

**Disc. No.1788, Urankhatola-16, Part-2****(Extracts)****Time 31.23-41.47****Student:** Now 2015 is also going to end.**Baba:** Is 15 going to end? Yes.**Student:** So, the *stage* of us children hasn't become firm yet. What will happen in future?

**Baba:** What will happen in future? Now you should run fast<sup>1</sup> in *purusharth*. Now, run fast. Don't be late. Whether it is in remembrance... this is the very first *subject*. Check every moment whether we have Baba's remembrance while working, while doing any [type of] work. This is the mouth, it is an *indriya*<sup>2</sup>, isn't it? We experience *bhog* (pleasure) through it, don't we? We eat food. So, look, is the intellect going towards the pleasure of this *indriya*, [you think,] "It is very sweet. *Aha!* Alas! If I could have it some more! I should have this again and again." Is the intellect going towards this or is the intellect engaged in Baba's remembrance? Baba, you too have a little. You remain *abhokta* (the one who doesn't experience any pleasure through the *indriyaan*) for five thousand years. Why did you give everything only to us? You too, have something. Can't we offer it to Baba? *Arey* Baba, if you don't eat, at least take its aroma. Baba says, "Actually I don't even take the aroma." It doesn't matter, whether Baba takes the aroma of it or not, we will definitely offer it to Him. So check whether you remember Baba? It may be the pleasure of any *indriya*, who should you remember while experiencing pleasure? You should remember Shivbaba. While performing actions through the *karmendriyaan* you should remember Baba. You should remember Baba while speaking. It shouldn't happen that you remember the bodily being. If you developed attachment for any bodily being, you will like to talk to that bodily being again and again. You will not feel happy while talking to others at all. The intellect will incline in that direction again and again. So, you should *check* yourself every moment whether your intellect is inclined towards any bodily being. This was about remembrance. Knowledge is also a *subject*. Which is the second *number* subject for the Brahmins? Knowledge. Actually knowledge is at the first number because you will not remember if you don't have knowledge, but you have the knowledge, don't you? You have the Father's recognition. So, remembrance is the main one. Yet you shouldn't leave knowledge, should you? You recognized the Father and [then] you left the knowledge, you stopped attending the class, you stopped speaking about knowledge, you stopped thinking and churning, you stopped reading the books, you stopped exchanging the topics of knowledge with others, then, will your condition worsen or will it improve? Will you remember the Father? You won't. This is why, you should also keep the *subject* of knowledge firm. And then *dhaarna* (assimilation). You should check every moment whether you have committed any mistake. Are you missing any *point* of *dharana*? Even among the *dhaarna* the most important *dhaarna* is the power of tolerance (*sahanshakti*). You are tested for it again and again. Did I *pass* throughout the day in the case of tolerance? If you *pass* in tolerance, you will *pass* in all the virtues. And then, the last [subject] is service. You should check every moment, "Do I refuse for God's service?" You may not do [some work] if someone is asking you to do the service for the self but if you are being told to do [some work] for the sake of God's service, for the service of the *yagya*, then you should never refuse. And if you are told to do [some work] by those who have been made instruments, then the question of refusing them doesn't arise at all. You know, the duty of a servant is the toughest (*sabte sevak dharma kathora*). Shivbaba also

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<sup>1</sup> *Sir par paavn rakhkar bhaagna*: lit. to place your feet on your head and to run

<sup>2</sup> Lit. organs; including parts of the body used to perform actions and the sense organs

comes as a *sevadhari* (servant). [He says:] *I am your most obedient servant*. So, Shivraba also comes as our servant, so shouldn't we become [a servant]? We will *follow* the Father, won't we? So, we are not sitting to rule in the Brahmin life. We are not sitting to obtain kingship because those who become kings care for their happiness and wealth first. They don't care for subjects (*praja*). They build big palaces and buildings for themselves. Do they build or not? Do they build them for their own happiness, for the happiness of the body, for the happiness of the relatives of their body or do they build them for the happiness of their subjects? They build them for themselves. Kings are selfish. And what should we do? Should we become kings now? We shouldn't become kings here. We are *sevadharis*. We are *sevadharis* in all respects. A Brahmins' main duty is to serve. Remembrance and service, that is all. So, if you maintain all the four *subjects* strongly, you will keep running. Leave alone the topic of running. You will keep flying; make a *high jump*. Don't remain engaged in following Shankarji. What? He will make a *high jump* later on. What? What do those who have a good *practice* of running, do? If their *practice* is very good, then in the end, when they see that all the other co-runners have become tired, they make a *high jump* and go ahead of everyone. Do not remain sitting to *follow* him in this topic. What? That we will also make *purusharth* in the *last*, we will make a *high jump*. No. He has that practice. What? He has that practice from the beginning of the Copper Age or not? (Student: He has.) How? When you said, "Yes", tell me how [does he have that practice]? *Arey*, will anyone tell me?

**Student:** He becomes an emperor from a soldier in the same birth in the form of Babur.

**Baba:** That is about one-two-four births. It is about every birth from the beginning of the Copper Age. *Arey*?

**Student:** He is never defeated.

**Baba:** Baba shook his head in disapproval. The one who does more *bhakti* on the path of *bhakti* will grasp more knowledge. The one who grasps more knowledge will become sharper in yoga. The one who would have done *satopradhaan bhakti* will grasp *satopradhaan* knowledge. The one who would have done *tamopradhaan bhakti* will grasp *tamopradhaan* knowledge. So, who goes ahead of others even in doing *bhakti*?

**Student:** Shankar.

**Baba:** He goes ahead. He goes ahead in knowledge as well as yoga. So, he has that practice. As soon as he takes knowledge, his *foundation* itself is of making a *high jump*. When the *foundation* of a building is laid, if the *foundation* is very deep, if it is good, a good multi-storied building is built [on it]. If the *foundation* is bad, a high, *powerful* and strong *building* isn't built. This is why... Each one knows about his [foundation] that when he entered the path of knowledge, was his *foundation* strong, or a little weak... Alright, it doesn't matter how it was but now, when the concept sat in our intellect that, '*Arey*, 2015 is going to finish. Then, it is 16 and then comes 17, 18.' Then, what should you do? Yes, you should become totally *alert*.

### Time-10.38-15.00

**Student:** It is said, it is night till 12 PM. Then after that as soon as it is one *minute* past 12 PM, morning begins, doesn't it? It is called morning.

**Baba:** Who says so? (Student: The foreigners.) It is said like this for the foreigners. (Student: What is its unlimited meaning?) Its unlimited meaning is that when the deep dark night of ignorance spreads all over the world, at that time the Father, the Sun of knowledge will not be visible to anyone because he goes completely to the opposite [side] (*opposition*). Where does he go? (Student: *Opposition*.) What is meant by *opposition*? What is meant by *opposition*? (Student: Opposite [direction].) Yes. For example, the Earth is round. There is India here, isn't it? And the sun has gone to this side. So, it went on a completely *opposite* [direction],

hasn't it? And there is someone instrument to play the *part* of the Sun in this corporeal world, isn't there? That instrument plays a complete opposite *part*. Leave the people of the world aside, but those who are the Father's children, they have understood 20 times that the Father has come as a foreigner. Have they heard or not? They have heard. They have also heard that the one, who becomes instrument in the form of the father of the human world, is called *vishpaai* (the one who drinks poison). They have also understood what the meaning of poison is. What? The enjoyment of an unrelated woman or unrelated man is called poison. Do they understand it or not? They also understand that they shouldn't *follow* Shankar. Despite understanding so many things, whatever the crowd says everywhere in the society, all the newspapers say that, all the channels say that, *TV* says that, *internet* says that. Each one publishes his own views (intellect) on the internet or not? So, do the human souls flow in that current or not? Is human being a social being or not? He is. So, the human being who is a social being, whose intellect is attracted by the society, they are habituated for many births. When the water of the river flows downwards, those beings flow away in that current. If they wish to *cross* that flow and move upwards, are they able to move upwards? They are unable to move upwards. It is just the snake. What? That snake definitely has this specialty that if the river is flowing downwards, it swims against the flow and moves upwards. Why is it saved? Where does it get that specialty from? *Arey*? It gets that specialty because of the colour of the company. He remains in whose company? (Student: Shankar.) Yes. *Shankar chaap jahaaz, jehi chadh utare paar nar, buudi sakal sansaar*<sup>3</sup>. The entire world sinks. The one who has held the neck tightly; who? The snake. It alone crosses.

### 27.51-29.18

**Student:** Baba, *bhay bin hoy na priit gusain* (someone doesn't love God unless there is fear).

**Baba:** Yes.

**Student:** What kind of a love is it that happens because of fear?

**Baba:** It happens.

**Student:** What attainment do they receive, then?

**Baba:** The love that happens out of fear, is it in case of everyone or are such people more in the world who love when they are in fear. People who don't love God out of fear when they meet Him are few. Their restlessness for Him is of many births. They love Him on the basis of that [restlessness]. They are few. And those who love under compulsion, out of fear, their number is very large in the world. So, are those who suffer punishments more in the world or are those who don't suffer punishments more in the world? (Student: Those who suffer punishments.) How many are they? The eight don't suffer punishments. They don't love out of fear. As regards all the others, when they suffer punishments, they start loving God, they start accepting God. They start remembering Him.

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<sup>3</sup> The body of Shankar which is like a bow is just like a ship in the ocean like world. The one who has taken support of that ship or has caught hold of it will go beyond this ocean like world. The rest of the world drowns.