

Disc. No. 1920, Urankhatola-24, Part-1 (Extracts)

Time: 00.30-1.47

Student: Baba, those people who are very good face many tests in their life. Just like the Pandavas in the Mahabharata faced tests every moment in their life. So, why is it like this?

Baba: Will *powerful* souls consider a test to be test or will they consider it to be a gift? (Students: Gift.) What do you think? If you face a test, it means you got a gift to sit on a high seat (position). So, should you consider it to be a test? (Students: No.) People who read Ram's life story in the Ramayana cry. Does the soul of Ram cry? (Student: No.) Then?

Time: 1.47-4.21

Student: Baba, the revelation of the Father brings welfare to the entire world, doesn't it? Then, why is it said that the Father's revelation is also a trouble?

Baba: Is the Father's revelation a trouble for the children or for the Father? Is it a trouble for those who become sad or is it a trouble for the Father? It is a trouble for those who become sad, dejected.

Student: Does it mean, it is a trouble for those who become sad because of the revelation?

Baba: Yes.

Student: In what way is it a trouble?

Baba: When the revelation takes place, there are tests of Maya. There will be a commotion in the world, won't there? The entire world will become an enemy of the one, won't it?

Student: That is before the revelation, isn't it?

Baba: Yes. How will the *result* of the first bead, the number one [soul] be declared? [How will it be known] 'This one is first; he is the most *powerful*'? Is it without the exam? (Students: With the exams.) So, the exams take place. (To the student) Speak up!

Student: Does the exam take place for the number one [soul]?

Baba: [The exam] of the number one [soul] has taken place well before. It has taken place in 76 itself.

Student: It means, it is a trouble for the children whose exam takes place.

Baba: It is a trouble for them. It is a trouble, this is why they become the ones with a doubting intellect and go into the jaws of Mahakali.

Student: Will they go into the jaws of Mahakali after the revelation?

Baba: Will they go after the revelation? Will the revelation take place for them or will they lose faith?

Student: No, the Father's revelation will take place, so will they go after it or before it?

Baba: It is about the time before the Father's revelation.

Time: 18.10-22.09

Student: Baba, Lakshmi becomes an instrument to distribute the knowledge given by God.

Baba: The No.1 Lakshmi becomes an instrument.

Student: Why doesn't Mother Yogini become the No.1 instrument?

Baba: Is it something very great to give knowledge... Is it something very great to give knowledge, to give lectures or is remembrance special than knowledge? (Everyone: Remembrance is special than knowledge.) *Jai Siyaram!* ☺ Then? Is knowledge or yoga special? (Students: Yoga.) The speciality of knowledge is this much: Until you have knowledge, you won't be able to have proper yoga. So first, if you have information, you will be able to have good yoga. So, what is the aim of knowledge? The aim is the Father's remembrance. And if someone achieves the aim, is it greater or will he take knowledge?

(Students: It is greater to achieve the aim.) That's it! This is why, the one who is at the level of achieving the aim... The knowledge we are obtaining, what is its goal? What is the aim and objective? The aim is yoga, love for the Father, unadulterated attachment towards the Father. That is why, what is special when compared to knowledge? Remembrance. Yoga is special when compared to knowledge. *Accha*, hadn't yoga been special, how would Narayan be higher than Lakshmi? Would he be higher? He wouldn't. But Narayan is before Lakshmi, though Lakshmi's name is taken before... Because until Lakshmi arrives, the task won't be accomplished. This is why, on the basis of the name... her task is that of *purity*. It is she who performs the task of *purity* in practice. Does Shankar perform the task of *purity* in practice? *Arey*, *practical* is done through the *karmeindriyaan* (parts of the body used to perform actions). In fact, he has a male body and all males are Duryodhan, Dushasan. So, there isn't that *power* in the *karmendriyaan* of males in practice. Who has the power? Yes, what is subtler than the *karmendriyaan*? What is *powerful*? The vibrations of the mind and intellect. So, is that soul pulled towards Lakshmi with the vibrations of the mind and intellect and with the *karmendriyaan* of the body or does he pull Lakshmi towards himself? (Students: He pulls her towards himself.) Then? So, what is more *powerful*? Is it the *karmendriyaan*? The vibrations are more *powerful*. The power of the soul, the main power of the mind and intellect, which is called 'the mind and intellect like soul'... It certainly wasn't said, 'the *indriya* like soul'. You will narrate the knowledge through the mouth... *Accha*, you won't narrate it through the mouth, others will come to know just through the vibrations of the eyes whether you are beneficial or not, whether you are narrating beneficial knowledge or not. It is also known through the eyes, isn't it? But support of the *indriyaan* was certainly taken, wasn't it?

Time: 25.13-26.29

Student: We face some problems in our life when we are unable to understand when we have to become a master (*malik*) and when we have to become a child (*balak*).

Baba: So?

Student: We are unable to understand when we have to become a master and when a child.

Baba: You don't understand means you mustn't be listening to the murli daily. Has Baba mentioned in the murli or not, when you have to become a master and when a child? Hasn't He mentioned it? (Students: He has.) What has He said? *Arey!* When Baba says, 'Tell me, give me your opinion. What should be done?' Then, you should reply becoming a king, a master. It shouldn't be [that you say:] 'You yourself say it. How can I say in front of you?' No. When Baba asks something, reply as a master. Then, when the decision is made, accept it like a child. This is called [being] a child. Why aren't you able to decide? It is very easy, 'when you have to become a master and when a child'.

Time: 26.31-29.28

Student: The second [question is], when should we tolerate and when should we face?

Baba: When should you tolerate? You should tolerate in the Confluence Age, *manmanaabhav*. Who says it? Which soul says, *manmanaabhav*? (Students: Shivbaba.) Does Shiva have a mind? Then, how does He say, *manmanaabhav*? (Everyone: Shivbaba.) Yes, the body in which Shiva enters, the soul who plays the *part* of the mind, the sharp [soul], the most inconstant [soul] is in him. This is why, the one who is in him is very close to him. Is he always close to him or not? (Students: He is.) It is said that when the story of Ram is narrated, Hanuman reaches there first. What does it mean? Whether someone else, the devotees reach there or not, who reaches first? The soul of Hanuman reaches there first. And who is Hanuman? The soul of Brahma. He reaches there first. So, how does he reach first?

Arey, it is said that a son can go ahead of his father. The wind is the wind. The wind has a very fast pace but who is his son? Who is the son of the wind? Pavansut (the son of the wind) Hanuman. He is sharper than him (the wind). He reaches from one place to another in a second. Just now the mind is here and the next moment it will reach London, the next moment it will reach New York. So look, how sharp the mind is. So, the mind is the closest to the father of the human world. Even in the world among all the relationships, which relative stays the closest to the father in a family? The son. A father has hopes for his son. This is why, the entire *property* is given only to the son. Even the mother is not given so much *property*. She wasn't ever given it in *history*. So, the one who is close is the son, the eldest son. So, who is the first leaf of this world? The soul of Krishna, the soul complete with 16 celestial degrees. The soul complete with 16 celestial degrees is bound in celestial degrees. He isn't God, who is beyond celestial degrees (*kalaatiit*).

Time: 38.39-56.27

Student: Baba, when should we have patience and when should we do something immediately?

Baba: When you receive the order of Guru; when the *part* of Sadguru is played, whatever order is received from the form of Sadguru you should do it immediately. What? Otherwise, what will happen? If you don't do it immediately, what will Guru do? (Student: The call of Guru is...) Yes. The call of the Guru is the call of death (*kaal* - time). If he called you to do some work and you have the habit of not agreeing, of becoming disobedient; because the first form is of the Father, the second form is of the Teacher and the form of the Guru is the last form; the Father may leave the child out of love if he disobeys, Guru doesn't spare; [his policy is] kill or cure (*ya aar ya paar*). The *part* of Guru, Sadguru is of the end. Although, all the three are just the one; he is the Father, the Teacher and the same form is of the Sadguru. But that *part* of Sadguru is of the end. It will be *ant mate so gate* (your final thoughts lead you to your final destination). If you have the habit of becoming disobedient in the relationship of the Father, if your habit of disobeying became firm in the relationship of the Teacher, what will happen in the end? The *sanskars* of disobeying will arise and despite knowing, the *sanskars* of disobeying will force you to do the same. You won't be attentive at all. Even if you are attentive you will do the same. You know that the call of Guru is the call of death but you will become a Hatha Yogi. Are the souls of other religions Hatha Yogi are they easy Yogi?

Students: Hatha Yogi.

Baba: Why?

Students: Because their religious fathers are Hatha Yogi.

Baba: Why are even their religious fathers Hatha Yogi?

Students: It is because they don't recognise the Father and study Raja Yoga in the Confluence Age.

Baba: Yes. Whether they are Brahmakumar-Kumari, what? Is *candravansh vidharmi* (whose beliefs and practices are opposite to that set by the Father) or *swadharmi* (whose beliefs and practices are according to that set by the Father)? Until the *candravansh* and *suryavansh* meet and become one, is *candravansh vidharmi* or *swadharmi*? *Vi* means it is an opposing religion. The Islam, Buddhists and Christians are anyway *vidharmi*. What is their identity? Baba has mentioned an identity of *vidharmi*. Doesn't anyone know? *Arey!* (Student: They remember the Incorporeal.) Well, it is an internal thing, how will you know whether they remember the Incorporeal or whether they remember the Incorporeal within the corporeal? Are you *antaryami* (he who knows what is inside the mind of everyone)? (Students commented.) *Arey!* Ten people speak. Yes. Speak.

Student: They don't follow shrimat fully.

Baba: Yes. They accept one thing and don't accept another thing. This is the identity. Shrimat meaning the vani which came out the mouth of Brahma, the *brahmavaakya* (sentence of Brahma) which came, that vani which is called murli, although it is not called the nectar of knowledge it is called the knowledge of the Gita. So they accept one topic of that knowledge of the Gita and don't accept another topic. So recognise who is *swadharmi* and who is *vidharmi*. You have to become the embodiment of Shakti (lit. power; consort of Shiva) for *vidharmi*. What is the meaning of becoming the embodiment of Shakti? What does Shakti mean? What does Shivshakti mean? What does the Shakti of Shiva mean? (Student: A cooperative of Shiva.) Yes. Shakti itself means the one whom we cooperate, what will we receive in its *return*? We will receive cooperation. If the children show courage, the Father helps them. We will receive that power (*shakti*) from the Father that we will be able to confront those *vidharmi*. So Shakti itself means the embodiment of power. Which power do we receive? (Student: The power of to confront.) Yes. What will we confront? Which is that power because of which we will confront? (Students: Remembrance.) Will we confront with the help of the power of remembrance? How will we come to know of remembrance that we alone are firm yogi or are there some others too? (Student: The power of knowledge.) Knowledge? How will we come to know about knowledge as well? Brahma and Brahma-kumaris will say: We are more knowledgeable. (Student: Purity.) Yes. It is about *purity*. The purity which we have within; we know how much purity we have inside us, how much impurity we have inside us; how much purity we have in the eyes, how much purity we have in the face - that we will narrate only Baba's words and won't narrate any other thing to others; how much purity we have in our ears - that we will listen to only Baba's words and assimilate them and won't listen to others' words through the ears and assimilate them. So, we will know how much purity is inside us. Similarly, our soul knows how much *purity* we have in our other *indriyaan*. No other soul... Either we know or our Father knows about it. So that *purity* through which all the tasks of the world are accomplished that *power of purity* itself has all the tasks done. Which power will confront the *vidharmi*? The power of *purity*. Who is that Shakti who confronts the *vidharmi*? She is praised. She is worshipped. Her temples are built. (Students: Durga.) Yes. Durga is the *satvic* (*satopradhaan*) form; she brings the virtues and removes the bad traits. And when the bad traits are removed... when they become foreigners, when they go to other religious lands, who destroys them? That same Durga takes on the form of Mahakali, she becomes *tamsi* (*tamopradhaan*). She becomes the embodiment of power. This is why, that Mahakali at the end of the world, in the end of the Iron Age; what do five-seven billion human souls become except for the one being? What do they become? They become demons. All of them become impure. Bad traits enter everyone. What does Mahakali do? (Students: Slays.) [She slays (Baba is demonstrating Mahakali slaying demons).] She makes everyone her own. So who is the most powerful *devi*? Mahakali is the most powerful excluding the one [Father]. Well, the *result* of the one is already declared. What? Is it declared or not? And along with the one; the one who is Narayan whose home is in the water of knowledge, is he knowledgeable or not? (Student: He is.) Does he recognise his *everlasting* cooperative or not? (Student: He does.) They were born together, weren't they? They were. So, because of being born together, because of recognising [her], he recognises his cooperative Shakti of many births so is there the canopy of protection over her or not? (Student: There is.) The one who has the canopy of protection; he whose companion is God, how can a storm or a hurricane will stop him (*jiska saathi hai bhagwan, usko kya roke aandhi, kya roke tufaan*)! Why? Why is he her companion? Why is he her companion? (Student: She helped him.) She didn't help in the beginning. Mother Yogini helped him in the beginning. Who helped him? Who helped in laying the *foundation* of the

capital? Mother Yogini. What is she saying? (Student: In 76.) What help did she give in 76? (Student: She took the knowledge.) She didn't take knowledge. Do goats take knowledge? (Students: No.) Then? She is advocating and she isn't able to find a *point* to say. Tell me. (Student: There is the picture, isn't there?) What does she give to Shankarji? (Student: Annapurna.) Who is Annapurna? '*Anna*' means grains. Do you get energy when you eat grains or not? What are grains? Yoga. So the grains of yoga, yoga means love, who gives love first of all? Does Lakshmi give it, does mother Yogini give it or does Jagdamba give it? (Student: Mother Yogini.) Eh! All those who are born in Advance [knowledge], whom are they born from? (Student: Jagdamba.) Why do you say that mother Yogini has given birth? Are they born without love? And if they are born [without love] they won't become the children of the father like they should. Are good children born through love or are good children born through force? A demon, scorpions and spiders will be born through force. So, tell me. (Student commented.) (To the student:) Speak more slowly!

Student: It is her oath isn't it. This is my pledge for many births: I will either wed Shambhu (a name of Shankar) or remain a maiden.

Baba: Yes, whose oath is it?

Student: Of Lakshmi.

Baba: What is Lakshmi's oath?

Student: Either I will wed Shambhu or I will remain a maiden.

Baba: It means it is her aim. It is her aim: If I marry, I will marry only the one. If I don't have the (female) birth, if I have the birth of a male, what will I do? I will remain a maiden. I will become a born Brahma kumari. I will become a Brahmini. I will become a sanyasi. So she is No.1 what? Sanyasi. And what did Baba say? When will you children gain victory? You will gain victory when sanyasis come. So, what are all of you children? Are you firm in the household path or are you sanyasi? (Student: The household path.) You speak softly. (Student: Of the household path.) Yes. Our father belongs firmly to the household path so we children also belong to the household path. Is there Yogini among those firm children of the household path or not? (Student: Yes.) And all those who were kings, did they belong to the household path or did any sanyasi become a king? Those of the household path became kings. That Lakshmi is a sanyasi. And what about our family? Which is our real family of many births? (Students: Kings.) No. Firm in the household path. We are the children of the father who is firm on the household path. Our religion itself is the Ancient Deity Religion of the household path. So we children, the father's children who take the inheritance are first in the No.1 religion in the household path, in the No.1 religion (*diin*) established by Allah. What is the father's inheritance? What is the highest inheritance of the highest on high father? Liberation and liberation in life. Liberation means liberation from sorrow and pain and we should be alive, we should have the body and while having the body we should be free. We shouldn't be in anyone's bondage. Is this possible? (Student: It is.) How? We should be alive; our soul must be in the body still, what? What is the specialty? We shouldn't be in anyone's bondage. So, is there anyone? *Hat tumhara bhala ho!* Didn't anyone become that? (Student: Baba.) What Baba? *Arey*, you at least have an aim. What is the aim? (Students: Liberation in life.) Those who have the aim of attaining liberation in life, what will they become? (Student: Narayan.) Will they become Narayan? Will they become Narayan? *Arey*, what are they learning? (Student: Raja Yoga.) What do they become from that Raja Yoga? *Hat tumhara bhala ho!* ☺ Does a king remain subordinate to anyone? (Students: No.) Then? *Lo!* You forgot your very aim. You are certainly studying but you forgot the aim. Why are you studying? Is it to become an *engineer*? Is it to become a *doctor*? Why are you studying? (Students: To become a king.) Is a king subordinate to anyone? (Students: No.) That's it. This is our aim of liberation in life. We will be alive but what is our aim in this very life in the

Confluence Age? What will we become? We will prove ourselves becoming kings. We are kingly children of the father. My kingly child. The father becomes so happy. Well, the children have forgotten the very aim.

Time: 58.46-01.02.22

Student: 330 million deities are famous, there just hundred million (10 *crore*) deities by the end of the Silver Age. The remaining 230 million deities don't come in the Golden and Silver Ages they come from the Copper and Iron Ages. So to which *category* do these 230 million souls belong? What is their *part* in the Confluence Age?

Baba: They are the souls belonging to Deity Religion but in every type of *category* some are very *satopradhaan*, some are not that *satopradhaan* but they are more *satosamanya*. Some *category* is such that it is not that *satopradhaan*, it isn't *satosamanya* either; it is *rajopradhaan*. They are of the third *stage* in *satopradhaanta*. And some are such that they aren't in the first *stage* in *satopradhaanta*, they aren't in the second *stage* in *satopradhaanta*, they aren't in the third *stage* in *satopradhaanta* but they are certainly in the fourth *stage*. Which [stage]? (Student: *Tamopradhaan*.) Although they are *tamopradhaan*, from the viewpoint of the gathering, from the viewpoint of *unity*, from the viewpoint of *purity*, compared to the world; what? Are they more [*satopradhaan*] when compared to the world or are they less [*satopradhaan*]? (Student: They are more of them.) Although they have the *fourth class unity*, *purity*, if you consider that *unity* when compared to the world, will it be considered to be the no.1 *unity* or will it be considered to be the *second*, *third*, *fourth* number Iron Age *unity*? The no.1 *purity*; it means, even in the last birth they are born in such family, such gathering where everyone has one *dhaarna* (practices that are put into practice); what is the *dhaarna* of the family head is the *dhaarna* of the family members, they are those who stay in one kingdom. The head of the family rules the family like a king. They follow one opinion. They speak one language in the whole family. It won't be that one member speaks the language of Janta party, second member speaks the language of Bahujan Samajvadi party, third member speaks the language of Congress party (Janta party, Bahujan Samajvadi party, Congress party – names of political parties in India), follows Indira Gandhi, will it happen like this? No. The *party* to which one member supports, all the members will support the same *party*. It is such a gathering. Are there such gatherings like families in this world or not? There are. So, till the last birth... The souls belonging to the Ancient Deity Religion, the true religion keep descending till the end the Iron Age. The *vidharmi* who come from above enter them. It is because they alone become the most *tamopradhaan*, they are very old. They enter them and establish their religion.