

**Disc. No.1712, dated 02.06.15 at Kurnool MM**  
**(Extracts)**

**Timing-11.48-13.26**

**Student:** Baba, it was just now told in the murli that you will go on suffering punishments and the positions will be allotted accordingly; so, what kind of punishments will they be?

**Baba:** The punishments will be the harshest as well as the lightest. Some will suffer such punishments that they will see the red (wrathful) eyes of Dharmaraj and shiver. That is all, nothing more than this. Otherwise, for more punishments Baba has said– “I will break each and every bone, I will strip off the skin.” And it is not that you will suffer punishments through the subtle body. No. Those souls like Brahma and Saraswati who have a subtle body, if the sinful actions of such souls are remaining, I will make them enter the physical bodies and give punishments. It is not that the punishments will end if someone has a subtle body.

**Student:** Earlier they used to show... Everybody feared that.

**Baba:** That has been shown on the path of *bhakti*.

**Student:** Yes, that is why nobody fears because they don't know how the punishments are.

**Baba:** You have been told, haven't you? If the skin is stripped off the body by beating with hunters, don't you come to know? Don't you come to know how the punishment is? (Student: In *practical*?) Yes, many times more than that. (Student: How long will this continue?) Until the destruction takes place you will continue suffering punishments. You will suffer punishments and enter the subtle world [one after the other].

**Timing-13.40-18.10**

**Student:** Baba, [it has been said] in the [Shrimad] Bhagwad Gita, “When the light in the form of knowledge starts emerging from all the organ like doors of this body, meaning while performing actions through every organ, then the *satwagun*<sup>1</sup> will definitely increase.” So, how will the light in the form of knowledge emerge from every organ while performing action Baba?

**Baba:** Why? Which organ would you like to take [as an example]?

**Student:** For example the nose.

**Baba:** Nose has the function of smelling. It has, doesn't it? If you are made to enter a *gutter line*. *Bhangis*, *Mehtars*<sup>2</sup> (sweepers) enter *gutter* lines, don't they? Don't they enter?

**Student :** I didn't understand Baba.

**Baba:** There are *gutter lines*, aren't there? The sewage from the houses drains into the gutters beneath the roads. There are *Mehtars* who clean that *gutter line*, aren't there? They will have to face the terrible stench! But they (those who follow the knowledge) will be so immersed in knowledge, in deep remembrance that they will not feel the stench at all. Their intellect will not go towards that stench at all. One should have the practice of the Father's remembrance to such an extent that one should not at all experience [the stench] of however much stenchful the *gutter line* may be.

**Student:** This is through the remembrance Baba. But here, it has been mentioned about the light of knowledge Baba.

**Baba:** This itself is the light of knowledge; only the one who will have the light of knowledge will fill it in the organs; how will the one who doesn't have the light of knowledge fill it in the organs? All the ten organs should be filled with the light of

---

<sup>1</sup> Quality of purity and goodness.

<sup>2</sup> A low caste who are scavengers

knowledge. There shouldn't be any greed either for nice fragrance or any hatred for bad odour; the *stage* should be such in the remembrance of the Father. And didn't you see Shivbaba's *stage*? What is the *stage* of Shivbaba that Shivbaba says? Shivbaba says: when a washerman (*dhobi*) washes clothes; Shivbaba is also a *washer*, isn't He? Is He or not? He is. And the clothes that He washes, are they the dirtiest clothes or are all of them pure? Those clothes are the dirtiest, that become very dirty, very adulterous, so, do the *karmendriyaan* smell bad or not? And He washes them taking them to the river side (*ghat*). So, what was said? What do those *dhobis* say? *Arey*, speak up, won't you? '*Chhi O Ram*'. Where does the intellect go? It goes towards Ram. So, He is such a *washer* as well and you say – how will this happen?

**Student:** Baba, this nose and ears which cannot be closed, which keep functioning *continuously*, so, how can we achieve a stage of *yog*?

**Baba:** In remembrance. Just as it was told about a lover and a beloved, that he is walking on a road in the thoughts of his beloved and if he is asked what he saw through his eyes, he says, I didn't see anyone. His eyes were indeed open, otherwise, how was he walking on the road? He didn't forget the path, did he? So, despite the eyes being open, why didn't he see anyone? What is its secret? Speak up.

**Student:** Remembrance.

**Baba:** The attention, the mind was engaged somewhere else. It was engaged somewhere where he had developed attachment. So, such knowledge should sit in the intellect, there should be such attachment for the Giver, the Supreme Father Supreme Soul, that [we should experience:] nobody in the world can give us such happiness, such supersensuous joy at all.

#### **Timing-28.44-33.06**

**Student:** Baba, what *purusharth* should we make to experience all the relationships with Baba easily and when does that happen?

**Baba:** In the Confluence Age. There will be the experience only when a relationship is formed. For example, the relationship of a husband and a wife. Is the experience of the relationship of a husband and a wife different or is it the same as of a brother and a sister, a father and a daughter? (Student: It is different.) It is different. Is the love through the organs for it different or is it the same as for [the relation between] a brother and a sister, a father and a daughter? It is different, isn't it? So, that experience of the organs is separate. (Student: Experience of all the relationships?)

**Baba:** Yes, are the relationships different or alike? (Student: They are different.) So, the experience of relationships is also different. The organs *connected* to the relationships are also different.

**Student:** Baba, he is asking how we should make *purusharth* for that?

**Baba:** Why? Isn't the Father our friend? Is Khuda (God) our friend or not? (Student: He is.) So, should you help your friend or not? (Student: We should.) Those who are steadfast friends, will they not put in all their effort to make their friend their companion? (Student: They will.) So think: have we become such friends that we don't care about the entire world, [and] will maintain friendship with our friend? Just as it is shown in the scriptures that Krishna maintained friendship with Sudama. Did he maintain it only in poverty or even after he became a king? (Student: He maintained it even in poverty.) Yes, you should maintain friendship like this. It may be any relationship, it is about maintaining [that relationship]. Just as being obedient in the relationship of the father [and child]. Shiva is our Father, so have we become the obedient children? Do I *follow* the orders, the shrimat He is giving in the murli? Do I follow or not? If I don't follow, I am not a truly obedient child. The one who obeys the

father is a child. Brahma Baba had two sons. Brahma Baba did not consider those sons to be his sons. Why didn't he? It is because they were disobedient. They did not *follow* father's order at all. So, one should be obedient in the relationship of the Father [and child]. One should be loyal in the relationship of the wife. One should be honest in the relationship of a *teacher* [and student]. To study the knowledge that is taught with full attention; to be *punctual* and *regular* with honesty; so, that is a relationship between a *teacher* and a *student*. To be compliant in the relationship of a guru and a disciple. Whatever is the guru's order – [say] yes, sir (*jii huzuur*). There is no question of saying 'no' at all.

### Timing-33.06-34.37

**Student:** Baba, we wake up at *amritvela*, then we feel sleepy.

**Baba:** The more jaggery you add, the sweeter [the dish] will be. It will be sweet to the extent you add jaggery. It means, the more we invest the power of the body in the service of God (*ishwariya seva*), in the task of God, the more God becomes our helper. Baba does say: I remember the *serviceable* children. So, do we do *service* to such an extent for eight hours, that the Father says 'children you should do service for eight hours'?

**Student:** Eight hours are spent in the *lokik* (worldly service), aren't they?

**Baba:** Do you do *service* for eight hours in the *lokik* [world]? (Student: Yes, in the *company*.) That is *lokik*, isn't it? That is not the service of God, is it? That is the service for the stomach. That is the service of your chariot; selfish service. That is not the service of God for the highest benefit. Do you do the divine service (*ishwariya seva*) for eight hours or not? (Student: That does not happen.) If you don't, you will feel sleepy. Baba will not remember you. Baba will remember the *serviceable* children and even if the *serviceable* children don't remember [Baba], Baba will remind them, He will shake their bed: 'hey, wake up'.

### Timing-47.56-49.24

**Student:** Baba, my question is that Sati's father Daksh Prajapati used to hate her, dislike her and Parvati's father Himavant supported her. So, what is the *difference*?

**Baba:** The *difference* is that Parvati is a *tapaswini*<sup>3</sup>. She performs *tapasya*<sup>4</sup> and burns the sins of her past births to ashes and becomes worthy and Sati is unworthy; this is why Shankar always refuses her saying: you are not suitable for me yet. Now your sins have not burned to ashes completely. This is the difference. All the sins of Parvati have burned to ashes and the sins of Sati have not burned to ashes completely. That is about the previous birth and this is about the present birth. When will the sins be burnt? Will the sins be burnt when you remember the Incorporeal One within the corporeal one or will they be burnt when you remember only the Incorporeal One?

**Students:** By remembering the Incorporeal One within the corporeal one.

**Baba:** So, Parvati comes to know that the Incorporeal One within the corporeal one itself is the form of God, it is the true form of Shiv-Shankar. Sati does not have this knowledge; this is why her sins are not burnt to ashes. So, she is not suitable for God now. This is the difference.

### Timing-49.26–51.52

**Student:** Baba, what is meant by *gati* and what is meant by *sadgati*?

<sup>3</sup> a female who performs intense meditation

<sup>4</sup> Intense meditation

**Baba:** *Gati* means movement (*chaal*). There is movement, isn't there? For example, someone walks; step after step, step after step; then he runs, so did his pace increase or did it remain slow? The pace increased; then after running, if anyone flies, does the pace increase even more or did it remain slow?

**Student:** It becomes fast.

**Baba:** And then in the case of flying, someone takes a *high jump*. For example, when a *bomb* is thrown, the instrument with which it is thrown, it leaps and reaches such a great distance. So, that pace increased even more. Similar is the pace, *gati* of *purusharth*. Someone is lying asleep, someone is not sleeping, but is sitting, and is unable to remember, someone started walking on the journey of remembrance. He is able to remember, but at a very slow pace. He is walking at the pace of an ant. Someone is running in *purusharth*, so, his pace (*gati*) is the pace of running. It means *gati* is of various kinds. And only one true *gati* is called *sadgati*. Is truth one or many?

**Students:** It is one.

**Baba:** That is *sadgati*. That God Himself comes and brings about *sadgati*; no other human being can bring about *sadgati*.

**Student:** Baba, it has been said in a CD, to think and churn itself is *gati* and to experience supersensuous joy itself is *sadgati*, isn't it? This has also been said, hasn't it?

**Baba:** The last *stage* of thinking and churning is to become constant in the form of the point, to become a deity. Deities do not remember anyone throughout their life. They don't even remember their body. What do they remember? They remember their soul. That is the pinnacle of knowledge; this is why it is *sadgati*, the true *gati*.

#### Timing-51.54–53.07

**Student:** Baba, "We should definitely follow the Father's directions. When the Father gives directions, then He is responsible."

**Baba:** When the Father gives directions, it is the responsibility of the Father. The Father gave *direction*, "jump into the well." So, we jump; if we leave our body, then whose responsibility is it? It is the responsibility of the Father. It is not our responsibility; we did whatever the Father asked [us to do]. The Father's task is to give orders to the children and the child's task is to be obedient and *follow* the Father's directions.

#### Timing-53.19–56.07

**Student:** Baba, [it has been said] in the Gita, "O Arjuna! I am capable of being known, recognized in complete form, of being seen in reality, and of entering elementally, deeply in this manner through the unadulterated feelings." Baba what is meant by "known in complete form through unadulterated feelings in this manner"?

**Baba:** Will anyone be able to know God if the intellect is full of adultery? If someone's intellect is full of adultery, if he is remembering many, if he is forming relationship through the organs with many, knowledge will not sit in his intellect at all. What is God? He is a Point of Knowledge, Light of Knowledge. What is God? The light of knowledge itself is God. Such light which remains constant only in purity (*avyabhichaar*). If the vision become adulterous, if the vibration becomes adulterous, if the *karmendriyaan* (parts of the body used to perform actions) become adulterous, if the thoughts become adulterous, if the *vibration* become adulterous, knowledge will never remain stable [in the intellect]. It became a utensil of clay. Knowledge will remain stable in a golden utensil. Gold means the one who is true. God gives the *direction* 'Mamekam yaad karo'. So, *Mamekam yaad karo* means remember Me alone; if the thoughts of someone else comes to the mind then it should be chased away immediately;

that is truthfulness. It is not that the thoughts [of others] won't come to the mind at all. When there is the karmic account of the 63 births, the thoughts will definitely come [to the intellect]; will those with whom you have formed the karmic accounts through the organs of the body, come to your mind or not in this birth? They will definitely come to the mind, but [think] immediately - "Come on, let me remember my Baba."

**Student:** Baba, one is a complete form. But what is meant by 'complete form in this manner' (*bhaanti sampuurna ruup*)?

**Baba:** '*Bhaanti*' means 'like'. '*Uski bhaanti*' means 'like him'.

#### **Timing-56.20–57.40**

**Student:** Baba, it has further been written that I can be known, recognized, have visions of and I am capable of entering deeply. Baba, visions is *bhakti maarg* (path of *bhakti*); [no one has] visions on the path of knowledge.

**Baba:** Visions through intellect take place. Visions through intellect take place in knowledge and visions through closed eyes take place on the path of *bhakti* like dreams. That is not *reality*. And the visions through intellect - that we will experience 84 births like this, through such and such people, at such and such time, in such and such birth - is that *practical* or just a feeling? We understood the topic in practice in the intellect.

**Student:** Baba what is meant by '*tattvapuurvak gahraai*'?

**Baba:** Truthfully. *Satva* means truth, essence.

**Student:** Baba *tatva*?

**Baba:** Call it *satva* or *tatva*, [it means] essence.

#### **Timing-01.01.45 – 01.04.03**

**Student:** Baba, the junior mother (*chhoti maa*) has not received the Father's introduction so far; she didn't even receive the *Advance* Knowledge, so, how was Lakshmi born in [19]76?

**Baba:** Nobody except Me can give My knowledge at all. Who gives Lakshmi the wealth that she receives and distributes to everyone? (Student: The Father Himself.) Then? Can anyone else explain to her? The one who is very clever in the *basic* knowledge, the one who teaches everybody, the big gatherings; will the knowledge sit in her intellect if someone ordinary explains to her? (Student: It will not sit [in the intellect].) Who will explain so that she understands? (Student: The Father.) That is all. (Student: My question is that she didn't receive the knowledge of the Father so far.) That is true. (Student: So, how is Lakshmi born in 76?) She had visions.

**Student:** When she does not know the Father at all, how does she have visions?

**Baba:** Is she a devotee or a knowledgeable person? (Student: A devotee.) So, do the devotees become satisfied through visions or do they become satisfied with knowledge? (Students: By visions.) She is satisfied through visions since 1976.

**Student:** Baba, does she have visions without the Father's introduction?

**Baba:** Did Soordas have visions when the Father had come? Did Tulsidas, Mira, Raidas have visions when the Father was in this world? Did Dada Lekhraj have visions when the Father was in this world? Is it necessary for the Father to be present? Why don't you speak up?

**Student:** No Baba [it is not necessary for the Father to be present].

**Baba:** No. So, similarly, Shivbaba gives visions to Lakshmi; she has visions and in visions she sees that **I** am Lakshmi and it has sat in her intellect that my Narayan is also definitely playing his *part* somewhere in this world. But who he is will sit in her intellect only when she receives the knowledge and only the Father can give [her] the knowledge.