimat continuously, sorrow can't come near him. His soul can't become sorrowful. Although, the body becomes ill, will the waves of joy come in the soul or will sorrow come? The waves of joy will come. So, someone receives joy because of the shrimat of God and he receives sorrow because of not following shrimat. This is why it is said, He is the Giver of happiness and the Remover of sorrow. For whom? For those who follow shrimat. He takes away their sorrow, He gives them happiness. Those who don't follow shrimat experience sorrow. It is said: Those who don't follow shrimat will remain ill, sorrowful, diseased and distressed. It is said in the murli. Who will be like this? Who will remain distressed, sorrowful and sick? Those who don't follow shrimat. Those who follow shrimat, those who follow shrimat firmly, those who firmly agree to every shrimat can't become sorrowful. Just like Prahalad (son of Hiranyakshyap who was a great devotee of Lord Vishnu). Did Prahalad believe in God or did he believe Hiranyakshyap to be God? So, the people of the world and his father gave such a lot of sorrow to him... did he become sorrowful? (Students: He didn't.) He was pushed down from a mountain. Did he become sorrowful? He didn't.

Timing: 00.59.54-01.02.44

Student: Those children who were spoilt because of the *lovely part* of Brahma and ... because of the *strict part* of Shankar...

Baba: Shankar doesn't have children.

Another Student: Children were spoilt with the *lovely part* of Brahma and children are spoilt with the *strict part* of Shankar as well. In spite of so much *strictness* why were the children spoilt?

Baba: It is because you should give love in some situations ... you should give love where it is necessary to love and you should give beatings where beatings are necessary. Should you be the same in both [situations]? So, that is Vishnu's *part*. How is the *part*? Balanced; neither too *strict* nor too *loose*. You shouldn't be too *loose* and you shouldn't be too *strict* either. You should be *loose* where it is necessary to be *loose*. For example, the members of your family, should you be *strict* with them or *loose* with them? (Student: You should be *loose*.) Should you act with sympathy being within your family or should you behave like Dharmaraj (the chief justice)? You should act with sympathy. And the outsiders, the foreigners, the *vidharmis* (those who follow a religion opposite to the Father's religion), those about whom we come to know they have a demonic nature, you should be *strict* with them only then will you achieve success. So, that is Vishnu's *part*. Success is achieved through *purity*. You can't achieve success through *impurity*. And when that *devi* (female deity) of purity comes and unites with Shankar, the one who drinks poison, the *sanskaars* of both of them combine and become one because of the colour of company. Then they achieve success.

Timing: 01.02.45-01.09.51

Student: Baba, I have a small question. There is a *point* in the murli, Baba is present in one [being] (*ekvyaapi*). He isn't omnipresent (*sarvavyaapi*), he is present in one [being] (*ekvyaapi*).

Baba: [He] is present in one. Yes.

Student: I have understood that. But there are points [that prove] there is His entrance in the children...

Baba: Will you be able to take one kind of shrimat from the *ekvyaapi* or... will you receive different types of shrimat from the one who is present in many (*anekvyaapi*) or will you receive one type of shrimat? (Student: We will receive different types of shrimat from *anekvyaapi*.) So, what is beneficial for you? You have profit from the *ekvyaapi*. So, the beneficial thing was mentioned: Some child is weak for service, he is weak with the vision, it is because there isn't so much power in the soul and he is weak with speech too, he is weak with the vibrations too but he displays courage to explain [the knowledge] to someone, so the Father enters him. But if that child says in arrogance, "I explained to him"; then I am not omnipresent. I come in just one [being] and give shrimat. You shouldn't agree with someone if he says: Shivbaba entered this one. What? You should have a *proof* and evidence for everything. My children... What? The intelligent children of the intelligent Father don't accept [anything] just on hearing it from someone. The intelligent children will never be ready to accept [anything] without *proof* and evidence. So, if you accept it without *proof* and evidence, if someone says: 'Shivbaba entered me', will you start following his directions? Will you? Won't you? (Indicating the student:) Explain to him. (Student: We won't follow it.) Yes. We won't follow it. If you follow it, your *purusharth* will go wrong. This is why, I am *ekvyaapi*. I am not *anekvyaapi*. I come in one [person]. In which one [person] do I come? The one who is the *hero* actor from the beginning, from the beginning of the Golden Age to the end of the Iron Age. He plays just the highest role. He doesn't play a low role in any birth. He is Vishnu in the beginning. What was that soul in the beginning of the world? [He was] Vishnu. And he is the form of Vishnu even in the last birth. Both the husband and wife will have one opinion. There can't be two opinions even in the last birth. I enter such a *purusharthi*. So tell Me, does Shivbaba remain present everywhere in this whole world or not? He does remain present. So, the one who remains present, is He present in one, does He remain present being *ekvyaapi* or does He remain present being in everyone? He remains present being *ekvyaapi*. I enter that very one. It isn't that he displays courage now when he is in the *satopradhaan stage* and tomorrow when he becomes *tamopradhaan* he loses courage. Today he has courage, when the small examinations of Maya are taking place and tomorrow when there is the *final* examination, he will fail. I don't enter such ones. I don't come in a stone, a lump of soil. It means, I don't come in the ones with a stone like intellect. *Thikkar* means those who scatter with one kick of Maya like a lump of soil. I don't enter such ones. I enter **the very one** who will not accept defeat at the hands of Maya from the beginning till the end and even in the *final* examination of Maya. So, is He omnipresent or *ekvyaapi*? How will you accept? Will you accept someone's words or do you require a *proof* and evidence? *Arey*, you require *proof* and evidence, don't you? So, you will have the *proof* and evidence of that one [being]. Not one but you will get thousands of proofs and evidences. But, what the others say, 'Shivbaba entered Me', that isn't any *proof* or evidence. *Bharatvasis* (residents of India) have degraded by [listening to] hearsay. So, if you accept someone's words that Shivbaba entered him, a second person said: 'He entered me', you accepted that too, a third person said, 'He entered me', you accepted that as well... *Bharatvasis* degrade by [listening to] hearsays. Should we listen to the one or should we listen to many? (Students: We should listen to the one.) If you listen to the knowledge from the one, it is the unadulterated

knowledge and if you listen to many, the knowledge will become adulterated. It will make you prostitutes and *lampat* (licentious men). You will become the ones with a doubting intellect. Om shanti.