

**Disc.No.1921, Urankhatola-24, Part-2 (Extracts)**

**Time: 02.30-04.09**

**Student:** Baba, in the beginning of the yagya 900 thousand souls received the message. There were 300-400 maidens and mothers among them, weren't they? So, those 300-400 maidens and mothers...

**Baba:** Those 300-400 maidens and mothers were till the year 47. They didn't come in 36 itself.

**Student:** The 900 thousand souls received the message...

**Baba:** They received the message meaning they became subjects. Or did they come in the family?

**Student:** They became subjects.

**Baba:** They became subjects.

**Student:** Won't these 300-400 maidens and mothers be counted in the 900 thousand?

**Baba:** Why won't they be counted? Didn't they become subjects? Isn't *candravansh* (the Moon dynasty) subjects?

**Student:** It is.

**Baba:** Then?

**Student:** So, among the 300-400 maidens and mothers, the *didis* and *dadis* who are seated on the *gaddi* (teacher's seat) now, like Dadi Kumarka...

**Baba:** They were sitting or they are sitting.

**Student:** Yes. There is Dadi Gulzar and there are the big *dadis*...

**Baba:** Weren't they sustained on the lap of the Moon?

**Student:** Yes. She was also there.

**Baba:** So?

**Student:** The 900 thousand are the souls who will be born in the first generation of the Golden Age. There is Dadi Prakashmani or Dadi Gulzar, they are going to come in the future births, they aren't going to come in the 900 thousand souls.

**Baba:** Yes.

**Student:** So how will they be counted among the 900 thousand souls?

**Baba:** At least, they will become the children of the king of the first generation, won't they?

**Student:** They will become the children.

**Baba:** So they did come in that *list*, didn't they?

**Student:** Alright, it means they aren't in the list of 900 thousand but they did come in the *list* of subjects.

**Baba:** Yes they came in it.

**Time: 05.22-08.14**

**The student:** Baba, that question was incomplete. After that question, she asked another question. How should we separate the supporting souls, the seed form souls and the souls who are going to be born in future like *didis* and *dadis* among them (900 thousand)?

**Baba:** How should they be?

**The student:** Separated. How should they be separated?

**Baba:** Are they *candravanshi* or not? Are all the supporting souls sustained on the lap of Brahma or not?

**The student:** They are.

**Baba:** That's all. So, they are separate, aren't they?

**The student:** I mean, who were the seed form souls in the beginning of the yagya; who were the *candravanshi* souls and who were the supporting souls?

**Baba:** The seeds come first. What? Will they come in the *list* of subjects (*praja*) or will they come in the *list* of emperors? Will they come in the *list* of world emperor or will they come in the *list* of subjects? *Arey*, tell me. Suppose there is a family, alright it is the world family (*vasudhaiv kutumbakam*) in the beginning of the world, the chief of the family is the father. He is the creator. What is the first creation of the creator? What is it? (Student: Nature.) Nature. The very first creation, nature, is that creation nature, *praja* or not? ‘*Pra*’ means excellently, ‘*ja*’ means ‘*jayate*’ to be born. (Student: She is.) So, she is also a subject who gobbles up everyone. She puts them in her stomach. She puts even the five-seven billion in her stomach like intellect. So tell me, will someone remain? (Student: No.) Yes.

**The student:** It means those who come first are the seed form souls.

**Baba:** Yes they are seed form souls, aren’t they?

**The student:** Then those who come after them...

**Baba:** All the subjects come first of all. They took the message. What? Whatever happened in Sindh Hyderabad, what did they derive from it? They derived the message and became favorable. Apart from them, whoever comes apart from those 450 thousand won’t have full faith. They will be in dilemma; they will have doubts from within. Those who have a doubting intellect will be destroyed. So they became *candravanshi*.

**The student:** The supporting souls?

**Baba:** All of them, the *candravanshi* are the supporting souls. Isn’t Brahma a supporting soul? Isn’t Moon a supporting soul? Doesn’t he take the support of the earth? (Student commented.) Then?

#### **Time: 08.15-10.10**

**Student:** Baba, what should we do so that we would have veneration and faith (*shraddha bhaavna*) for God?

**Baba:** You should do a lot of service. *Dat datke karo bhai dat datke karo* (do it vigorously brother, do it vigorously). What? You should do service day and night; service, service and just service. Remembrance and service. You will do service only through the *karmendriyaan*. So, what should you do while performing actions? Remember. It shouldn’t be that you separate remembrance. You remember when you are sitting. You remember sometimes and sometimes you don’t but it will be said that you sat for so long. You count it in remembrance. And when you work, that’s it; you are engaged just in work and there is no remembrance. You remember someone sometimes and someone else sometimes. You work with someone sometimes and you work with someone else sometimes. You keep remembering others and you don’t remember the Point of light Father Shiva who is sitting in the corporeal body with the two personalities (*murti*). So, are you *karmayogi* (the one who stays in remembrance while performing actions)? (Student: No.) No. So, what should you do? (Student: We should remember while performing actions.) We should become a *karmayogi*. You shouldn’t become a yogi. What? You shouldn’t become a yogi. You shouldn’t do just service. You shouldn’t become those who do service through *karmendriyaan* (parts of the body used to perform actions). What should you do? You should perform actions through the *karmendriyaan* and you should also be in remembrance. You should do this. Is it firm? (Student replied.) It has become firm.

#### **Time: 10.14-13.56**

**Student:** Baba, how will firmness and speed come in *purusharth*?

**Baba:** From the time it came in the intellect, in all types of *purushaarth*, whatever action we perform for every soul, we have to be firm in it. You have to start it from now itself. It shouldn't be that [you think:] ok, we will do it in future. *Arey*, there is *time* now. When the time arrives, we will become firm. We will prove ourselves by becoming strong. We should lay the *sanskars* of firmness from now itself. What? Whatever we have to do, we should do it with strong will power. If we lay the *sanskars* from now itself, they will become firm in the end.

**Students:** Baba, how will the speed come?

**Baba:** In what?

**Student:** In *purushaarth*.

**Baba:** *Arey* it is the same, firmness means speed. If you got firmness, you will get speed as well. The power of the mind; the power of wealth, the power of the mind, - at the present time, time is the biggest power - the power of the time, the power of the past relationships, the power of those in whose contact we came, all the powers of our life; all those powers should be *sva...* *sva* means ours. *Haa* means gone. Haay! Nothing remained with us. *Sva, haa. Svahaa* (offer) them. Then the speed will come. Where our body is... What is the rule? There will be our mind. Where there is our body meaning the power of the body, the *indriyaan* (parts of the body used to perform actions and the sense of organs) of the body, what will be the *result*? Our mind will be there. This is the rule. Where we invest our body and wealth, our mind will certainly go there. If we invest them in two places, three places, if we spread them in four or six places, what will happen to the mind? Will the power of the mind be scattered or will it be engaged in the One? It will be scattered. It will scatter, it means we won't remain firm belonging to the Deity Religion, we will *convert* to some or other place to other religions from the Copper Age till the Iron Age in the 63 births. So, we should ask ourselves: Are we spreading our power of the body, power of the wealth, power of the mind? Are we practicing to spread it? What are our long time *sanskars*? We should become *alert*.

**Time:** 15.29-21.14

**Student:** Baba, some people make false complaint to the One above because of jealousy or to let someone down and an action is taken based on it. Although there is the incorporeal to see everything but they did fall in the eye of the corporeal because of false complaint, didn't they? Baba says: If we fall in the eye of the corporeal we will fall in the eye of the incorporeal as well. So, what will happen of those sisters?

**Baba:** Look, the corporeal also knows the deep dynamics of actions, doesn't he? What? Those who fall in the eye of the corporeal, did the incorporeal sit in their intellect, the soul who is Almighty? Those who thought, "We fell in the eye of the corporeal, we are ruined" did that Soul who is the *Supreme Soul* sit in their intellect? Did it? (Student: No.) Then, who has the entire reign in his hands? Always, even in the 84 births, despite coming in this corporeal world, the impure body, the impure world, He is hidden; He gives directions to us dolls from behind the curtains. Does He or not? (Students: He does.) Did they forget Him or did they remember Him? (Students: They forgot.) So those who forget that *Supreme Soul* Father who is the Giver of *mukti* (liberation) and *jiivanmukti* (liberation in life); the corporeal isn't the giver of *mukti* and *jiivanmukti*, is he? Is the corporeal [the giver of *mukti* and *jiivanmukti*]? He isn't. The corporeal alone isn't [the giver of *mukti* and *jiivanmukti*]; until the incorporeal enters him and plays *part*. So they forget which soul is the chief power who has the entire reign in his hands in that corporeal. So those who forget have to fall or haven't they? (Student: They have to fall.) And Prajapita knows this. So, what will he do? What will

he do? The father says: I am also bound in the *drama*. They don't understand even after explaining. They have such *sanskars* of previous births.

**Student:** Baba, is it this way that you fall in the eye of the incorporeal if you fall in the eye of the corporeal?

**Baba:** 'You **will** fall' it means the corporeal won't be present till the year 36. *Arey*, will he be present or not? He will be present. Suppose, except the eight the hundred fell in the eye of the corporeal, they became the ones having a doubting intellect. When they, the hundred start coming in the capital sooner or later according to their rank (*numbarvaar*), will they rise in the eye of the corporeal or not? They will rise. So, he spoke about the '**will**' (future). What did Baba say? Did Baba say it for the present time, the future or the past? Did he speak about the present time? He didn't say it for the past; he didn't say it for the present time. He said it for the future that this will happen in the future. What? If you fall in the eye of the corporeal you will fall in the eye of the incorporeal as well. After the completion of the establishment of the capital, the '**will**' about which Baba spoke in the murils, will that corporeal become perfect at that time, will he attain the *complete stage* or will his *stage of purushaarth* be incomplete? (Student: He will have the complete stage.) If you fall in the eye of the corporeal; so it was said about that time 'will fall'. Now if you fall in the eye of the corporeal, is the corporeal *complete* now, that form of Shankar whose idol is prepared in the temples, the *ling* (an oblong shaped stone worshipped all over India as symbol of Shiva in the path of *bhakti*) is shown, is it in the *complete stage* now? Is it? Is it or not? It isn't. Does he too belong to the community of Ravan or not? *Arey*, speak quickly! Is he Duryodhan, Dushasan (villainous characters of the epic Mahabharat) or not? *Arey* tell me, is he or not? (Students: He is.) It is possible that he is [Duryodhan, Dushasan] to a lesser extent compared to others but he is definitely that. He isn't *complete*, Vishnu. What does Vishnu mean? No *vish* (poison) at all. There shouldn't be even a trace of poison of vices. So, it wasn't said for the present time. What? If you fall in the eye of the corporeal, you will fall in the eye of the incorporeal too. The incorporeal doesn't have an eye anyway.

**Time: 21:17-36:35**

**Student:** Baba, the water that is poured on Shivling is collected in something.

**Baba:** Yes, it is collected in a *loti* (globular water bottle). Numerous *loti* have surrendered, they rolled about (*lotpot*) in front of the corporeal one. *Arey*, in front of the corporeal *ling*, numerous *loti*... what does *loti* mean? They pour little milk and there is a lot of water filled in it. They are such *loti* full of milk and water. What does it mean? (Student: There is half knowledge.) No. As for knowledge, there is also the water of knowledge but it is water! No matter how much you churn that water, there isn't butter in it. The little milk that you have poured in it, that milk is the thing which will give out butter when you churn it. So that milk is very little in this *loti* (Baba is indicating the head). Such *loti* rolled about in front of that Shivling. It surrendered. What happened? The head came *under* [the control]. Now, when the head itself came under [control] - the head means the mind and the intellect. The head means the *gyanendriyaan* - when that itself came under [the control], will anything else remain? (Students: No.) Baba has said in the murli, 'You will have to offer your body completely'. It means, there won't be any part of the body that isn't offered. This is why, what indication is shown for it in the path of *bhakti*? *Arey*, they show it. *Hat teri ki!* Isn't there any devotee at all? Isn't there a firm devotee at all? (Student replied.) Speak loudly, will you? (Student: Is it stealing clothes?) As for stealing, they steal in that way too which is called a demonic act. What? It is the work of demons. For example, someone is sleeping and a thief stole his things away. So, is it a task of dacoits, demons or is it something good? (Students: It is [the task] of dacoits.) So if someone attacked when a person was sleeping or when he was a child and

stole [something], then it is a different thing. He should steal it while being awake and the one whose thing he stole shouldn't even shout. What should someone do? If a thief is stealing something, what should someone do in the least? Did Baba give any *direction*? What *direction* did he give? (Student: We should shout loudly, "Baba! Baba! Baba!") No. Baba has said: You should give him a hard slap. At least, he should come to know: yes, the person is opposing me. He doesn't agree with me. If he uses force even after that, what should you do? You should shout loudly, "Baba, Baba, Baba!" so that the people of the lane, the neighbourhood and all the members of the family who are inside wake up. [They should ask:] "What happened? What had happened? Why did you scream?" Tell them: "A *bhuut* (male ghost) had come; a *bhuutni* (female ghost) had come." What should you say? I saw a ghost so I was frightened and I screamed. It means, what is the very *part* of us, those who *surrender*? Is our *part* hidden or is it [a part] to reveal before others? (Student: Hidden.) It is [the part] of *gop-gopi*. That which is garbage, a topic of garbage, what should be done with it? Should it be buried, should it be put in the ocean or should it be spread in front of everyone? (Students: It should be put in the ocean.) Yes, speak up.

**Student:** So, Baba the water that is poured on the Shivling gets collected in one place, then why do they let it rot so much?

**Baba:** They let it rot?

**Student:** They let it rot meaning they keep the water for many days. They keep it for so many days that it gives out foul smell but that is also revered a lot. Even if there are worms in it... if someone shows disgust for it they get ill with serious diseases and if someone drinks it with love, even his serious disease is cured. Why is it so?

**Baba:** In the world, is love a great thing or is it something small? True love not adulterated love. It is a very great thing. Songs have been made: 'Love is the essence in the world. Nothing else is the essence.' What does essence mean? Truth. Essence means the gist. So it is about the true love. What?

**Student:** Even if it starts giving out foul smell and someone drinks it, his serious diseases are cured.

**Baba:** The one for whom we have true love... for example there is God, He comes to this world. He knows which souls He has to lift, doesn't He? He has to lift the fallen ones, hasn't He? So, those who have fallen, did they fall because of coming in the colour of the company of the others out of helplessness or is that fall something that is inside them? (Student: Helplessness.) They have fallen out of helplessness. God comes and uplifts such fallen souls. What does fallen mean? Impure. What does impure mean? (Student: Adulterous.) Adulterous. So, those who are adulterous, Baba has said for them that adultery gives out foul smell. What? So even those souls who give out foul smell... The Father knows that when the Father comes, it is the indication of that time - What? - Mother India, the incarnation of Shivshakti is the slogan of the end. Who is the Mother India? Call her Lakshmi, call her Parvati and... Parvati still sits on the lap. She sits on the lap, doesn't she? And who sits higher than her? (Students: Ganges.) Yes. So tell Me, did Ganges emerge first or did Parvati emerge first? (Students: Ganges.) Ganges emerged first. So the Ganges of knowledge are seated on the head; they do a lot of service. And He knows that all the impure souls of the world; [there are] 4.5 lakh [souls], there are the most impure ones as well as the souls who become the most pure among them. So those who are the most impure souls are the seed form souls, aren't they? They are within the 4.5 lakh [souls], aren't they? The souls who are within the 4.5 lakh souls, who are the seed form souls, till when will they play their highest *part* in the Confluence Age? Suppose, there are the seed form souls of the half atheist Aryasamajis, when does their *time* of playing a high part on this stage like world arrive? Is it in the Golden Age, the Silver Age, the Copper Age [or] the Iron Age? (Students: In the Iron Age.) When

does their [time] come, is it in the beginning, the middle or the end of the Iron Age? (Students: In the end.) It comes in the end. So, when the *shooting* of the very end of the Iron Age must be going on, those seed form souls will show their miracle. Will they come on a high *stage* or not? They will come on a high *stage*. So, will those seed form souls listen to the voice of the Ganges of knowledge or not? (Students: They will.) If they will have heard the voice of the Ganges of knowledge even once, if they will have believed in it even for some time, will those souls also come in the high *stage* of making *purusharth* in the future or not? They will. So did that water of the Ganges rot in their intellect or did it remain [the water] without worms? It was rotten. This is why, Baba also says: If you follow the direction of the Father as soon as you get it, if you bring it in practice immediately, you ate it fresh. What? You used the direction fresh. If you delayed or if you continue to delay [in following it], it will rot. What? Now, whether it is the water of knowledge of the Father which is given through the Father incarnate... certainly a few souls obtain it, isn't it? Will the 4.5 lakh [souls] come till the establishment of the capital? They won't. So that water rots. Even knowledge passes through four stages, whether it is the knowledge given by God incarnate, whether it is the knowledge given by some bodily human being, Ganges, even that passes through the four stages. It is the *saatvik* stage when the seed is sown in the initial stage, when you receive the message. Later on, while passing through the *satosaamaanya*, *rajo* and *tamo* [stages], it becomes completely infected. So tell Me, is the water which is infected common water, worldly water, physical water or is it spiritual water? It is the unlimited water. It is the water of the Unlimited Father. It is the water which came from those who are the children of the Unlimited Father, from Ganges, Vaishnav devi. So, even if that water has rotten, will the feeling for it awaken in those souls after many days or will they assimilate that knowledge with the feeling of disgust? (Student replies.) So did they drink the rotten water or not? They drank it.

**Student:** Then their diseases are cured.

**Baba:** Yes. All the diseases in their soul, even [the diseases] of their previous births will be cured. Faith brings rewards (*vishvasam phaldayakam*). What do doctors say even for medicines? Even if they are allopathic doctors, what do they say? [They say:] Take this medicine with faith. If you don't have faith, the medicine won't work. Now, this is the water of knowledge given by God. It is the medicine of knowledge. It is the medicine of those children whom God has placed ahead. Are the sanyasis placed ahead of you children or are they placed behind? (Student: They are placed behind.) Are they placed behind? They are indeed placed behind but should there be the feeling to cooperate them in your intellect or not? (Student: There should be.) Why? (Student: The new world is established with their cooperation.) Yes. It is because, when sanyasis come forward in the task of establishing the new world, you children will become victorious. Why? Why will we become victorious when **they** come? We are the *direct* children of God, we have already come [in knowledge], we should become victorious first. What is the reason that we will become victorious when they come? (Students: Purity.) Yes, those souls are full of *purity* of many births. The seed form soul of those souls, the main root soul of those souls, the root soul of even Narayan, Vaishnavi *devi*, Vaishnavi *shakti* and Ganges, what is the specialty in those main souls? They have assimilated purity in previous births, birth after births. Only in the last birth it is sung, '*ram teri ganga maili* (Ram, your Ganges has become polluted)'. Or is this song sung in many births? She falls in her last birth.

**Student:** Those who show disgust for that water get ill with serious diseases.

**Baba:** Yes, if they show disgust for the water of knowledge [saying:] Eh! This is an allopathic medicine. Eh! This will give birth to diseases. Then, it is possible that it won't

show its effect on them. Faith brings rewards. It is faith that brings reward. Those who have a faithful intellect become victorious.

**Time: 39:35-50:10**

**Student:** Baba, nowadays, [Baba doesn't] meet anyone personally and we don't even get reply if write a letter.

**Baba:** You don't get an answer to what? (Student: When we write a letter.) Those who wrote a letter to Baba and after writing it, the reply that they will get, will Baba write it with his hands or will He write it through his eyes or nose? How will He write it?

**Another student:** Through the murli.

**Baba:** *Arey!* Murli won't come to write [the reply]. He will write an answer through what? (Students: Through hands.) Through hands. So these are hands (Baba demonstrates). Now, does Shiva have these hands? (Students: No.) Whom did you send the letter to? To **Shivbaba**. It means, when you sent the letter, the first name that you wrote on it, who is He? Which soul is it? You wrote the letter to the soul of Shiva. Now, Baba has already said, "I certainly don't have hands". Who are My hands? (Students: Numerous hands.) Yes, even among the numerous hands, are there right hands and left hands or not? (Students: There are.) What were left hands called? Duryodhan, Dushasan. So, will He give a reply through the left hands? No. He will reply through which hands? He will reply through the right hands. So, who are the right hands number wise? It is the *shaktis* (consorts of Shiva, here the maidens and mothers who become helpers of Shivbaba). So do you receive the reply through the *shaktis*, the *shaktis* of Shiva or not? (Students: Yes.) Then? Is it something to be troubled about or is it something to be happy about?

**Student:** It is something to be happy about.

**Baba:** Then what is the problem?

**Student:** It is written here that they don't get the reply.

**Baba:** They don't get the reply? Then, [it is said:] *der aaye durust aaye* (it came late but it came right). What? When Shivbaba comes to this world, even He says: I too am bound in the bondage of drama. The more the Iron Age deepens, the more the misunderstandings increase or do they decrease? (Students: Misunderstandings increase.) Maya creates numerous misunderstandings. The *mayavi* (deceptive), devices of pomp and show which are becoming ready create numerous misunderstandings. For example, there is the *mobile* phone; is the sound always clear? Is it clear? Just now the sound will be clear and the next moment, no one knows what happens but the sound isn't clear and we assume the words [of the speaker] and understand it that way. So, will a misunderstanding be created or not? (Student: It will.) So a misunderstanding is created. Sometimes the sender sends the letter, the one through whom he sent it, is he true or false? Is he 100% responsible or not? (Students: He isn't.) He isn't. So, can there be a delay or not? This is why, be patient o' mind, be patient.

**Student:** So what should we do when a circumstance arises?

**Baba:** Is it *par sthiti* (lit. a circumstance created by others) or *svasthiti* (the stage of the self)? *Par* means *prakriti*. *Prakriti* has joined her hands with Maya. What did she do? (Students: She joined her hands with Maya.) She was named Yogmaya. What? What was she named? Yogmaya. When she joined her hands, did she become *mayavini* (deceptive) or not? She did. So will she bring *paristhiti* or not? Or will she bring *svasthiti*? Will she create *paristhiti* in everyone's mind or not? (Students: She will.) She will create such *paristhitiyaan* that every human soul, apart from the father of the human world... she will compel everyone – what? – to get entangled in the *paristhiti*. What? They will say: What should we do, such *paristhiti* has arrived? (To the student:) What are you saying? *Accha!* ☺ (Baba imitated the student.) So, the *paristhiti* has arrived because of *par* (someone else). We should face it. What? We

shouldn't panic [thinking:] what should we do, such a circumstance has arrived. *Arey*, if we remain in *svasthiti*, the *paristhiti* will vanish. We should always remain in *svasthiti*. We should never panic [thinking:] *Arey*, good heavens! Just like it happened in Farrukhabad... what? When the Meena case began in Farrukhabad, the *television* people caused havoc, the newspaper people caused havoc. There was defamation and just defamation in every house. The defamation of the Father increased to such an extent that the people of the whole Farrukhabad district became opponents; the police became an opponent, the administration became an opponent, subjects became opponents. The same topics of defamation were [discussed] in every house, between every child. So, there was opposition from everywhere. Even during that state of opposition from everywhere, the young, *satopradhaan* children who surrendered, did they lose courage? (Students: No.) They didn't lose courage. If the child shows courage... (Students: The Father helps.) Then, did the Father help them or not? (Students: He did.) However, the examination did take place. What examination took place? No one came to know - what? - who was creating such circumstances for the Adhyatmik Vidyalaya in Farrukhabad. Maya was creating them. Maya has joined her hands. With whom? With *prakriti* and *prakriti* is the biggest power of the world. *Pra* [means] *prakashit* (excellent, powerful). *Kriti* means? (Students: Creation.) What is the biggest *power* of the world? Prajapita? No. Who? Jagdamba, *prakriti* (nature), the earth. When she becomes *tamsi*, she shakes violently and all the palaces, forts, houses in the form of gatherings in the world collapse. She is so powerful that she shakes every soul of the world. What? Nonetheless, she isn't able to shake the father of the human souls. She does shake his beard but she isn't able to destroy him completely. So look, is this becoming influenced by the circumstances? (Students: No.) So you shouldn't say: *Arey*, what should we do, [such] a circumstance has risen? Baba, why did you create such a circumstance? *Arey*, when Maya is the *examiner*, what will she do? She will test you. Who will she test? (Student: Those who are powerful.) No. The children who have become *tamopradhaan*, who were born in the house of the Father, who wrote on a *stamp paper* before the world, what? What did they write? We have become the children of the Father; we have found the Highest God. They did this when they were *satopradhaan*, they surrendered. Now, what did they become? Now, they have become so *tamsi*, how? How *tamsi*? They are describing circumstances. They are not describing *svasthiti*. *Sva* is the soul, the child of the Father. What? And who is the daughter? (Students: Maya.) Maya is the daughter. And *prakriti* is also... what is *prakriti*? She is the wife. What is *prakriti*? (Students: The wife.) Does the child have to take the inheritance from the wife meaning the mother or does he have to take it from the father? (Students: The father.) *Prakriti* who takes on the form of Mahakali, the kind of inheritance she receives, will she give a share out of it to the child or will she give [something] higher than it? (Students: She will give a share out of it.) *Prakriti*... the aim of the human life is to become what from a *naari*? (Students: Lakshmi.) Does she obtain that inheritance? She doesn't. She doesn't attain the status of Lakshmi at all. Then, will she give it to us? (Student: No.) Yes, she has become a helper of Maya. And Maya is *ready* to test everyone. So what is even she doing? (Students: She is testing.) She fully helps Maya to test [the children]. What will she do? She will test [the children].

**Time: 50:12-59:33**

**Student:** Baba, Baba has said, hasn't he? - If someone is under the influence of ghosts and spirits, he should go to an *auliya* (a saint who practices exorcism). Sometimes, they ask people to sacrifice a goat or a hen. What should we do in such a case?



**Baba:** No. We aren't the children of a violent father. Did the father say 'use violence'? (Student: He didn't.) Yes, you may kill mosquitoes and flies. Kill rats. Otherwise they will give you *plague*, they will give you *malaria*, they will give you cholera. So these are enemies. What should you do? Kill those who are the enemies of the human race but... Kill even the insects in fields. They will stop your food and water. You may kill them but those who have many *indriyaan*... who has maximum number of *indriyaan*? The human beings. So do you have to safeguard them or not?

**Students:** And the animals?

**Baba:** The animals as well. Among the animals, is fish an animal or not? (Student: It is.) Well, food grains are cultivated in very few countries of the world. What? (Student: Food grains... in very few countries.) Yes. And fishes in the oceans are such that they are born in all seas, rivers and lakes. Is the stomach of the people of the world filled more with grains or with fishes? It is being filled with fishes. So, they are killing fishes. Do they have more *indriyaan*? No. They don't have more *indriyaan* to experience more sorrow and happiness. So, when they don't have more *indriyaan*, they can't experience more happiness or more sorrow. This is why, leave their topic aside. Who should we take care of first of all? Of the human beings. God comes to explain to human beings. Then, what should we do? So what is the *result*? (Students: We shouldn't [sacrifice animals].) Yes.

**Student:** Then, Baba, what will be account of those who sacrifice [animals]?

**Baba:** They accepted what the ghosts and spirits said; they didn't accept what God said. What does God say? What is said in the Gita? Those who worship ghosts and spirits will be born in the species of ghosts and spirits. What was said? (Student: Those who worship ghosts and spirits...) ...will be born in the species of ghosts and spirits. Those who worship deities will be born in the species of the deities. And what about those who worship Me? (Students: They will find only Me.) Yes, they will find Me. They will be born directly from Me. So, who will obtain more inheritance? (Student: Those who worship the Father.) Those who recognize the Father, who become the children of the Father will get more inheritance. Those who believe in the deities, who follow the deities... that which can be obtained from God certainly won't be obtained from the deities! And those who are the followers of ghosts and spirits will receive attainment from ghosts and spirits. So until we have attained that power of yoga, we may take the support of the medicines which are made by human beings in order to cure our disease. What? And today, 50% of diseases in the human beings are caused by ghosts and spirits. What? Those who have those diseases go to doctors in big hospitals. They go to doctors, then what happens? What do doctors say? You are absolutely normal, you are not ill. You are mentally disturbed. Go to a psychiatrist, have yourself injected and take medicine for your mental illness. The intellect becomes dull when you take those medicines. So, better than taking those medicines, what should you do? Go to the good *auliya*. Who are good? Are those who take money good or are those who give free treatment good? Those who are giving treatment without taking money are good. Or if he takes money just for his ritual (*tant-ghant*), [like he says:] Brother, bring lemon, green chili, red chili... So, what difference will it make if we give a little money for that? Many people get cured. [We can go to them] until we have attained that power of yoga. Baba has said: The more you remember Me, I will be with you to that extent. When Baba, Shimbaba is with us, no soul who commits sin, a ghost or spirit, no matter even if it belongs to Chandravansh, those who play on the lap of the Moon, the second Narayan, the third Narayan, the fourth Narayan, what do all of them [become]? Do they become ghosts and spirits or not? All of them become ghosts and spirits because they don't grasp the complete *knowledge*. They don't grasp the complete truth this is why, they become ghosts and spirits. Do they commit more sins because of not knowing the truth or do they commit less sins? They commit more sins. They commit more sins, so it is

ordained in the *drama* that they take on a subtle body so that their burden of sins doesn't increase more. Their physical body perishes. So such ghosts and spirits, compared to us children now, not everyone... there are some children even among the seed form souls, the root form souls compared to whom the ghosts and spirits are more powerful. So what should they do till then? (Student: They should go to the *auliya*.) Yes. There is no harm in taking their support. You should go to the good *auliya*. Those who want to take something in return, the *auliya* who want to take something in return, they should never go to them. Will you be able to recognize them or not? If they want to take money, they will straightaway say, "This much money will be needed". If they ask for a lot of money, we will understand that their ritual doesn't need so much. If they are firm Muslims, if they belong to Islam, if he is a soul belonging to Islam, we can recognize him from his very *drishti* (the way you look at someone) whether he has good *drishti* or bad *drishti*. Don't go to them at all. Go to the good *auliya*. Baba has also given the *direction*. What? *Arey*, did He give some *direction* in the murli or not? If you fall ill, go to the doctors. If ghosts and spirits come to you, go to the *auliya*. It is because ghosts and spirits enter only those, they trouble only those who don't stay in the soul conscious stage, who don't look at others in the form of a soul, a point of light being soul conscious. Ghosts capture them because they are body conscious. They have more vibrations of body consciousness this is why ghosts and spirits capture them. Those who have the vibrations of soul consciousness, ghosts won't capture them at all. Even if they come to you, and if you have the *practice* of being soul conscious, if you have the *practice* of remembering the point of light, star, then, as soon as you practice it, they will run away. Those who have love for Baba, if a soul comes to attack them even in their dreams and if it throttles him, who will they remember? They will remember Baba and he will run away. Where there is the Father, there can't be sin. And where there is the dominance of sin, the Father is not present there.

**Time: 59.40-01.11.28**

**Student:** Baba, the residents of Madhuban will have to leave Madhuban. The residents of Gita schools will have to leave Gita schools.

**Baba:** And the residents of Gyansarovar (lake of knowledge)...

**Students:** They will have to leave it.

**Baba:** Those who say: We have found the Gyansarovar father. What have we found? We have found the Gyansarovar father. We have found the Mansarovar incarnate. Which is such a lake (*sarovar*) that you can see through it? You can see even the bottom of that lake that the mountain is high here and the mountain is low here. It is so transparent, clear. What? There isn't even a particle of body consciousness in it; because how is the climate there? Does the climate there flow dirty currents of air or is there the snowy climate? (Students: Snowy.) Does dust settle where there is snow? No. So look, the dust of body consciousness doesn't reach such Kailash mountain (a mountain located near Mansarovar lake), the high stage where the soul of Shiva Shankar Bholenath (the lord of the innocent) stays. Soul means the mind and intellect. So, how is the water of knowledge? It is completely pure, transparent. So, that itself is Gyansarovar. What was said? Those who declare, "We have found the Gyansarovar, we have found the Gyansarovar father", what will they too have to do? They will have to leave the Gyansarovar as well. Why? Why did he say so? *Arey*, Gyansarovar is the highest thing in the world. Or is it low? It is the highest thing. Why did he say so? Does that Gyansarovar father belong to this world; is he in this world now or actually the one who is the inexhaustible storehouse of knowledge [the Gyansarovar]? Which soul is the inexhaustible storehouse of knowledge? The soul of Shiva is inexhaustible storehouse. And Baba also said: Someone is the follower of Mamma, someone is the follower of Baba. So the

one who is called Baba is corporeal, he isn't the incorporeal. Who has the entire reign in his hands? The entire reign is in the hand of that incorporeal, in the Confluence Age. So, you shouldn't leave his company. You shouldn't leave his company, although he has come in corporeal. You should definitely remember that incorporeal who has come in corporeal. It wasn't said: remember the corporeal. It wasn't said: remember the incorporeal either. Was it said so? What should you do? Remember the incorporeal within the corporeal. Is our remembrance too of the household path or is it of the path of renunciation? Our remembrance is of the household path. Our mother and father belong to the household path. What? The *pravritti* (household/companionship) is firm. It is the highest on high *pravritti*. It won't be said for them: Mamma and Baba are separate. What? When they are separate, it isn't the highest on high stage of the soul. This is why it was said, 'Some are Mamma's followers. Some are Baba's followers. No one cares for Shivbaba at all.' It means, they forget Shiva. They entwine in the corporeal. The devotees of Ram, the followers of Rahim, all of them are blind. So, what should we do? (Student: We should remember Shiva.) Yes. We should always remember the remembrance of *pravritti*. What will happen then? (Student: We will become virtuous [*caritravaan*]). We will also become virtuous. And? If we have the remembrance of the incorporeal, we will have speed as well. This is why, it was said, what? We should neither become the follower of Mamma nor the follower of Baba. We shouldn't die after them. When we shouldn't die after them, should we die after other *didi, dadi, dadas*? We shouldn't die after them at all. They will take us into ditch even more.

**Student:** So, Baba where will go after leaving them?

**Baba:** Where will go after leaving? Didn't you study the complete study or did you study it completely? What is the study? What is the name of the study?

**Student:** Raja Yoga.

**Baba:** What do you become from Raja Yoga?

**Student:** A king.

**Baba:** Does the king take anyone's support?

**Student:** No.

**Baba:** Where will we go? *Arey*, if someone has to become a queen he may say: The king has thrown me out of the house. I am a queen belonging to pure family. I belong to No.1 religion. Just one is mine and no one else. We believe in Ekling (a name of Shivaling). Or do we believe in two, four *lings*? We believe in Ekling Swami. So, where will we go? So, will they become a queen or will they become a king? They will become a queen. *Arey*, we had firm experience to which religion we belong, hadn't we? We are the beads of Rudramala. What does Rudramala (rosary of Rudra) mean? It is the rosary of kings. Is it the rosary of males or is it the rosary of females? We are souls, males. When we are souls, males, is it necessary for us [to say:] (Ironically) Where will we go! Where will we go? What are we?

**Students:** A soul.

**Baba:** A soul?

**Students:** A king.

**Baba:** A king? Does a king remember any support [saying:] I need this support? If she is a woman, *abla* (a weak woman) of the end of the Iron Age who hasn't become *sabla* (powerful woman), a *shivshakti* should think it. What? (Ironically:) Where will we go? She started crying. So, where will we go? What should be the answer to where will we go? What should come in the heart? (Student: We will go to the father's home.) Where is the father's home? (Student: Mini Madhuban.) Mini Madhuban? Then, should they leave it and run away? What promise did we make? Whether you love me or reject me, I am madly in love with you sweetheart (*sanam*). When we are mad after you, won't we stay in your house becoming mad? Will we look for another's house that he will give shelter to us? Brother, our God died

away. Like the Brahmakumaris think: Our husband Brahma died. So, we will have to take some or other men's support. Someone else's [husband] may die. Which feeling should we have? What feeling should we have? (Student commented.) Yes. We won't leave your doorstep. And look, Baba has also given an example, when semi destruction happened, when did it happen?

**Student:** At the end of the Silver Age.

**Baba:** When did it happen? When did the *shooting* happen in the Confluence Age?

**Student:** When Mamma left her body.

**Baba:** (Ironically:) Mamma left her body. Brahma left his body. You are a Brahmin [following] *advance* [knowledge] or are you a Brahmin [following] *basic* [knowledge] that you are remembering Brahma and Saraswati? You are a Brahmin [following which knowledge]?

**Students:** *Advance*.

**Baba:** Do the Brahmins [following] *advance* [knowledge] know their father or not? Did your real mother die or is she alive?

**Student:** She is alive.

**Baba:** Yes. Our mother is alive. The *bharatwasis* have been following till today. If one wife dies; one shoe went away, what do they do? They take another one. If the second one dies, they take the third one. If the third one also dies, they take the fourth one. The *bharatwasis* marry even four times. So, where has this tradition been laid?

Students: In the Confluence Age.

Baba: *Mam vartamanu vartante manushyaha paarth sarvashah* [meaning] the human beings follow the path I tread. Although they are the *bharatwasis* they too follow me. So look, what does the father do? What does he do? *Arey?* One [shoe] went away, he took the second one. The second one went away, he took the third one. The entire world *follows* what the father did. So, what will you do? You shouldn't fall being afraid of circumstances. ☺