

**Disc.No.1699, Urankhatola-4 (Extracts)****Time: 08:56-10:51****Student:** If some soul doesn't take out his rubbish in the discussion [class] and attends classes daily...**Baba:** He attends classes daily. Yes. But is rubbish taken out in the discussion [class]?**Student:** The rubbish that is inside him...**Baba:** The rubbish inside is called *potamail*. *Potamail* is put in the ocean. It is given to Baba.**Another student:** They do attend classes daily but don't ask questions that come in their mind.**Baba:** It isn't the correct thing. If there is something that confuses you while listening to murli, you should clear it, shouldn't you? If it is kept inside, it isn't solved. You won't understand it. That which you didn't understand will keep confusing you. *Saaf dil to murad haasil* (if your heart is clean, your wish will be granted). Your heart should be clean. It means, whatever Baba says is called murli. So if we heard the murli, if someone listened to it and kept grumbling inside, he didn't understand the point, then will he be said to have a clean heart for Baba? No. If he doesn't have a completely clean heart, how will he make full attainment?**Time: 10:55-15:27****Student:** Baba, someone asked about literature in a discussion and Baba replied to him, "The small booklets are for outsiders. They aren't for insiders."**Baba:** The insiders are staying with Baba, aren't they? They belong to the surrendered category; they are said to be the insiders. And the outsiders are the outsiders. Do they come in the royal family? They certainly aren't going to come in the royal family. So who will go in more depth of the knowledge? The insiders will do. If the outsiders want to go in more depth of knowledge, they should read the *literature* thoroughly to make their knowledge strong. It is because they don't have so much connection with Baba. Do they come in *close connection*? (Student replies.) Then? Yes, those who are always surrendered for the *Ishvariya* (of God) service, who feel restless without *Ishvariya* service, are they surrendered in the eyes of Baba or are they non-surrendered? They are also surrendered. This is why Baba says to the *kumars* and *adharkumars* (married men who follow knowledge) as well, "What should you think for yourself?" You should consider yourself to be surrendered and follow [the knowledge]. If we are surrendered, we will do service for 16 hours. There are many inside who are surrendered – what? – Their head is definitely *under* [Baba], it is written on the paper but they refuse everything. Then is their head *under* or *outer*? It is *outer* (meaning) *out of the direction*. They will act against Baba's shrimat. So the insiders mean those who are surrendered. What is the definition given in the murli? They are many insiders who will lag behind and the outsiders will take away. So what happened in the *basic* [knowledge]? Did the outsiders, the householders attain Baba in practice in the basic [knowledge] or did they who were surrendered, who were staying inside attain him? The householders, those who stayed outside attained him. There are many like that here too. They are certainly inside, they are said to be surrendered, they have [written on] paper [and have] surrendered but they haven't surrendered in practice. They haven't surrendered fully through the body either. It was said in the murli that you have to surrender the body **fully**. You will have to surrender the wealth too fully. Everything is yours nothing is mine. You will have to surrender the thoughts of the mind too fully. Suppose you got a bad thought, if it is after you, if it comes again and again, should you tell it [to the Father] or not? You have to tell Him that too.**Time: 17:48-22:36**

**Student:** They show the arms of Jagannath to be broken. Will this be said for the junior mother and the senior mother as both of them are not present now?

**Baba:** You are speaking just about the junior mother and the senior mother, are all the others attached [to him] as arms? Are they complete helpers?

**Student:** I mean, will it be especially applicable to them?

**Baba:** It will be especially said for whom? It will be said for everyone. All the arms are broken. What did Mahakali do? She cut the arms of God and made them her own helpers. She hid her weakness. The arms should be helpers but when Maya gives the last examination, the *final paper*, it is revealed that no one is a helper. All of them walk out, steer clear [of him] and run away. How many became Prajapita's helpers in the beginning of the *yagya*? All of them steered clear [of him] and ran away. One soul was on one side and the whole world was on the other side. So who was the first number among those who played the part to oppose? Brahma Baba ran away first. The chief person in the Brahmin world, the one who sustained the home, the senior mother, if she herself runs away, the house will be ruined, won't it? So it was ruined. The same has to happen in the end as well. Just the seed, the father will remain and all the remaining ones will oppose [him]. The world... Is a human being a social being or can he live even without a society? He is a social being. So everyone moves the same way where the stream of the society moves. It is called *loklaj* (the honour or credit of people). *Lok* means world. Everyone should look within himself whether he is getting carried away by *loklaj* or he is following Baba's *shrimat*. [They think:] 'Arey! What will this one say? What will those ones say? The whole world will spit at us.' You should also think whether it is *right* or *wrong* in the eyes of Shivbaba. Whatever step we are taking, whatever we are saying or whatever we are thinking, is it right in the eyes of Shivbaba or is it wrong? If it is right, we should have only that thought. We should perform only that action. We should speak only those words. If it is wrong, no matter what the world says, we should face the world. 'All of you are brides. All of you are Sita.' What does it mean? Do maidens and mothers have more *loklaj* or do men have more *loklaj*? (Students: Maidens and mothers.) They go for *loklaj*. [They think:] what will people say, what will the world say!

**Time: 29:17-31:17**

**Student:** [Baba] explains the secret of the World Wheel, this is also a means to make [the children] pure.

**Baba:** [Baba] explains the secret of the World Wheel, this is also...

**Student:** A means to make [the children] pure.

**Baba:** It is a means to make [the children] pure.

**Student:** This is said in a murli.

**Baba:** Yes.

**Student:** What does it mean? How can someone become pure through the secret of the World Wheel?

**Baba:** Did you understand the secret of World Wheel? What is the secret? What is the secret? You were high in the Golden Age and low in the Iron Age. Then, what happens? Then again the Golden Age arrives [and you become] high. Then, again you go down. *Downfall*... [Going] *up and down* itself is the secret of World Wheel. It is a game. [Just like,] there is a slide in parks, [children] climb the ladder and go up. Then they slide down from above. They slide down comfortably. So, while experiencing happiness from the beginning of the Golden Age we came down comfortably. We don't come to know at all that we have fallen. We don't come to know about the fall at all. And when we climb, we have to work really hard. [We think:] 'what should we do? How should we do it? How will we attain a high stage?' So, we experience trouble while climbing. And while coming down? We come down very comfortably. While experiencing happiness we continue to fall. So what is the secret? We fall

by experiencing happiness. And if [we have the stage of] *iccha maatram avidya* (a stage where we don't even have the knowledge of desire), if we don't have any wish to experience happiness, we will go high.

**Time: 31:29-33:39**

**Student:** Baba, the reins of four horses are shown in the hands of Mother India.

**Baba:** They make the picture of Mother India and show reins in the picture.

It mean, is Mother India sitting on a chariot or is she sitting on the horses? (Student: She is sitting on a chariot.) She is sitting on a chariot? (Student: She is standing on a chariot.) She is standing on a chariot? And she is holding the reins of four horses? Who? (Student: The Mother India.) The Mother India. She isn't the World Mother, is she? No. So who is the Mother India? (Student: Junior mother.) She is the Mother Gita, isn't she? So, the Mother Gita takes the reins of the four horses in her hands. It is then that the Golden Age is established. It is then that it is Bharat (India). When the reins slip off her hands, they go to whose hands? They go in the hands of Jagadamba. Then, does the world become extensive, broad or does Mother India remain? It becomes extensive.

**Student:** What about the four horses?

**Baba:** They are certainly the four religions! (Students: Four religions?) Yes. (Student: Mother India?) Don't you know about the four religions? There were four horses in the beginning of the yagya. (Student: Mother India ...?) Yes. She will direct them, only then will they be controlled. Now, the four horses are [running] in four directions like this. Someone is running in this side, someone is running in that side, someone is running in that side. Are they under the *control* of the one? When it is said for the world '*vasudhaiv kutumbkam* (meaning) the whole world is our family' a mother who can manage that family like world is also required. Is the World Mother required or is the Mother India required? Mother India is required.

**Time: 47:22-49:48**

**Student:** What is the reason for not having concentration of the mind?

**Baba:** [Our] good and bad actions of the previous births don't let the mind concentrate. They make the intellect inconstant. The intellect becomes unsteady. Those actions, the wrong actions, the sinful actions or the merits of the previous births will burn into ashes while remembering. Then the intellect will become focussed. Then, no one will be able to make us unstable. For example, there is a lamp, the flame of the lamp will sway when there is wind and if there is no wind at all, the flame of the lamp will remain erect. So, it is the same here. When will the soul remain in the soul conscious stage? When the gusts of wind of Maya stop. It is your karmic account of previous births of the gusts of wind of Maya. This karmic account of the colour of the company is after us for 63 births. Shivbaba does remain in this world but we leave him and come under the influence of deceptive (*mayavi*) people. We come under their influence and start following the path showed by them. So the gust of wind of Maya takes us with it. A storm came and took us away! So many people keep converting to other religions in the 63 births. What is it? It is a storm from the deceptive people which makes us wander in foreign traditions. It makes us into demons from deities.

**Time: 51:29-53:07**

**Student:** Baba, even a word of yours is very valuable to make others pure from impure. So which word has so much power that it can make the others pure from impure?

**Baba:** Every word is valuable, in order to make the impure pure.

**Student:** Which is that word?

**Baba:** “Your”. “Your” refers to which person? Baba would be hinting at whom? Whom will the Father hint at? He hints at the children. Even among the children will there be a main child or not? Whatever comes through his mouth, will it be according to shrmat or against shrmat? If whatever comes through his mouth will be according to shrmat, will it be true or false to some extent? It will only be true. It is true gold. If someone comes to know the truth, he will certainly transform. Every word is *valuable*. They are certainly the arrows of Ram. His medicine is *Rambaan* (Lit. Ram’s arrow; panacea) medicine. When a person gives an excellent medicine to someone, what does he name it? *Rambaan* medicine. Just like the arrow of Ram doesn’t go amiss, that medicine of knowledge doesn’t go amiss. It makes a wound instantly.

**Time: 01:04:57-01:07:00**

**Student:** What is the difference between fighting and quarrelling and facing [an opponent]?

**Baba:** Fighting and quarrelling happens even in a family. And when those from outside the family attack the family members, we have to fight them as well. The question is where we have to fight and where we have to face? To face means to fight. Do we have to fight with the outsiders or do we have to fight with the family members? Whom do we have to face? (Student: We have to face the outsiders.) We have to face the outsiders. We have to confront them. We have to fight with them for the *Ishvariya* rules. If someone speaks against the *Ishvariya* rules, he is our enemy, we will fight him.

**Student:** It means, fighting and confronting is one and the same thing, isn’t it?

**Baba:** Arey, whom do we have to confront?

**Student:** Indeed, the outsiders.

**Baba:** Yes. Facing the outsiders is fighting. We have to give love to the members of the family in the house. We shouldn’t fight with them. It is incorrect. You shouldn’t confront them.

**Student:** If someone speaks against the *Ishvariya* rules in the family...

**Baba:** If someone speaks against the *Ishvariya* rules, he belongs to the community of Ravan.

**Student:** Do we have to confront even them?

**Baba:** No. If we consider them to belong to the family, we should *treat* them like a mother. It is our duty to become *brahmacaari* (the one who follows Brahma). If Brahma is the mother, what should we too become in the family? We have to play the *part* of the mother.