

Disc.No.1535 dated 23.02.14 at Nellore

Baba: *Arey*, speak in Telugu.

Student: Baba, in the picture of Lakshmi-Narayan, there is a flute in Radha's hand but not in Lakshmi's hand. What is its unlimited meaning?

Baba: Is Radha a child or is Lakshmi a child? (Someone said: Radha is a child.) And where is their childhood life? Is their childhood life in the Confluence Age or out of the Confluence Age? It is a memorial of the Confluence Age. In the Confluence Age, isn't there murli in the hand of Mamma? Didn't she narrate the murli? She narrated, didn't she? Baba says, 'You children can also narrate the murli'. As for the rest, do their parents also have a *part* in the Confluence Age or not? They are Lakshmi-Narayan, the ones who become like Lakshmi from a woman and Narayan from a man. When those Lakshmi-Narayan become Narayan from a man and Lakshmi from a woman, do they need to narrate murli or does transformation take place just through their vision? Transformation takes place just through their vision. They don't even need to speak. This is why a murli is not shown in the hands of Lakshmi.

Student: When is it said to be the Golden Confluence Age? Is it after the revelation of the 16,108?

Baba: It means... when the new world is established, will there be the 16,108 in the very beginning? No. Will there be few [souls]? There will be few [souls]. So, won't it be said to be the Golden Age for the few [souls] that will be present? Does the world degrade when there is more rise in the population of the world or does the world degrade when there is less population? (Students: When there is more population.) It is a similar case with the Golden Confluence Age. The fewer the souls, the more elevated they are to that extent. When there will be 450 thousand souls in the Golden Confluence Age, then the seed form souls in the Golden Confluence Age of the new world will the seeds of the lowly religions be added to them or not? The seed souls of the lowly religions, the weak religions, the religions that come later will also be added. So, is it the real Golden [Confluence Age] in the beginning or is it the real Golden [Confluence Age] later? It will be said to be real in the beginning. It is golden only in the beginning.

Question: For the decoration of Lakshmi-Narayan it is said that their decoration is a memorial of divine virtues, so, the collyrium in the eyes, waistband on the waist, anklets on the feet, rings in the hand and nose ring in the nose are a memorial of which virtues?

Baba: Who is made to wear a nose ring? An ox is made to wear a nose ring, isn't it? Why is it made to wear it? It is because a bull¹ is not under *control* initially, so in order to bring it under *full control*, it is made to wear the nose ring. Similarly, do majority of women, wives in the Iron Age stay under the *control* of their husband or do most of them go out of tune? Do they *divorce* many times, do they have more husbands or do they have less [husbands]? Do the vision and vibrations become inconstant or not? They become. So, the nose ring is a memorial of what? It is a memorial of bringing [someone] under *control*. It is said in the murli: You should keep your wife under your *control*. This was said in the murlis itself. The nose ring is a memorial of keeping [someone] under *control*. The mothers wear it even today in the path of *bhakti*; do they wear it or not? (Students: They wear it.) Why don't men wear it? Don't men marry twice or thrice? Are they *maryada purushottam* (highest among all souls in following the code of conduct)? They certainly marry [twice, thrice], they are not *maryada purushottam*, so they should also be made to wear a nose ring. Why don't they wear it? It is

¹ Esp. one set at liberty as an act of piety, and allowed to wander about at will

because it is said in the murlis that men are anyways Duryodhan – Dushasan². What? Even if you make them wear the nose ring, even if you *surrender* them, they will run away from there. Their attitude of being Duryodhan – Dushasan is not going to end. So it is futile to make them wear [nose ring].

[Then it is asked about] the ring. How many fingers are there? (Someone said: Five.) Are they just five? There are ten fingers. Even among them, do the fingers on the right hand do good work or do the fingers on the left hand do good work? The fingers on the *right* hand do good work. And do they do [good work] at different levels or do they work alike? They work at different levels. So, certainly among the ten fingers, some fingers do more work and some do less work. Among them, the tenth finger on the *left hand* doesn't work much. Nine [fingers] remain. So, the nine fingers are a memorial of the nine gems. There are how many gems? (Everyone said: Nine.) There are nine gems. Those gems are worn on the fingers first. What? People also wear a ring of nine gems. What is the meaning of wearing ring? What is the meaning of wearing ring? (A student: To assimilate.) Yes. To assimilate the virtues of the nine gems. Which is the best gem among them? The diamond. What does diamond (*hiiraa*) mean? The *hero* actor. To remember, to assimilate the virtues of the *hero* actor is wearing the ring. Then there are other gems with different values like ruby, coral, emerald etc. So, this is a treasury of virtues which is shown, which [people] wear on the fingers.

[Then, it is asked about] anklets. What do anklets produce? They produce sound. '*Paayal mori baaje, nanad mori jaage*³'; they have made such songs, haven't they? Those anklets jingle; they tell [us] whether the one [who is wearing it] is going to do something *right* or something *wrong*. Do they make sound when we walk or do they make sound if we are just standing? Do the anklets make sound when we walk or does it make sound when we are just standing? (A student: When we walk it makes sound.) [When] we walk. So, the way they act in their life, the anklets tell us about the way they (the ones who wear it) act. It makes sound. We come to know about their gait, when they make sound. [They tell us about] whether someone is dancing, is it making soft sound or is it making sound in rhythm; it tells us everything. So, the anklets are a memorial of the gait.

[Then it is asked about] waistband (*kardhani*). Among all the ornaments with which you decorate yourself, which ornament is the heaviest and the strongest? *Arey!* It is definitely the waistband. What do you do with a waistband? *Arey*, what do you do with a waistband? You tie your waist [with it]. What is meant by tying? *Arey*, what is meant by tying? To *control*. To tie means to *control*. So, will the virgins and mothers do the work of bringing heaven or will the brothers do it? (Students: Virgins and mothers.) So, should the virgins wear the waistband on their waist, should they *control* or will the brothers do it? Who will do it? The virgins and mothers will do it. (To the brothers:) Did you understand anything? ☺ Did you understand? Did you not understand? (Students must have said something.) Yes, alright. There is no need to explain much. ☺ The waistband is on the waist.

[Then it is asked about] collyrium in the eyes. How does collyrium look? (Students: Black.) It is black. And how are the eyes? What do you see in the eyes? *Arey*, is the black pupil particularly noticeable or is our attention drawn towards the white portion [of the eyeball] more? Our attention is drawn towards the black pupil. In the whole body which part of the body is the most attractive? It is the eyes. And which part of the body deceives the most? It is the eyes again. Is there collyrium in the eyes of Narayan? *Arey*, observe carefully. Is it or not? (Student: It isn't.) It isn't. What is this? Why isn't there collyrium in Narayan's eyes? Baba has said in the murlis: You certainly will commit 10, 20, 50 mistakes **daily**. What? Are mistakes committed through the eyes or not? Aren't they committed? Do the eyes become

² Villainous characters in the epic Mahabharata

³ My anklets jingle and my sister-in-law wakes up

adulterous or not? Sita was in the *jail* of Ravan; Ravan came in front of her, what did she do? She turned her back to him. She did not even exchange vision with Ravan. So, why are only mothers and virgins shown to apply collyrium? It is also said, there is a saying: no matter how intelligent a person who enters a room full of soot is, a speck of soot will adhere to him for sure. What? Suppose, there is a room full of soot, dry soot and there are two doors in that room. If someone enters through one door and goes out through the other, will a speck of soot adhere to him or not? It will adhere to him for sure. So, it is said that in the *purusharthi* life⁴ you should save the eyes from blackness. Narayan (Shankar in his *purusharthi* life) will not be able to save them. So, it is shown that there is collyrium in the eyes. Is it about the *purusharthi* life or the complete life? It is about the *purusharthi* life. Will there be any need [for the deities] to apply collyrium, wear ornaments etc. in the Golden Age? No.

Student said something.

Another student: Generally, *devis*⁵ are shown to be sitting next to the *devtaas*⁶ but why is Lakshmi shown to be sitting near the feet of Narayan?

Baba: It is because it has been shown that the life of a woman... when a man marries a woman, when he makes a woman into a woman, is the woman a creation or the creator? She is the creation, so should the creation always give *regard* to the creator or should she *disregard* him? She should *regard* him. Why? It is because the children will be born later, they will also be creation but which is the first creation? The wife. So, that *sample* has been shown. Narayan, Vishnu is the most elevated one among men. And in the family of Vishnu, the most elevated and first creation is Lakshmi. So, if the first creation Lakshmi is under the *control* of Narayan, if she gives *regard* to him, will the entire Vishnulok (abode of Vishnu) give *regard* to Narayan or will it *disregard* him? It will give him *regard*. So, this has been shown as a memorial in the pictures, scriptures. As far as pressing the legs is concerned, Lakshmi is shown pressing the legs [of Narayan], it is not about the physical legs. The soul of Narayan in the Confluence Age... Is the entire world demonic or divine? Are [the people of] the entire world human beings or beasts? Does the entire world belong to the community of Ravan or does it belong to the community of Ram? It belongs to the community of Ravan. So, Narayan is – like it was said now in the murli – one swan amidst hundred herons. Will those herons keep making noise or not? (Students: They will.) Alright, it is about the power of tolerance, he has reached the zenith of the power of tolerance, the zenith of knowledge, so he will certainly tolerate [them] but as regards tolerating [them] as well... is the number of herons increasing or is it decreasing in the world? (Students: It is increasing.) So, will the capacity to tolerate also increase or decrease? It will go on decreasing. When the herons make noise, the mind, the intellect certainly becomes sorrowful for some time. Does it affect the mind and intellect or not? (Someone said: It does.) As for the rest, it is another topic if you *control* it through the *force* of knowledge. No one gives [him] such support in the entire world. Such support... Who gives it? Lakshmi gives [such support]. This itself is pressing the legs. It is about pressing the leg like intellect. It is about giving natural power to the intellect. All the others give sorrow.

Student: Baba, my question is about ecological balance. In nature, cow eats grass, some other animal eats cow. In this way, a balance is maintained in nature. How will this balance be maintained in the Golden Age?

Baba: Cow eats grass and a tiger eats the cow.

⁴ Life of spiritual effort

⁵ Female deities

⁶ Male deities

Student: A rabbit also eats grass and some other animal eats the rabbit.

Baba: Some other animal eats it. They eat, it means, they take one another under their *control*. They torment each other. Is there this tradition in the world of sorrow or in the world of happiness? (A student: In the world of sorrow.) There, no animal will give sorrow to other animals. There will not be violent animals there. Will human beings be violent? When the human beings themselves won't be violent, all creatures will be joy giving. There won't be any sorrow giving animal. When human beings become violent, animals, birds, insects and spiders also become violent. When the number of violent human beings increases, the number of sorrow giving creatures also increases in the world. In this way there will be only *balance* [there].

Student: Baba, is the story of King Harishchandra and Sati Savitri just a story or is it truth?

Baba: It is the truth. All the stories in the scriptures are a memorial of which place? They are a memorial of the Confluence Age. They narrate the story of Satya Raja Harishchandra⁷. He was a king of which place? *Arey*, where did he rule? It is said that he was a king of Ayodhya. Which place? A yodhya. There is war and just war in this world. He was a king of what kind of a world? The world where no one fought with each other. *A* means no, *yodhya* means *yuddh* (war), fight. He was the king of such a place where no one fought with one another. What was his name? Satya Harishchandra. It means, he was truthful (*satyavaadi*). What does *satyavaadi* mean? *Vaadi* means the narrator, the one who narrates. The one who narrates what? The true topic. Do human beings narrate true topics or does God come and narrate them? (Students: God comes and narrates.) Shivbaba comes and narrates true topics in this world. But the true topics that Shivbaba narrates... He is alone. Does rest of the world consist of false people or true people? The whole world consists of false people. The entire world is of herons, false people; in that world of false people who narrates Shivbaba's topics absolutely as they are? What was he named? Satyavaadi Harishchandra. When he speaks the truth will he perform true actions or false actions? He performs just true actions. It is not that he will take a *loan* and then say 'I did not take [any loan]'. What happens in today's false world? [People] take *loan*, then they make [others] bankrupt and don't accept [that they took loan]. The entire world is of false people, one person is 100% true. So, will the story be true or false? That story of Narayan is narrated in every house. Which [story]? The story of Satya Narayan. That Satya Narayan and that King Harishchandra of the Golden Age, are they one and the same soul or different souls? They are one and the same soul. It is not a false story.

Similar is the story of Satyavan and Savitri. Call him Satyavan, Satya Harishchandra, Satya Narayan it is one and the same thing. What work did Satyavan do? What work did he do? *Arey*, did you just remember the story's name? That Satyavan used to cut logs of wood. What did he cut? Logs of wood. He used to cut those with a wood like intellect. What is this *Rudramala*⁸? This is a rosary of those with wood like intellect. They have very tough *sanskaars*. He used to cut such ones with tough *sanskaars*. This was his business. It doesn't matter whether someone has good *sanskaars* or bad *sanskaars*, but if those *sanskaars* are opposed, then the one who was opposed, will he feel happy or sad? He will certainly feel sad. So, he continued to be an instrument to give sorrow. This is why Dharmaraj⁹ came to take him. He started entering the jaws of death. Then, who saved him? The one who saved him is Lakshmi herself who is standing (Baba is indicating the Lakshmi - Narayan picture behind him). *Sau itri*. *Itri* means the one with fragrance. She emitted how many kinds of fragrance? She emitted hundred (*sau*) kinds of fragrance of divine virtues. So, Savitri saved him. She

⁷ True King Harishchandra – A king in the Indian mythology famous for this truthfulness

⁸ Rosary of Rudra

⁹ God of death

brought him out of the mouth of Dharmaraj. So, are the stories true or are they false? They are true.

Students: A mother is asking: All the memorials are of the Confluence Krishna, aren't they? So, can we keep his photo at home or not?

Baba: Will the body or the soul be seen in the *photo*? The body will be seen. Can you see how much transformation has taken place in the soul? [So,] is there any benefit in keeping the *photo*? Yes, the outer form of a human being is a reflection of his mind. What? Just by seeing the outer form of people many scholars know everything in them. It means that are the forms which are becoming ready now, in the Confluence Age world of Brahmins the forms of ascending stage or descending stage? (A student: Of the ascending stage.) Are they of the ascending stage? Is it the ascending stage now, are vices increasing or are they decreasing? (To a student:) *Arey*, you have put your head down. Are the vices increasing in the Brahmins in the Confluence Age world of Brahmins or are they decreasing? They are increasing. No one says that they are decreasing. So, when the vices are increasing in the soul then will there be more glow on the face, in the eyes or will the glow go on diminishing? The glow on the face and in the eyes is going on diminishing. The glow like the deities is not visible. So, in the Confluence Age if someone has recognized through the vision of knowledge the soul who plays the role of Krishna or Narayan at present, then is there benefit or loss in keeping his *photo*? There will be a loss. Yes, when he becomes complete, his *photo* of that stage will spread in the whole world. It spreads even in the scriptures of the path of *bhakti* [made] 2500 years ago.

Question: Baba, what is the meaning of '*Shiv kaa damru dam-dam bole, agam, nigam ke bhed khole*'?

Baba: Shiva is certainly incorporeal, He cannot speak. Does He speak? (Someone said: No.) Then, who speaks? The one in whom He enters speaks. His name is *damru*¹⁰. What? *Damru*. What does it do? What does it do? It plays on both sides. It makes sound on the right side as well as the left side. What is *righteous* and what is *leftist*? Shivbaba's *vani*, Shivbaba's knowledge in the Confluence Age is *righteous*. And what is *unrighteous*, *leftist*? The knowledge of the scriptures of the path of *bhakti*. The interpretations of the scriptures are *unrighteous*. So, does he (the corporeal one) *tally* both the types of [knowledge], does he *tally* them and [then] narrate it or does he narrate only one kind [of knowledge]? He tallies it and narrates [the *vani*]. Does He *tally* Baba's *vani* with the scriptures in the Confluence Age and narrate it or not? He does. This itself is '*Shiv kaa damru dam-dam bole, agam nigam ke bhed khole*'.

Question: The Hindus consider cow to be worship worthy whereas the Muslims cut it. The Muslims consider pig to be worship worthy. Why?

Baba: *Tally* it with the Confluence Age. Who is called cow in the Confluence Age? The maidens and mothers of Bharat lead such a simple life – if they are Indian, if they don't have foreign influence – they have such a simple life that the peg to which they are tied, they remain tied to it their entire life. They have such simple lifestyle. This is why the maidens and mothers are considered to be like a cow. In the scriptures it is shown that Krishna sustained the cows. *Gaupaal Kanhaiyya*¹¹ is famous, *Bailpaal Kanhaiyya*¹² is not famous. So, is it about tallying it with the Confluence Age or not? It is. The soul of Brahma in the form of

¹⁰ A small drum having playing surfaces at both ends; its narrow middle part can be held in the hand

¹¹ Krishna, the one who takes care of cows

¹² Krishna, the one who takes care of bulls

Krishna, who plays the *part* of the mother, the one who plays the *ardhanaarishvar*¹³ part of Shiva – half mother and half father – that mother is sustaining the maidens and mothers even now in one or the other form. It is the *soul* of Brahma that enters you children and plays a *part*. Shiva is not omnipresent. Or is He [omnipresent]? (Someone said: No.) He is present in one [being]. The *soul* of Brahma enters the children. Then? The *soul* of Brahma works in the maidens and mothers, it plays the *part* of the power of tolerance; and what about men? Who enters the *Rudragan*¹⁴? The beads of *Rudraksha*¹⁵ are also shown to have many mouths? The beads of *Rudraksha* are a memorial of taking the mouth. So, does Brahma not enter them? Who enters them? (Someone said something.) Does Brahma Baba take on a fearsome form? Is he Rudra? Will Brahma Baba be called Rudra? No. It means, the one whom Shiva enters in a permanent form himself is Rudra. This is why it is said '*Rudra gyaan yagya*¹⁶'. Its *foundation* was laid in the very beginning of the *yagya*. That very soul of Rudra, Shankar enters the *Rudragan* and plays a *part*. We were speaking about the cows. So, who sustains the cows? Is it the soul of Ram or the soul of Krishna? It is the soul of Krishna. This is why what is shown in the scriptures? Ram is not shown to sustain cows, Krishna is shown to sustain cows. So, those cows are said to be the ones who open the gates of heaven. Who will open the gates of heaven? There is one group which opens the gate of heaven and there is another group which opens the gate of hell. Who will be called pure and who will be called adulterous? Those who open the gate of hell are adulterous. And those who open the gate of heaven are pure, the ones who open the gate of heaven. They themselves are worshipped. Worship has a *connection* with what? Purity. So, such maidens and mothers who remain pure in their life and [take this pledge:] One Shivbaba and no one else, the ones who lead such a life become instruments to open the gate of heaven. They are worshipped. Only the Hindus worship them. The Muslims, it means, those who are going to *convert* to the Muslim religion in the Confluence Age world of Brahmins... are there such ones or not? They themselves *convert* to the Muslim religion and also become instruments to *convert* others. Those seed form souls of the Muslim religion, especially in the *Advance party*, do the work of slaughtering the cows. It means, despite living in the Brahmin world, they have bad vision towards those cows. They make them adulterous, prostitutes. As a memorial of this, what do the Muslims do in the path of *bhakti*? They slaughter those cows. And whom do they consider [worship worthy]? Pig. It means, among those Muslims, those who slaughter cows... do those Muslims consider them good or bad? They consider them to be good. The one who slaughters more cows is considered to be a guru. For example, there is Aaga Khan among the Muslims. He is being worshipped. Why did they see him in the form of a pig? What does a pig do? *Arey*, what does a pig browse in? It browses in mire. It browses in dirt. And in what does he roll? He rolls only in mire. This is a memorial of the vicious attitude of the Muslims. Which animal? Pig. So, they consider it [to be worship worthy].

Baba: (After reading a question) What questions they ask! [It has been asked:] What is the harm if we add tomatoes to vegetable curry?

Answer: If we see tomato as a vegetable, raw tomato is a vegetable but not a fruit. When the same tomato ripens, is it a vegetable or a fruit? (Students said something.) What is it at first? It is a fruit, and that tomato, which is a fruit has lots of *vitamins* and *minerals*. On being cooked all its *minerals* get over. That is why it is not so good to cook tomatoes and then eat them. This is just for taste [that people cook it]. It is very good to eat uncooked tomato.

¹³ Form of God which is half man and half woman

¹⁴ Followers of Rudra

¹⁵ Berries of Rudraksh tree used for rosaries

¹⁶ Yagya of the knowledge of Rudra

Question: Baba says: Those who live in Mini madhuban but do not remember [Shivbaba] or even do service, their life is disdainful. Those who just remember [Shivbaba] but don't do any service staying in Baba's house, what will be said for them?

Baba: *Accha*, what does Shankarji do? He stays in remembrance. Does he do any service? Does he or does he not? (A student: He does.) He does? *Arey*, in the scriptures and in the pictures what is Shankar shown to be doing? He is shown remembering. Who does service in him? *Arey*, who does service in Shankar or *Rudragan*? Bapdada. [The *Rudragan*] are extremely vicious souls, they have been kings for many births. They are highly adulterous. What service will they do? Does *tamopradhaan* soul do service or does *satopradhaan* soul do service? A *satopradhaan* soul does service. So, Shivbaba does the entire service. What does Shankar do? Baba says, 'nothing'. Does Shankar do anything? *Arey*, does doing [a work] take place through the *karmendriyaan*¹⁷ or does it take place without the *karmendriyaan*? Doing [some work] takes place through the *karmendriyaan*, and for Shankar it is shown even in pictures that he does nothing. He is just sitting in remembrance. Now, is sitting in remembrance any work to be performed through the *karmendriyaan*? This is no work. But how will the vibrations be reformed? Will the vibrations *change* through giving lectures? Will the atmosphere of the world change through the knowledge that people narrate, the lectures they give? Will it change? It won't. After listening to the knowledge, the intellect of a person can change. If someone keeps narrating the knowledge that he has heard to others, his knowledge will continue to increase. Will the transformation take place through the increase in knowledge, through listening and narrating the knowledge or will transformation take place by assimilating it in the life? Transformation will take place by assimilating it. Through what does the true transformation take place? Transformation takes place through remembrance. So, remembrance is the principle *subject*. It is not that if someone does more work through the *karmendriyaan*, he will not get marks. He will certainly get the marks for doing service. The one who runs about and does service through the *karmendriyaan* also obtains the same marks as the marks obtained for speech, as the marks obtained by the one who gives lectures. But there are the highest marks for remembrance. This is why it was said: If someone passes in service, in the service through running around or the service through speech, if someone passes in listening and narrating the knowledge, if he passes in knowledge, if someone passes in assimilating [divine virtues] but fails in remembrance, then what will be said? Fail. But if someone passes in remembrance, he has passed. This is why, don't consider remembrance to be an ordinary *subject*. Even in that, the remembrance at *amritvela*¹⁸ holds very great importance.

Now, here it has been asked about those who don't do service but just remember [Shivbaba]. What will they be called? They will be called *yogi*. If someone does just service, he does not practice to concentrate his mind, then will his service come in use in the end? It will not come in use. This is why it is better if there is a *balance* of remembrance as well as service.

Question: Why didn't Akbar and Shahjahan have their daughters married?

Baba: What *status* did Akbar and Shahjahan¹⁹ have in Bharat? Did they have the lowest status or the highest status in Bharat? Did they have the highest position among all the residents of Bharat or the lowest position? They had the highest position. And do you offer your sister or daughter in marriage to a family which is higher or lower in position when compared to your family? [Women] are the honour [of a family]. What are daughters and sisters? They are considered to be the honour [of family], this is why... They were emperors

¹⁷ Parts of the body used to perform actions

¹⁸ Early morning hours

¹⁹ Name of two Mughal emperors

of Bharat. They had this ego: We are the emperors of Hindustan and the small countries around Hindustan have small kings. We are the emperors of the entire Hindustan. This is why they did not give their daughters [in marriage] to anyone. They kept them at home their entire life.

Does anyone have anymore *masaala* (questions)? ☺ Om Shanti.