

Disc. No.1886, dated 09.05.12 at Gangtok MM

Extracts

Time-4.35-5.44

Student: Low *purusharth* (spiritual effort), medium *purusharth*, righteous *purusharth* and best *purusharth*. How will we know in which of these categories is our *purusharth*?

Baba: Joy, immense joy. The immense joy that lies in supersensuous joy. Then it will be said that you are making intense *purusharth*. Does the intellect go towards the pleasure of the *indriyaan* (parts of the body used to perform actions and the sense organs) now or does the intellect go towards the joy beyond the realm of *indriyaan*? What do you experience? Where is the intellect attracted more? *Arey*, at least say yes or no. (Student: towards the pleasure of the *indriyaan*.) Towards the pleasures of the *indriyaan*. So, it can't be said to be *number one purusharth* till then.

Time: 7.25-29.51

Student: Why is murli called murli? We call a flute murli. Why isn't it called 'gyan vani'? Why is it called just murli?

Baba: The name murli (flute) that has been given, does it produce a melodious, sweet note when compared to other musical instruments or is it like the other musical instruments? It is melodious and sweet (*suriili, miithii*); that is one reason. The second reason is that you write 'M U R L I' in English; can you also read it as 'mudli' or not? It means that which has been moulded (*jo mor li gayi*). What? God's vani is the *Vedvani*. What was spoken through Brahma's mouth? *Vedvani*. But is the *Vedvani* first or is there some other scripture before *Vedvani* as well? (Student: Bhaagvat.) Not Bhaagvat, but the Gita. In the beginning of the *yagya*, the meanings of the same Sanskrit Gita used to be narrated. The meanings which used to be narrated were they different from the interpretations of the people of the world or were they like those of the people of the world? Were the interpretations of the Gita similar to the interpretations made by the people of the world or were they different? Were any new topics narrated or were just the old topics narrated like the people of the world? New topics were narrated. So, that was the true knowledge. When the *vani* was narrated through Brahma from 47, then call it *Brahmavakya* (words of Brahma), call it *Vedvani*, which is famous in the scriptures that the Vedas emerged from the mouth of Brahma. It is the analysis of the meanings of the same Gita. No *point* is different. Earlier, a book named 'the Gita' was published in the *yagya*. 'The true Gita', that Gita was later on *banned* by the *government*. Only 500 copies were published; when it was *banned*, it was not published again. The copies are found somewhere or the other even now. So, that itself is the original *vani* of God. This murli which was narrated through the mouth of Brahma emerged from that very seed. The same murli narrated through the mouth of Brahma... from 69... the *soul* of Brahma, is it a deity soul, God, human soul or is it a demonic soul? The soul of Brahma, Dada Lekhraj? A deity soul. So, from that very *vani*, Brahma's *vani* was narrated in such a way that it can be called the divine vani, meaning will the deities narrate knowledge or will they speak the language of divine virtues? (A student: They will narrate knowledge.) Will they narrate knowledge? Will the deities narrate the topics of dharma (putting into practice the divine virtues), will they narrate the topics of virtues, the topics of assimilating divine virtues or will they narrate knowledge? Do the deities have knowledge? They don't. The vani of divine virtues was narrated through Gulzar Dadi. No? It was narrated, wasn't it? So, murli is our poem, *poetry* and whatever was narrated through Gulzar Dadi is our *prose*. In both [the *vanis*] do you find a single sentence which *cuts* (contradicts) the other [sentence]? Did you find any

a single *point* of the murli which cuts some *point* of the *avyakt vani* or any *point* of the *avyakt vani* which cuts the *point* of the murli? Did you find it? You did not. It means that [*vani*], Shiva's *vani* is the Father's *vani* and that *vani* through Gulzar Dadi is the mother's *vani*. Both the mother and the Father are narrating the *vani* together. So, should you accept the words of only the Father or should you accept the words of the mother as well? You should accept the words of both of them. Go futher. This is the form of the Father and the mother. Baba says: I am the Father, I am the *Teacher* as well as the *Sadguru*. I alone play all the three kinds of parts. What? I am the only soul that takes on a personality, who is the Father who sows the seed, the *Teacher* who gives *clarifications* as well as the *Sadguru* who brings *sadgati* (true liberation) and *gati* (liberation). So, the *part* of the *Teacher* was certainly not played through Brahma. In the *avyakt vani*, is there the *clarification* for all the murlis that were narrated? Is it there? It isn't there. That task of *clarification* was done through the same soul of Ram, the father of the human world in whom the Father Shiva entered and played the *part* of the Father; the soul of the same Father was revealed in the form of the *Teacher* from 76 as per Baba's murli. It has been said in the murli, when were these Lakshmi and Narayan born? Ten years less than 5000 years ago. So, which year does it come to? It comes to 76. So, from 76, the Father Shiva plays the *part* of the *Teacher* through the soul of Ram. That is the *part* of the *Teacher*. Does it go on becoming *clear* or not? What did you ask? (Student: Why is murli called murli?) Why is it called that? It is because the same murli, the knowledge of the Gita, which was narrated in the beginning emerged in the form of the murli, the same thing emerged in the form of the *avyakt vani* and the same knowledge came in the form of *clarification* from 76. The world cycle turned completely. When compared to the meaning of the knowledge that the Brahmakumaris and Brahmakumars understand, whatever meaning of the knowledge that emerged in the *advance* [party], was it a complete turnaround or is it continuing as it is? It turned around completely. It is as if the world cycle itself turned around. So look, was the murli moulded (*mor liya*) or not? Well, is Shiva's *part* a hidden *part* or a revealed *part* in practice? It is still hidden. Has it not been revealed to anyone? So many children have entered the *Advance Party*. Among them, wasn't Shivbaba's practical *part* revealed to anyone? (Student: It was.) Was it? It was revealed to Ramji bhai. ☺ But Maya says: I will take the *final* test now. If you go up and down in the *final* test, if you forget the Father, then will you be said to have faith or will you be said to have lost faith? Even now those who say today, 'We have faith, we will never lose faith', are they going on losing faith or not? (Student: They don't.) Don't they? Many are going on losing [faith]. And those who lose faith are only those children who have done the *bhatti*, who have written the letter of faith and given it, who have written it on a *stamp paper*, they have also had it notarized. They themselves are going on losing faith on the Father. This is the condition when the *final paper* has not taken place at all. So, is the Father hidden or revealed? He is hidden. *Arey*, the child is in the womb, he is hidden, how will anyone know whether the child is revealed, whether it is a son or a daughter? How will he know? How will someone know whether he will be born or he will be born dead? Will anyone know? He can't say [something definite], can he? So, now He is hidden; this is why [people] have doubts. Again and again they have doubts and again and again they develop faith. Today, they lose faith and tomorrow they again come and sit in the *class*, they recognize the Father. So, having faith means birth, the Father's child was born. To lose faith means the child died. So, is the cycle of birth and death going on, is the abode of death going on or is the abode of eternity going on in the world of Brahmins? You are in the abode of death. The one who was called the *number* one Brahma or the one who is the first leaf of the world, he himself did not develop faith. Did he? So, how will the other leaves, the 500-700 crores develop faith? This is why it can't be said now that the *Shivjayanti* (birthday

of Shiva) has taken place in practice, although the Brahmakumar-kumaris have been celebrating the 38th *Shivjayanti*, the 40th *Shivjayanti*, the 78th *Shivjayanti*. Are they imitating and celebrating it like the people of the path of *bhakti* out of blind faith or have they developed a firm faith that the Father was born this day? [Do they have faith] that He was born on this day? They didn't. So, is the true *Shivjayanti* yet to take place or has it already taken place? It is yet to take place. Although the Brahmakumaris also celebrated the year of the Father's revelation in 76 and those following the advance knowledge also celebrated it, did they celebrate the year of the revelation of the Father Shiva or did they celebrate the year of revelation of the father of the human world, i.e. the father Ram? That was the year of revelation of the father Ram. The Father Shiva was certainly not revealed. So, when the Father Shiva is revealed, how will that knowledge be? It has also been said in the *avyakt vani*. What has been said? It is famous that Janak got *jiivanmukti* (liberation in life) in a *second*. It is that second when whoever see the Father, the *second* when they see Him through these eyes and whoever listens to even two words of the Father through these ears, it is guaranteed for him, why will he not come in the *number* one heaven? Which is the *number* one heaven? In which age are you? In the Confluence Age. So, how many will go there? (Student: Four and a half lakh.) Yes, four and a half lakh such souls will emerge. When the *Rudra yagya* is organized, then there used to be some big wealthy people (*seth*) who used to make lakhs of *shaligrams* (round black stones considered sacred and worshipped in *bhakti*); that is a memorial of which time? It is a memorial of the Confluence Age. Those who assimilate such incorporeal *stage*, those who didn't have attachment for any bodily being, those who did not get on well with any bodily being, such four and a half lakh souls will emerge with this stage. At that time will the murli take on a long form, will you have to listen to it for many years or will it bring transformation in a *second*? So, that part of *God the Father*, whose remembrance is *Mahashivratri*, the biggest, beneficial night, in which the Father is revealed. Such night of the darkness of ignorance, in which the world of the 500-700 crores has drowned... but those who say that they have found God incarnate through Brahma, those BKS will also come in the darkness of ignorance. Even now are they in the darkness of ignorance or in knowledge? (Students: Ignorance.) Why? Why are they in the darkness of ignorance? They are giving knowledge to the entire world. (Students replied.) Yes. They do not recognize the Father at all. The Brahmakumar-kumaris don't recognize the Father at all, where does the root cause of this come from? (Student: Brahma.) Yes. Brahma Baba himself did not used to recognize Him. Did Brahma Baba recognize the *practical* form of the Father from 36? (Student: He didn't.) Why didn't he recognize Him? (Student: The divine visions...) Divine visions? No. The root cause was that the Father Shiva is *Garib Niwaaz* (friend of the poor). He does not give to the rich people. Whom does He give first? He gives the poor. Are the poor sorrowful or happy? Which is the biggest sorrow? Poverty. *Nahi daridra sam paatak punja* i.e. there is no store of sins like poverty in the world. The biggest sorrow is that of food, clothing and shelter. Other sorrows are the ones that are considered so by the mind. So, the Father comes as a *Garib Niwaaz* (friend of the poor). He does not come as the friend of the wealthy. And under what impression are the Brahmakumar-kumaris? The Father came in the body of the biggest diamond merchant of the world, at least India. He narrated the *vani* that creates the new world, He narrated the knowledge of the Gita and departed and what did the founders of religions do? They too came and went away (*aaya ram, gaya ram*). And what did Brahma do as well? He came and went away. No transformation of the world took place. And what does the Father Shiva do? It has been said in the murlis that when the other founders of religions come - be it Brahma himself who establishes the Moon dynasty - the other religious fathers come, they establish the religion, they do not establish the new world, the new gathering; they

don't have the destruction of the old world, old *sanskars*, old traditions done. And what do I do? I have the destruction of the old world done and I establish the capital of the new world and then go. So, was this task performed through Brahma? It wasn't. It won't be said that the new world was established either. They will say, 'Hey! The gathering of the Brahmakumaris is spread all over the world. This itself is the new world; palaces, multistoried buildings and mansions of concrete have been built.' Is this the new world? [Buildings] bigger than these have been built in Dubai; so, that itself is the big new world. The Father says: I am revealed on *Mahashivratri*, I have the revelation like birth. Just as a child is born, so, when he is born, then whoever sees will say that the child has been born, revealed. Whoever listens to his voice, if there is a neighbour, if he listens to the voice, if he listens to the cries of the child, then it will come in his heart that a child is born. So, similarly, the souls that are close, the souls that have been close for many births, they will go on recognizing the Father number wise (one after the other) in the form of the beads of the rosary. From when? From *Mahashivratri*. So, at that time will the murli take on the final form or not? Will it be moulded or [will it be the case] that you simply go on speaking and it does not have any effect on anyone? Does it have [an effect]? There is no effect on anyone.

Time: 54.06-01.03.22

Student: It is written in the picture of Lakshmi-Narayan: 'Jagdamba plus Saraswati'. Who are they?

Baba: Why? It means, who plays the *part* of Jagdamba? Who plays the *part* of Jagdamba? *Arey*, tell me quickly. The *part* of Brahma's soul is Jagdamba. That *soul* left its body, then did the *part* get over? Whose *part* is it? (Student: It enters Jagadamba.) Yes. It means that there is one or the other mother, in whom that Brahma with beard and moustache enters; then he is worshipped in the form of Jagdamba. Otherwise, the Brahma with a beard and moustache is not worshipped at all. He is a man; it is the form of Duryodhan-Dushasan in the eyes of Baba, not in our eyes. Is he or not? So, Baba does not give importance to him. When does He give him importance? When the same soul ... the one who played the part of the mother of the world in the beginning of the *yagya*, the one in whom the seed of knowledge was sown, who was she? She was the senior mother. She assimilated the words spoken by *Parambrahm* or Prajapita Brahma through his mouth, whatever meaning of Baba's visions that he narrated... Who? (Student: The junior mother.) Did the junior mother assimilate it? Who assimilated it through the mouth first of all? The senior mother assimilated it but did she understand it through the intellect? (Students: She didn't.) Who understood it? The junior mother understood it. So, this is why although Jagdamba is the mother of all the human souls living in all the countries, although she is the mother of the entire world, although she is the mother of the 500-700 crores as well, the one who is said to be the mother of the 500-700 crores, is she the corporeal form of the Mother or is she the form of the incorporeal soul? The corporeal form is inert and the incorporeal form is living. So, between both the mothers whose intellect had a sentient nature (*chaitanyata*)? The junior mother had the sentient nature. She understood it first. She understood it and Prajapita, who narrated understood it, then it is she herself who gave the wisdom to Saraswati and Brahma: what will you become after going to the new world, the Golden Age? You will become Radha-Krishna, the first *prince* and *princess*. Those who sow the seed of knowledge here happen to be the mother and father of the Confluence Age world. It is only they who give birth to them by becoming the mother and father. The senior mother certainly won't give birth to them. Will she? No. In reality, although there is Jagdamba in the corporeal form, the mother of the entire world, who is called Jagdamba, that Jagdamba, in whom the *soul* of Brahma has entered in the forehead,

in the degraded form of that Jagdamba, i.e. Mahakali, the Moon is shown as the remembrance of the entrance. That Jagdamba is called the mother of the entire world. So, all the countries of the entire world and the residents of those countries, do they also have a mother or not? It is Jagdamba. And is there a mother of Jagdamba as well or not? Is Jagdamba first in the world or is the Mother India first? (Students: Jagadamba is first.) Is Jagdamba first? Is Jagdamba first? Did the world emerge from Bharat (India) or did Bharat emerge from the world? (Student: Bharat is first.) So, the Mother India is first, isn't she? This is why it has been said that *Bhaaratmata Shivshakti Avatar* is the slogan of the **end**. Whatever happened in the beginning happens in the end. This is why there are two forms of Jagdamba as well. What? One is the spiritual form and the other is the physical form. The physical form has an inert intellect and the living form is the soul. That Jagdamba also has a soul. When both of them meet, they become Mahalakshmi. What? When is she called Mahalakshmi? When the *sanskars* of Jagdamba and Lakshmi become one. The first *devi* is Lakshmi. Nine Durgas are worshipped, aren't they? So, on the first day Lakshmi is worshipped, then in the *last* Mahakali [is worshipped]. Then, when the *sanskars* of both harmonize and become one, then she is called Mahalakshmi. For example, Mahanarayan; Brahma's *soul* and Prajapita; both the *souls* should have the same nature and *sanskar*. It means that the soul of Brahma who considers himself to be God of the Gita; that notion should end. What notion should he assimilate? (Student: Shiva is God of the Gita.) Yes, the notion that he should have is: 'I am not God, I am not *Shivoham*, I am not *Brahmasmi*. Actually, the number one Brahma is someone else. Someone else is *Shivoham* in the world.' He should have this notion. This is why what was said in today's murli? 'They will study, they will make *purusharth* and they will also become instruments in enabling others to make *purusharth*.' Who? Lakshmi-Narayan, Nar-Narayan. So, they haven't become that now. But will they become that or not? (Students: They will.) For whom is the main study, the high study of the *advance* [knowledge] going on first? (Students: Brahma Baba.) Yes. He is the dearest child of Shivbaba. Has it ever been said in the murli? Who is My dearest child? Brahma Baba. Is it in practice or in the form of a point? How is it in practice? When will that dearest child be born in practice? (Students: In the beginning of the Golden Age.) He will be born through the physical body in the beginning of the Golden Age but when will his revelation like birth through the mind and intellect take place just as the revelation like birth of the soul of Ram took place in 76? (Student replied.) Yes. 2000... (Students: 2018.) In 2018? Will it take place in 2017-18? If the birth, the revelation like birth takes place, will he be included in the eight? Will he become one of the eight deities? Then? (Student: It will sit in his mind and intellect.) Yes. The knowledge about who my father is, sat in his intellect. It will sit in his intellect, who the one who gives birth to me in the Golden Age, the one who makes me the first leaf, my father is in this world in practice. So, when it sits in his intellect, he will become Hanuman. Who was the biggest helper of Ram? It was Hanuman. So, how many years will it take for him to have the complete revelation like birth? This is why it has been written in the scriptures that Krishna was not born in nine months. What? He was born in the 10th month. They have shown the month. Here, it is about years.

Time-48.51-52.21

Student: How can we develop a broad intellect (*vishaal buddhi*)?

Baba: If you perform a great task (*vishaal kaam*), you will develop a broad intellect. (Student: We are unable to develop a broad intellect even after trying.) Which great task have you accomplished? You will perform a great task only when you realize the great task. *Arey*, will you perform a great task only when you realize the great task or will you perform it

without realizing? *Arey*, at least say yes or no. (Student: we will have to realize it.) Yes; so, what is the great task? (Another student: to reveal the Father.) Is it a great task to reveal the Father? Jagdish bhai accepted the contract that he would reveal the Father; then he left his body and after entering in a sister who used to have visions he said, 'I could not fulfill my wish'. What? 'I will reveal Shivbaba'. It means, did he realize that great task or not? He did not. So, what is the great task? (Student: Baba, the unlimited Jagdish bhai will accomplish that task, won't he?) Which task will he perform? (Student: revealing the Father.) How? (Student: through the incorporeal stage.) Yes, the most important thing is that you shouldn't be entangled in any body, the intellect shouldn't be entangled in any thing related to the body. And the intellect shouldn't be entangled in any pleasure of your body either. You are going on pursuing businesses (*dhandha-dhori*). Baba says, 'Those who do My service cannot die of hunger'. When they cannot die of hunger, then why are they doing business? Are they performing a great task or are they performing a minor (unimportant) task? Then? So, the first great task is Baba's knowledge. You should recognize Baba; you realize Baba only through His knowledge. This is why knowledge is first. The first *subject* among [all] the *subjects* is knowledge, then yoga, then *dharana*, and in the end is service. Now the question arises, which great task should we perform so that we could become great in the world? So, it has been written in the Gita too, '*Gyaanaat dhyaanam vishishishyate*'. What is more special than knowledge? (Students: *dhyaan*.) *Dhyaan* means remembrance; to *practice* concentration itself is special. So, you will remember [Him] only when you realize [Him]. If there is a shortcoming in realization, there will be shortcoming in the remembrance as well.

Time-01.06.35-01.11.14

Student: What is the meaning of *manmanaabhav*?

Baba: What is the meaning of *manmanaabhav*? *Mat manaa bhav*. Its break-up in Sanskrit is – *Mat* means 'my', *manaa* means 'in the mind', *bhav* means 'merge'. Merge into My mind. *Accha*, Point of light Shiva is speaking. Does the Point of light Shiva create good or bad thoughts through His mind? Is He the One who thinks (*sochta*) or is He the One who does not think (*asochta*)? He is *asochta*. Then, why was it said '*manmanaabhav*'? It was said because when I enter... What? So, does the one in whom I enter have a mind or not? (Students: yes.) Mind means heart. What? Mind means heart. So, what is his heart? Whom does his heart love? (Students: Father Shiva.) The Father Shiva. Does the Father Shiva have a heart? Shivbaba does not have a mind at all. (Student: Prajapita is in the remembrance of the Father Shiva.) He is in remembrance, but who is his heart? (People sing) "Today, I have lost my heart. The eyes met each other. Today, I lost my heart." What does it mean? *Arey*, to whom is he sacrificing himself? It was said in today's murli itself that He (indicating above) sacrifices Himself on that 'one' (indicating below) and on whom does he sacrifice himself first? (Student: Lakshmi.) *Arey*, if he sacrifices himself on Lakshmi in the Confluence Age, how does he become Patna¹ (the one who doesn't get on well with anyone)? (Student: Brahma Baba.) Yes! The entire clarification of the murli is being narrated for whom? For Brahma Baba. So, he is Dilwada (the one who takes everybody's heart) and he (Brahma) is the heart. In a way, all are his numberwise children, but who is the *number* one? The soul of Brahma. So, *man manaa bhav*. Merge into My **mind**. Well, the mind like Brahma, the horse like Brahma, is that horse like Brahma perfect or imperfect, *purusharathi*? (Student: imperfect.) So, should you merge into a *purusharathi*, into an imperfect one or should you merge into a perfect one? In whom should you merge? You have to merge in the perfect one. So, call him

¹ Baba had discussed about this in detail in the murli

Brahma, call him a bull, call him a mind like, horse like Brahma, when he becomes perfect, then does that bull recognize its father Shankar or not? It does. When it recognizes, will it ride on Shankar, will it *control* him or will Shankar *control* it? Shankar is shown to be riding on the bull; this is the perfect *stage* of the bull as well as Shankar. This is why what was the *result*? It has been shown on the path of *bhakti* that the devotees worship Hanuman, Hanuman worships Ram, Ram worships Shankar, Shankar worships Shiva. He remembers Shiva. So, is there such sequence or not? So, *manmanaabhav*; merge into My perfect form, the mind. What will the perfect form, the mind become? He will become the first leaf of the world. Then the others will become that number wise.