

Disc.No.1700, Urankhatola-5 (Extracts)**Time: 33.57-36.15**

Student: Baba, in the murli, it has been said: If you want to go out of the *class*, you can ask the *nimitt* (sister in charge) and then go. If by chance the *nimitt* wants to go out of the *class*, whom will she ask?

Baba: She will ask Shivbaba. Those who are made *nimitt*, they certainly would have made special *purusharth*, only then are they made *nimitt* or are they simply made *nimitt*? Suppose, daughter Maya has been made *nimitt*: 'Daughter, those who don't follow the *shrimat*, trouble them a lot.' So, the daughter Maya must have also made good *purusharth* at some time. Those who have made good *purusharth*, the time when they made good *purusharth*, became *serviceable*, doesn't Baba remember those children? Do the children whom Baba remembers have a *connection* [with Him] or not? Those who are *nimitt*, meaning senior, so when they are sitting on the *stage* of being a senior, they have a *connection* with Baba. For this, Baba says: I can't stay without the children [and] the children can't stay without Me. So, the *nimitt* certainly has a *connection* with Baba, then will she ask the juniors? (Student replies.) Then?

Time: 36.19-37.19

Student: Those who are newly surrendered, they accept only the words of the old sisters.

Baba: Those who are new...

Student: Those who are newly surrendered...

Baba: Not all are like this. Fine, was the soul of Ram ever a newcomer in the *yagya* or not? (Student: He was.) He was. Did he simply use to accept everyone's words? He didn't. Not all are alike. (Student: But some are like that, aren't they?) No, not all the new ones are alike. Most of them are such that [they say:] '*sat vacan maharaj*' (whatever you say is true, sir). They accept whatever someone says. Some new ones are such who catch the murli immediately; [they say:] Baba has said this, why do these seniors say something else? We won't listen to them.

Time: 59.10-01.02.43

Student: It is a *mataji's* question: there is a mother who is following the knowledge but her financial status is poor. So, if she wants to go for service somewhere, can we give her financial help?

Baba: Financial help?

Student: Yes, can we help that mother?

Baba: You should also know about her service. Is it *service* or *disservice*? (Student: It is *service*.) Is it *service*? If the mother is young, if she is beautiful and she wants to go here and there, in other villages to do service, then will you give her money? Will you? (Student: No.) Then? (Student: If she is an old mother?) If she's an old mother? Yes?

Student: If an old mother wants to go for service [and] her financial status is poor, then can we lend her [money]?

Baba: It shouldn't be the case that she is old and she goes there and falls down! ☺ And her family members come to us with a stick [saying:] you lent her the money. This is why she went there and died.

Another student: [What if] she's not going to die either? If she's strong?

Student: Or if someone wants to go to meet Baba?

Baba: Baba has said: It is impossible that someone falls short of money in order to meet Baba. This has been said in one of the murlis. An example is also given: If the sanyasis want to go somewhere, if they want to go there, they will definitely go there. They will board a

train; if the *TT* (ticket collector) makes them get off, they will get off [of that train]. They will board another *train* at the next *station*. So, the one who wants to meet [Baba], the one who has this dedication, will he stop if anyone stops him? Then? What is the need to take a *loan* for this? If you take [money] from others, will you be indebted or not? You will.