

**Disc. No.1890, Extracts**

**Time: 3.45-5.46**

**Student:** Shivbaba has said in the murli: When I come...

**Baba:** Not even Brahma comes to know [about it].

**Student:** Not even this chariot comes to know, 'when I come and when I go away'. And in another murli Baba has said, 'If I come again and again, I will have to go again and again. This is why I don't go at all'.

**Baba:** Once I come in this world, come down, come to the sinful world, come in a sinful body, will I go back? Will I come and go every moment? (Student: He doesn't stay in that body forever either.) Oho! It has been said, does He ride the bull forever? Does He? (Student: He doesn't.) Here someone is a bull, someone is a horse, someone is an elephant; are there [souls] with such *sanskars* or not? (Student: There are, Baba.) So, I enter from *time to time* in children with such *sanskars* when they show courage to explain to a sharp student and are unable to explain [to them], so, if the children show courage, the Father helps. I come and give the power of *drishti* (sight), I give the power of *vaachaa* (speech), I give the power of vibrations. Those children think: I have performed a very nice task, children feel egotistic.

**Student:** Can Baba come in us children as well?

**Baba:** Didn't you ever experience this while explaining to someone: I was not aware of this point at all; how did it emerge in me?

**Time: 5.52-7.10**

**Student:** We were able to recognize God, the Father only when He came and told us about [Him].

**Baba:** You were able to recognize Baba because nobody in the world narrated the kind of knowledge that He narrates; this is why you recognize [Him]. This is why Baba says, are those who recognize [Him] intelligent or unintelligent? They are intelligent. I am pleased just by observing one virtue of those children. Which virtue? There may or may not be any other virtue, but which virtue do I see? From among so many [children], the 500-700 crore children, only these children recognized Me; no one else in the world recognized Me. So, you came to know, you recognized Him, so, Baba considers you to be a knowledgeable soul, doesn't He? Which children are dear to Him in the world of 500-700 crores? Knowledgeable means intelligent and ignorant means unintelligent.

**Time: 7.35-8.40**

**Student:** Baba, what is meant by Era 1.1.1?

**Baba:** Era 1.1.1 means that the time which is going on till now is the *Vikarmi* Era; the Era (*samvat*) that makes you commit *vikarm* is going on. *Vikarm* means an Era that makes you commit sins. When I come, whoever sees Me through these eyes, whoever listens to even two words through these ears, what should emerge from their mouth? My Father has come; so, transformation was brought about, wasn't it? Didn't you understand? What? We children... Yes.

**Time: 8.42-17.10**

**Student:** The world cycle repeats as it is in every *kalpa*.

**Baba:** The world cycle repeats as it is every *kalpa*.

**Student:** Baba has said in the Murli that Shankar doesn't do anything.

**Baba:** What does Shankar do? Nothing at all. Why? It is because his numerous pictures that have been prepared, [the pictures] which are the remembrance of his acts, which act is visible in those numerous pictures? Is he performing any action through the *karmendriyaan* (parts of the body used to perform actions)? (Baba is demonstrating Shankar meditating.) Is he working through any *karmendriyaan*? Do you find numerous of such pictures or not? Does he perform any actions through the *karmendriyaan*? He doesn't. When he does not perform any action through the *karmendriyaan* at all, then what is bad if Baba has said this? What did Baba say? He doesn't do anything at all. *Arey*, some say that he has held the cup of poison to his lips, he drinks poison. Baba says, 'No, the soul of Shankar doesn't do this'. Does the soul of Shankar perform this task? Who performs it? (Student commented.) *Arey*, wait wait... Which soul performs that task of drinking the poison? Baba says – Shankar doesn't do anything, i.e. he doesn't drink poison either. *Arey*, is Shankar an angel (*farishta*); does he have any relation with the people living on *farsh* (land), with the bodily beings or not through his mind, through his intellect? He doesn't. He is in fact an angel. Are angels pure or do they drink the poison of adultery? So, Shankar doesn't do anything. Then who performs that task? *Arey*, reply to the question that I am asking. Which soul performs that task of drinking poison? (Student: Our soul.) Our soul? *Accha*, do you enter into Shankar and drink poison? Which mother will answer? The answer that brothers couldn't give, at least the mothers should give it. For example, if a ghost enters someone, Baba says that the indication of a ghost is that he will speak in two ways. He will perform such tasks and speak such words which he hadn't performed in the past. When ghosts enter, they do this, don't they? So, similar is the case with Shankar; he doesn't drink poison. Who drinks it? (Student: Barma.) Barma? Not Barma, but Brahma. Yes, the soul of Brahma, which is full of body consciousness... What? You have seen the picture of Lakshmi-Narayan, haven't you? One picture (of Lakshmi-Narayan) is above, another is below, the picture of Radha-Krishna. Are they different souls or not? Are both of them perfect in 16 celestial degrees or not? (Student: They are.) What is the difference between their *mentality* and the *mentality* of Radha-Krishna in the first birth? (Student: They don't look at each other, Baba.) Yes, Lakshmi-Narayan do not seek pleasure even through these eyes; they do not even seek pleasure through the vision (*drishti*) because the eyes are also a part of the body; that will also be called body consciousness. They enjoyed the pleasure of the body. [But] Lakshmi-Narayan are looking in the front. What does it mean? If they do not seek any pleasure, how was this world of happiness and sorrow born? How were Radha and Krishna born? Through the power of vibrations. So, Shankar doesn't perform any task; all his tasks are performed through vibrations. Brahmakumar-kumaris ran here and there (for service) so much. The Prajapita Brahmakumar-kumaris are doing the best service through speech by narrating true facts, but did the entire world get the message? Did they get it? They didn't. The entire world will get the message only when the vibrations of you will become like that of Lakshmi-Narayan. What? *Iccha maatram avidya* (without the trace of the knowledge of desire). There will no longer remain any desire to seek pleasure even through the eyes. You give happiness, you give the message to the entire world through vibrations. Did one topic sit firmly [in your intellect]? What? Shankar does not do anything. He knows that all the tasks are recorded in this record-like soul according to *prakriti* (nature). Someone has one kind of *part* and someone else has some other kind of *part*. This is a *variety* tree, *variety* parts. This is why, Shankar doesn't do anything. [What do you want to ask] further?

**Student:** He has the destruction done through the *shaktis*. Then, why have they blamed Shankar for destruction.

**Baba:** Through vibrations... Those who have made atom bombs... Have they made them or not? Do they have the power to explode those atom bombs? Do they have the power? Or are they afraid? They have made and stored them. Do they have the power to explode them? Do they have such *will power*? *Arey*, speak up, won't you? (Student: They don't.) They don't. Who gives this *will power*? Shiva is *akarta* (the One who doesn't act), *abhokta* (the One who doesn't seek pleasure); he enters one permanent chariot. But does that one permanent bodily being have that power to *control* the 500 crore [souls] or not? Will he [*control*] them or not? What has been shown on top of the picture of the tree? Who is sitting? The Lord of the world (Vishwanath) is sitting. What is he doing? He is attracting the souls of the entire world and after pulling them he is gathering them above, in the subtle world, not in the Supreme Abode. So, the vibrations of the souls of the entire world come under the *control* of that one. So, when he can *control* the biggest scientists through vibrations, can't he perform the task of enabling the *shaktis* to play the part of the destroyer of demons? Can't he inspire them through vibrations? He can.

**Time: 17.14-23.53**

**Student:** The *actor* who does not know about his *part* in the *drama* will be called a foolish *actor*.

**Baba:** If an *actor* doesn't know about his *part*, he will be called a foolish *actor*. If an actor doesn't know about his *part* at all, [if he doesn't know] 'I have to play the part of a donkey and how should I speak when I go to the stage?', if he does not know how to bray at all...

**Student:** Baba, nearly 95% souls who are sitting in this *hall* are foolish *actors*.

**Baba:** Is it only those sitting in this *hall* or is it all the PBKs in this world?

**Student:** They are very far, Baba. I am speaking about those who are present here.

**Baba:** They are certainly in our intellect.

**Student:** What is the indication of knowing our parts?

**Baba:** What is the indication? Do you think and churn or not? (Student: I do.) You do. Why do you do it? Stop thinking and churning! Where is the need for you to do it? Eat *roti-daal* (food) and enjoy. *Arey*, just as there are animals, they eat, drink, remain happy, eat, drink and enjoy in the same way.

**Student:** In which list are those who eat, drink and enjoy included?

**Baba:** They are included in the *list* of animals. ☺ What do animals do? They eat, drink, enjoy. Do they think and churn? Do they use their mind? So, are you a human being or an animal? You are a human being. You have the mind to think and churn, don't you? So, should you think and churn about the truth or about untruth? (Everyone: Truth.) What is truth? *God is truth*. So, the first point is to recognize the Father. Why should we recognize the Father? We won't recognize Him. *Arey*, is there any reason to recognize the Father? There is. What is the reason? The Father Himself comes and gives us this knowledge of the soul. This soul is such a *record*, it is a *variety record*, in which *variety* parts are recorded; this is why, you are bound to think and churn numberwise. If you don't churn today, tomorrow you will have to compulsorily think and churn about the *part* of the soul completely.

**Student:** Baba, is it on the basis of actions or *sanskaars* or service...

**Baba:** You will think and churn on the basis of the actions you perform in the 63 births.

**Student:** Will we come to know about our parts with it?

**Baba:** You will definitely [come to know].

**Student:** Are our *sanskars* powerful or our actions powerful...?

**Baba:** What is the main *sanskar* of a human being? Which is the strong power within a human being? The mind is strong. So, shouldn't you use your mind? (Student commented.)

Yes, on the basis of the concentration of the mind the parts of your many births will also open up.

**Student:** So far, I don't even come to know, which group in the rosary I belong to.

**Baba:** You don't even come to know about your Father! *Arey*, will we belong to the same clan as our Father or not? This person doesn't know about his Father at all. He just doesn't know whether he belongs to the father's clan or not. [He doesn't know] whether he belongs to the Sun dynasty of the Father or to the Moon dynasty. [He doesn't know] if he belongs to the clan of the chief of the demons, Shukracharya or not?

**Student:** Baba, we shouldn't eat *laddoos* of our mind with ghee (build castles in the air).

**Baba:** Eat, eat them a lot. Make those very *sanskars* strong. (Student commented.) What should you do? What should you catch?

**Student:** We don't know about our part.

**Baba:** You don't know it. Do you know the Father? (Student: I do know about the Father.) When you know the Father, then to which clan does the Father belong? He is the Sun, so how did this *sanskaar* emerge in you? How did the *sanskar* [of thinking] 'which clan do I belong to' emerge in you? If you ask a child: Whose child are you? And if he says, 'I don't know, I will ask my mother and then tell you', what does this prove? It means that his mother has not yet told him. The father has not yet hinted the mother to give his introduction to the children. There are ten groups. There are ten groups in total. There are nine theists and one among them is atheist. This is why, the one who is atheist, the one who does not have faith in God, in God's creation, i.e. heaven at all, he was left out. The remaining nine theist groups were taken; they are numberwise, too.

**Student:** They are all the children of Baba.

**Baba:** They are.

**Student:** Are all of them Suryavanshis?

**Baba:** All of them are Suryavanshis, but if one child spoils the name of the family - What? - And the other child manages the father's shop from morning to evening and makes the father famous, don't you get to know the difference? (Student: yes.) So, it is just like that. Don't stop, speak up.

**Student:** [What is the way] to know our part?

**Baba:** Recognize the Father; do not have doubts. Do not die. You keep dying every moment. Why do you keep dying? You keep believing in hearsay.

### **Time: 31.14-32.15**

**Student:** Why do we die in the form of having a doubting intellect again and again?

**Baba:** Do you listen to others again and again and believe them or not? How did the *Bharatvaasis* suffer degradation? They suffered degradation because of hearsay. Why do you listen to hearsay? Why do you listen to the through one ear and assimilate them? Baba has said, if you listen to wasteful topics through one ear, leave it out through the other. *Sadguru ninda suniye na kaanaa*. You should not listen to the defamation of the Sadguru even through the ears. Sadguru is the one who narrates true topics. It means, you have found another true guru who is narrating true topics to you. And you say, "yes, this is true, even I used to think that it will be this. I am sure of it now. You are my true Sadguru. That one is a false Sadguru, he has assumed a false title.

### **Time: 32.17-34.19**

**Student:** Why didn't the Brahmakumaris give the introduction of Baba?

**Baba:** Some children are young, some children are elder. Does the elder child recognize the Father first or do younger children recognize first? (Students: Elder.) And how are you? (Student: I don't know that.) But do you know about the past birth? *Accha*, were you present in the past birth or not? (Student: I don't know, Baba.) Haven't you come to know yet? Hasn't it occurred to your intellect yet that... Were you present in the past birth or not? Tell [Me], what do you believe? (Student: I believe whatever Baba has said.) Baba has in fact said that those who are My children, I pull My children first into knowledge. Those who are the children of the Moon come later on; those who are children of Islam come still later; those who are Buddha's children come further late. Those who are My children, those who are the children of Allah Avvaldiin, the Highest of the high Allah, who establishes the number one *diin*, i.e. religion, those who are His children, do they come in this world first or will they come later on? They go to the Father first to the Supreme Abode and come back first. So, will those who have come in this world first enter the path of knowledge also first or will they come later on? (Everyone: First.) This one says, "I do not know whether I was in the past birth or not." Is your age more than 80 years? It isn't? If it isn't, you must have come.

**Time: 35.17-37.20**

**Student:** How long will the period of *Mahashivratri* last?

**Baba:** How long will it last? *Arey*, Baba has said *Purushottam Sangamyug*. What has he said? What is the name? What kind of *Yug* (Age)? The Confluence Age [in which] the Highest among the souls (*purush*) [are revealed]. It is the *Purushottam* Age, it is also the year; it has been said in the *Murli*. There is also the *Purushottam* day to become *Purushottam* and there is also the *Purushottam* moment of becoming *Purushottam* in the *Purushottam* day. When will it be? You don't reply at all. Just now a *point* was narrated: it takes at least 40 years for you children to become *satopradhan* from *tamopradhan*. (Student: Will the *Mahashivratri* last for such a long time?) Will it last? So, has it turned out to be a trouble? Is it very difficult to remember? Isn't the Confluence Age an Age of enjoyment for you? (Student: It is.) So, why do you ask [this question]? [Why do you say] that it has been a very long *time*, a very long *time*? Do those who are sorrowful say this or do those who are happy say this? (Student: The night lasts so long?) Is it night or day? Is it Brahma's day or Brahma's night? Is Brahma in the darkness of ignorance or in light? (Student: In the night.) So, it is night, isn't it? First Brahma's soul should come in day. It should come in light. There should be the morning of knowledge for him, for the first leaf of the world. If it does not turn out to be a morning for him, how will it turn out to be a morning for the other 500-700 crore leaves?

**Time: 37.21-40.21**

**Student:** When will *Mahashivratri* end?

**Baba:** Shiva comes in the night; He comes in the night of complete darkness. When will there be *Mahashivratri* for the 500 croreth soul? (Student: That's what I am asking.) Why are you asking? Will it be on the completion of 40 years or on the completion of 50 years? (Student: It will be after the completion of 50 years for everyone.) On the completion of 50 years... the Father's children... It was said for 'you children', it was certainly not said for everyone. (Another student: It was said 100 years for the Golden Age to arrive.) It means, which year? 2036-37. (To the student:) this one goes on asking again and again, 'when will this night end, when will this night end?' So, it is the same as the tradition of the people of the world. "O time, pass quickly; you don't halt in happiness at all, but you stop completely in sorrow, [we think,] 'when will it end?' What is your method? Time, pass quickly." So, are you in that *list*? Baba says, your Confluence Age is an Age of enjoyment; are you in the Age

of enjoyment? (Student: Is it in 18 or 28... when?) Again [you are saying], when, when, when? The mothers will answer. (A mother commented.) Wait. (To the mothers: ) This one is asking, will *Shivratri* be over in 28? Will *Mahashivratri* be over in 28? When will it be over for all of us? When will *Mahashivratri* be over for all of us? (Students: 17-18.) Will it be over in 17-18? 40 years will be over in 17-18. Will the night of darkness of ignorance end from the intellect of all of us? (Students: 27-28.) It will end in 27-28. After that, it will be the number of those who are left apart from the four and a half lakhs. By 36, by 37 500-700 crore souls will receive God.

**Time: 41.50-43.35**

**Student:** *Bharatmata Shivshakti Avatar* – this is the very slogan of the end. So, will the junior mother come before the revelation of the Father or after that?

**Baba:** The junior mother, whom we call the actor Lakshmi, will she be revealed along with Narayan or will she be revealed before or after him? (Students: Along with Narayan.) Has the Father come to establish the path of household or has He come to establish the path of renunciation? (Students: The household path.) So, will Narayan be revealed and won't Lakshmi be [revealed]? Will she be revealed later on? (Student: No, it was mentioned in a discussion...) (Ironically: ) It was mentioned in a discussion, Baba has said that Narayan will be revealed and Narayani will be left. The Father comes to establish such a path of household. It is correct, isn't it? (Student: No.) No. Neither this nor that. Baba has clearly said that there will be four *Suryavanshis* and four *Chandravanshis* among the eight deities. There will be four souls that come from the dynasty of the Moon, the Moon of knowledge Brahma and four souls will come from the dynasty of the Sun of knowledge. There will be four from the *Rudramala* and four from the *Vijaymala*. The nature and *sanskars* of both will harmonize and the 100 percent perfect capital of the eight deities will get ready.

**Time: 46.41-47.51**

**Student:** Baba, what mataji wants to ask is, when the *Chandravanshis* study the knowledge of the *Suryavanshi* and become *Suryavanshis*, then will no longer remain *Chandravanshis*. They too will become *Suryavanshis*.

**Baba:** *Accha*. Now these beads of the *Rudramala* who are sitting, aren't they seeds of different religions? Are they or not? (Students: They are.) All those who are studying the knowledge, are the four and a half lakh [souls] studying the knowledge to become *Suryavanshis* or are they studying in order to be entangled in other dynasties? (Students: To become *Suryavanshi*.) Similar is this case. They will become *Suryavanshis* with the same speed as they have imbibed *purity* for many births. If they haven't imbibed *purity* for many births like Lakshmi... Lakshmi will come and as soon as she comes, she will become a *Suryavanshi*. She will take the least *time*. What has been said in the Murli? *Last is fast*. Who will be in the *last* who will be very *fast* 100 percent? And on what basis will he go *fast*? He will go *fast* on the basis of *purity*.

**Time: 48.24-50.11**

**Student:** Will the first bead of the Moon dynasty come in 2018?

**Baba:** In 18? Who is the first bead of the *Chandravanshis*? (Student: When will Lakshmi come?) Is Lakshmi the first bead of the *Chandravanshis*? Is the Moon first or are the *Chandravanshis* first? (Students: The Moon.) So, the first among the *Chandravanshis* is the Moon; will he come in 18? Will he come? He will accept the point: yes, this point is true, I, the soul of Dada Lekhraj am not God of the Gita. God of the Gita is Shiva Shankar Bholenath

alone, who remains in an incorporeal *stage*. He will accept the knowledge but is only accepting and knowing [the concept] everything? Is only understanding [the concept] everything or does he have to make more *purusharth*? (Student: He has to make *purusharth*.) Yes, he should imbibe it in his life in practice. Does someone have to undergo *training* even after studying the knowledge or not? He will have to study the knowledge for another ten years.

**Time: 59.10-01.00.04**

**Student:** Baba has mentioned the indications of the eight deities that the eight deities are *nashtomoha* (free from attachment) as soon as they enter the path of knowledge...

**Baba:** When compared to others.

**Student:** ...When compared to others.

**Baba:** They will definitely prove to be free from attachment from the *foundation* itself from all three aspects [i.e.] the body, mind and wealth.

**Student:** So, what will be the indication of the 108?

**Baba:** They too will be numberwise [free from attachment].

**Student:** Just like they are seen to be *nashtomoha*...

**Baba:** Yes, the number one among them will be more *nashtomoha smritilabdha* from the beginning itself. (Student commented.) Yes, as is the *foundation*, so shall be the entire *purusharthi* life.

**Student:** Will this be the main indication for the souls coming in the 16000 as well?

**Baba:** Be it any rosary, be it a small rosary, a medium rosary, a big rosary, he will remain just *number one*.

**Time: 01.00.05-01.03.20**

**Student:** What will be the indication of those who become prosperous (*sahukaar*)?

**Baba:** Ram, the king, Ram the subject, Ram is the prosperous one. (Student: What is their main indication?) The main indication of the prosperous people will be the indication of the soul of Ram. Is there an indication of the soul of Ram or not, that he earns the wealth of knowledge the most? He is the Birla merchant (Baba is referring to a group of merchants who build the Lakshmi Narayan temple in India; *birla* also means rare). He builds the temple of Lakshmi-Narayan in practice. *Arey*, does he build it or not? The others are numberwise. (Student: Does building the temple of Lakshmi-Narayan mean establishing a *Minimadhuban* or a *Gitapathshala*?) A *direction* has been given for those running *Gitapathshalas* that you should make such a map of *Gitapathshala* that it appears like a *Madhuban*.

**Student:** Are those who establish a *Minimadhuban* in the *list* of prosperous people or in the *list* of 16000 or in the *list* of 108?

**Baba:** Those who build a *Minimadhuban* - *mini* means small - are not in the *list* of 8, they are in the *mini list*. And don't you know how many *Minimadhubans* will be established? (Student: Baba has said, there will be thousands of them.) Not thousands... Lakhs of your *centers* will be opened. (Student: That means, the *centers* are included in the list of *Minimadhubans*?) Yes. (Student: And there aren't lakhs of kings...) There aren't lakhs [of souls who become kings]. These are your words, only those who become 108 kings open *Minimadhubans*. (Student: No, I didn't say it...) You were just now saying it. (Student: I wanted to ask, in which list do they come?) They will be included in the *list* according to the *purusharth* they make. Someone does not come in the *list* [of the 108] just by opening *Minimadhubans*. Today, someone opens a *Minimadhuban* and tomorrow he starts establishing his rights, 'do this, do that; do as I say; do not act like this, do not act like that',

so, will they come in the *list* [of 108]? (Student: Baba, those who issue orders are kings.) They issue orders... When they have already given it, why do they issue orders? Once they gave it, their right to take it back gets over. (Student: Baba, it is the *sanskaars* of a king to issue orders...) When does someone become a king? When does someone become a king? *Arey*, speak up? Does someone become a king when he makes donations or does he simply become a king? (Student: By making donations.) So, if someone gives a donation and then takes it back, will he become a king or a *caandaal* (someone who burns corpses)? (Student: What if they don't ask it back but rule over it?) If they rule it, they have taken it back, haven't they? Does the owner rule his house or do others rule it? You have given the house, you have given it with the purpose of making it a *Minimadhuban*, then will the directions of the one to whom you have given it be applicable or will our directions, the directions of the giver be applicable? Why are you looking at my face like this? Speak up, won't you? (Student: There should be the rule of the one to whom it is given.) Then?